THE MATHNAWÍ
OF
JALÁLU'DDÍN RÚMÍ

EDITED FROM THE OLDEST MANUSCRIPTS AVAILABLE: WITH CRITICAL NOTES, TRANSLATION, & COMMENTARY
BY

REYNOLD A. NICHOLSON
LITT.D., LL.D., F.B.A.

Sir Thomas Adams's Professor of Arabic and sometime Lecturer in Persian in the University of Cambridge

VOLUME I & II

CONTAINING THE TRANSLATION
OF THE FIRST & SECOND BOOKS

INTRODUCTION

There are complete translations of the *Mathnawí* in Turkish[1], Arabic[2], and Hindustani[3], but only the first two of the six Books of the poem have hitherto been made accessible in their entirety to European readers, though a number of extracts from Books III–VI are translated in E. H. Whinfield's useful abridgment. While it may seem surprising that a work so celebrated, and one which reflects (however darkly at times) so much of the highest as well as the lowest in the life and thought of the Mohammedan world in the later Middle Ages, should still remain imperfectly known to Western students, I think that this gap in our knowledge can at least be excused. Judged by modern standards, the *Mathnawí* is a very long poem: it contains almost as many verses as the *Iliad* and *Odyssey* together and about twice as many as the *Divina Commedia*; and these comparisons make it appear shorter than it actually is, since every verse of the *Mathnawí* has twenty-two syllables, whereas the hexameter may vary from thirteen to seventeen, and the *terza rima*, like the Spenserian stanza, admits only ten or eleven in each verse, so that the *Mathnawí* with 25,700 verses is in reality a far more extensive work than the *Faerie Queene* with 33,500. On the other hand, it is easily surpassed in length by several Persian poems; and the fact that the *Sháhnáma* has been translated from beginning to end into English, French, and Italian answers the question asked by Georg Rosen—"Who would care to devote a considerable part of his lifetime to translating thirty or forty thousand Persian distichs of unequal poetical worth?" The size of the *Mathnawí* is not the chief or the worst obstacle by which its translator is confronted. He at once finds himself involved in the fundamental difficulty, from which there is no escape, that if his translation is faithful, it must be to a large extent unintelligible, and that if he tries to make it intelligible throughout he must often substitute for the exact rendering a free and copious paraphrase embodying matter which properly belongs to a commentary, though such a method cannot satisfy any one who wants to understand the text and know what sense or senses it is capable of bearing. Therefore a complete version of the *Mathnawí* means, for scientific purposes, a faithful translation supplemented by a full commentary; and considering the scarcity of competent Persian scholars in Europe, no one need wonder that the double task has not yet been accomplished. The most important European translations are enumerated in the following list, which shows incidentally that the greater part of the work already done stands to the credit of this country.

1. Mesnewi oder Doppelverse des Scheich Mewlânâ Dschelâl-ed-dîn Rûmî, aus dem Persischen übertragen von Georg Rosen. (Leipzig, 1849.)

Being written in rhymed verse, this excellent version of about a third of Book 1 (vv. 1– 1371 in my edition) does not preserve the literal form of the original, but as a rule the meaning is given correctly even where misunderstanding would have been pardonable, while the explanatory notes keep the reader in touch with the mystical background of the poem. The translator has left out a good deal—and in verse-translations of Oriental poetry this is a merit rather than a fault. His book, which was reprinted in 1913 with an introduction by his son, Dr F. Rosen, should help to quicken the growing interest of Germany in Persian literature.

2. The Mesnevi of Mevlānā Jelālu'd-dīn Muhammed er-Rūmī. Book the First, together with some account of the life and acts of the Author, of his ancestors, and of his descendants, illustrated by a selection of characteristic anecdotes, as collected by their historian, Mevlānā Shemsu'd dīn Ahmed el-Eflākī el-'Ārifī. Translated and the poetry versified by James W. Redhouse. (London, 1881.)

Sir James Redhouse's translation of Book I is much less accurate than Rosen's. Its peculiarities cause us to speculate why this eminent Turkish scholar, who was not quite at home in Persian mysticism, should have embarked upon a task so formidable; or how, with the sagacity to perceive and the candour to confess his lack of skill in versifying, he allowed himself to be misled by the idea that any kind of verse is superior to prose as a medium for the translation of poetry. The excerpts from Aflákí's *Manáqibu 'l-'Árifín*, though legendary in character, supply valuable information concerning the poet and the circle of Súfís in which he lived.

---

[1] In prose, by Ismá'il Anqiravi in his commentary entitled *Fátihu 'l-abyát* (Búláq, A.H. 1251 and Constantinople, A.H. 1289). A Turkish verse-translation by Sulaymán Nahifí accompanies the Persian text in the Búláq edition of the *Mathnawi* (A.H. 1268). For Nahifí (ob. A.H. 1151) see E. J. Gibb, *History of Ottoman Poetry*, vol. IV, pp. 78-85, where an account is given of the circumstances which led him to compose his version of the *Mathnawi*. Gibb's description of it as "a literal and line for line rendering" seems to me a require much qualification.

[2] In prose, by Yúsuf b. Ahmad al-Mawlawi in his commentary entitled *al-Manhaj al-qawi* (Cairo, A.H. 1289).

[3] I do not think that a complete prose translation in Hindustani has yet appeared, but there is one in verse, entitled *Piráhan-ı Yúsufí*, by Muhammad Yúsuf 'Ali Sháh (Lucknow, 1889; Cawnpore, 1897).

3. Masnaví-i Ma'naví, the Spiritual Couplets of Mauláná Jalálu'd-dín Muhammad Rúmí, translated and abridged by E. H. Whinfield. (London, 1887; 2nd ed., 1898.)

All students of the *Mathnawí* owe gratitude to Whinfield, who was the first to analyse its contents and illustrate their rich quality by his prose translation of selected passages from the six Books, amounting to something like 3500 verses altogether. His wide and sympathetic knowledge of Oriental mysticism, already exhibited in the notes to his edition and translation of the *Gulshan-i Ráz* (1880), makes him an admirable guide through the mazes of the *Mathnawí*, and in general his work deserves the high esteem which it enjoys. I do not wish to criticise it in detail and will only remark that the apparent simplicity of the Persian language is a snare for translators:

آن میسّر نبود اندر عاقبت * نامِ او باشد معسّر عاقبت

4. The Masnavī by Jalālu'd-dīn Rūmī, Book II translated for the first time from the Persian into prose, with a Commentary, by C. E. Wilson. (London, 1910.)

This is "a plain literal prose translation," based on sound principles and carefully executed. Comparing it with my own version of the Second Book, I found that as similar methods produce similar results the two versions often agreed almost word for word, and that where they differed, the point at issue was usually one for discussion rather than correction. My obligations to Professor Wilson are not confined to the turns of phrase which I have borrowed from him now and then: every translator, and particularly the translator of such a poem as the *Mathnawí*, must feel the advantage of being able to consult the work of a trustworthy predecessor who has gone step by step over the same ground.

The present translation, in which the numeration of the verses corresponds with that of the text of my edition, is intended primarily as an aid to students of Persian; it is therefore as exact and faithful as I can make it, but it does not attempt to convey the inner as distinguished from the outer meaning: that is to say, it gives the literal sense of the words translated without explaining either their metaphorical or their mystical sense[4]. While these latter senses have sometimes been indicated by words in brackets[5], I have on the whole adhered to the principle that translation is one thing, interpretation another, and that correct interpretation depends on correct translation, just as the most fertile source of misinterpretation is inability or neglect to translate correctly. It follows that a translation thus limited in scope will contain a great number of passages which do not explain themselves and cannot be fully understood without a commentary. I should have preferred, as a matter of practical convenience, to include the commentary in the same volume as the translation, but on the other hand I saw grave objections to annotating part of the poem before the whole had been studied and translated. "The *Mathnawí*," it has been said, "is easier than easy to the ignorant, but harder than hard to the wise"[6]; and I confess that for me there are still many difficulties, which may perhaps be removed by further study of the poem itself, of works historically connected with it, and of relevant Persian and Arabic literature. The Oriental commentaries, with all their shortcomings, give much help. Amongst those used in preparing this translation I have profited most by the *Fátihu 'l-abyát* (Turkish) of Ismá'íl Anqiraví and the *Sharh-i Mathnawí-yi Mawlánáyi Rúmí* (Persian) of Walí Muhammad Akbarábádí; I have also consulted the *Mukáshafáti Radawí* (Persian) of Muhammad Ridá, the *Sharh-i Mathnawí* (Persian) of Muhammad 'Abdu 'l-'Alí, who is better known by his title of Bahru 'l-'Ulúm, *al-Manhaj al-qawí* (Arabic) of Yúsuf b. Ahmad al-Mawlawí, and for Book I the *Sharh-i Mathnawí-yi Sharíf* (Turkish) of 'Ábidín Páshá.

---

[4] Some day I hope to try in a volume of selected passages whether a translator of the Mathnawi may not merit the praise which Jerome bestowed on Hilary: "quasi captives sensus in suam linguam victoris jure transposuit."

[5] Frequently too the terseness of the original demands expansion in order to bring out even the literal sense. The brackets in this version mark off what belongs to a strict rendering of the original text from what has been added for the purpose of explanation. I have not, however, been so pedantic as always to indicate the insertion of certain auxiliary parts of speech which an English translator would naturally use, though they are omitted in the Persian text.

[6]

حضرت مثنوی کتابی‌است مشکلتر از مشکل و آسان‌تر از آسان

آن بر عاقل و این بر نادان

As stated in the Introduction to the first volume, no finality is claimed for this edition. Where the text is uncertain, the translation can only be provisional; but even where we feel confidence in the text, cases occur in which every translator of the *Mathnawí* can but offer the rendering that seems to him possible or probable, and take comfort in the reflection that *est quadam prodire tenus si non datur ultra.* Some passages, I believe, will always remain mysterious, since the key to them has been lost: one knows that words uttered by a great spiritual teacher may be almost meaningless outside the group of his intimate friends and disciples, or may become so by lapse of time. The loose and rambling structure of the poem leads to other perplexities. When our author gives no sign whether he is speaking in his own person or by the voice of one of his innumerable puppets—celestial, infernal, human, or animal—who talk just like himself; when he mingles his comments with their discourse and glides imperceptibly from the narrative into the exposition; when he leaves us in doubt as to whom he is addressing or what he is describing—the translator is driven to conjecture, and on occasion must leap in the dark. Hence a translation of the *Mathnawí*, however careful it may be, is necessarily tentative in some respects and capable of being improved, though the process takes time. The corrections which I look forward to publishing at a later stage, when the commentary on this volume appears, are likely to be fewer, but also more important, than those contained in the long list of textual corrections (vol. I, pp. 21–28), three-fourths of which any reader could have made for himself.

Although the question of literary form does not enter very largely into a version so literal as this, I have attempted to preserve the idiomatic flavour of the original[7]—which can be more firmly caught and retained in a prose translation—and also its variety of style, ranging from a plain semi-colloquial manner of expression to a noble and elevated diction like that employed by the author in his mystical odes. On certain topics he is too outspoken for our taste and many pages are disfigured by anecdotes worthy of an Apuleius or Petronius but scarcely fit to be translated into the language of these writers. To omit them, however, would defeat the object I have in view, namely, to provide a complete version of the work which not withstanding the author's passion for self-effacement, reveals the breadth and depth of his genius most adequately. It is important, for our comprehension of him, to know that he could tell ribald stories in the easy tone of a man of the world, and that the contrast often drawn between him and Sa‘dí takes no account of some marked features which the authors of the *Mathnawí* and the *Gulistán* possess in common.

This is a translation for students of the text, but I venture to hope that it may attract others neither acquainted with Persian nor specially concerned with Súfism. To those interested in the history of religion, morals, and culture, in fables and folklore, in divinity, philosophy, medicine, astrology and other branches of mediaeval learning, in Eastern poetry and life and manners and human nature, the *Mathnawí* should not be a sealed book, even if it cannot always be an open one.

The prose headings inserted at short intervals throughout the poem, transliterated words with the exception of proper names, and all direct quotations from the Qur'án except such as occur in the headings are printed in italics. A few foot-notes have been added, some of them for the benefit of the general reader.

REYNOLD A. NICHOLSON

CAMBRIDGE,

December 1925

POSTSCRIPT

It would not be fitting that this volume, the first to appear in the “E. J. W. Gibb Memorial” Series since the death of Professor E. G. Browne, should leave my hands without giving some expression to the great sorrow felt by the Trustees at the loss of the Scholar who presided over the foundation of the Trust, took the chief part in organizing and administering it, and for more than twenty years so fully enjoyed the confidence and affection of his surviving colleagues. Amongst the works published by the Trustees or now in course of publication there are few that were not inspired, suggested, supervised, or in some way influenced by him; and his colleagues can never forget how much they have owed to his energy, enthusiasm, and experience—energy sustained by patience, enthusiasm controlled by judgement, experience as ready to acknowledge any mistake of his own as to excuse it in others. The Trustees hope eventually to include in the Series yet another book from his pen, the Catalogue, which he has left almost complete, of his fine collection of Arabic, Persian, and Turkish manuscripts.

R. A. N.

---

[7] It may be said that this aim is inconsistent with the translator’s duty to write his own language idiomatically. That is true, and no compromise will unite the contraries, but I have done my best to combine them.

BOOK I

In the Name of God the Compassionate, the Merciful.

This is the Book of the Mathnawí, which is the roots of the roots of the roots of the (Mohammedan) Religion in respect of (its) unveiling the mysteries of attainment (to the Truth) and of certainty; and which is the greatest science of God and the clearest (religious) way of God and the most manifest evidence of God.

The likeness of the light thereof is *as a niche in which is a candle* shining with a radiance brighter than the dawn. It is the heart's Paradise, having fountains and boughs, one of them a fountain called Salsabíl amongst the travellers on this Path; and in the view of the possessors of (mystical) stations and (Divine) graces, it (the *Mathnawí*) is *best as a station and most excellent as a (spiritual) resting-place.* Therein the righteous eat and drink, and thereby the (spiritually) free are gladdened and rejoiced; and like the Nile of Egypt it is a (pleasant) drink to them that endure patiently, but a grief to the people of Pharaoh and the unbelievers, even as God hath said, *He lets many be misled thereby and He lets many be guided thereby.* It is the cure for (sick) breasts, and the purge of sorrows, and the expounder of the Qur'án, and the (source of) abundance of (Divine) gifts, and the (means of) cleansing (sordid) dispositions; (written) *by the hands of noble righteous scribes* who forbid (with the words) *None shall touch it except the purified. Falsehood doth not approach it either from before or behind*, since God observes it and watches over it, *and He is the best guardian and He is the most merciful of them that show mercy.* And it hath other titles of honour which God hath bestowed upon it.

We have confined ourselves to this little (that has been mentioned), for the little is an index to the much, and a mouthful (of water) is an index to the (quality of the) pool, and a handful (of wheat) is an index to (serves as a sample of the contents of) a great threshing-floor (granary).

Saith the feeble slave who hath need of the mercy of God most High, Muhammad son of Muhammad son of al-Husayn of (the city of) Balkh—may God accept (this offering) from him: "I have exerted myself to give length to the Poem in Rhymed Couplets, which comprises strange tales and rare sayings and excellent discourses and precious indications, and the (religious) path of the ascetics and the (spiritual) garden of the devotees— (all this being) brief in expression but manifold in meaning— at the request of my master and stay and support, (who holds) the place of the spirit in my body, and (who is) the treasure of my to-day and my to-morrow, namely, the Shaykh, the exemplar for them that know God and the leader of them that possess right guidance and certainty, the helper of humankind, the trusted keeper of (their) hearts and consciences, the charge deposited by God amongst His creatures, and His choice amongst His creation, and (the object of) His injunctions to His Prophet and (of) His secrets (imparted) to His chosen one, the key of the treasuries of the empyrean, the trustee of the riches stored in the earth, the father of virtues, the Sword (Husám) of the Truth and Religion, Hasan son of Muhammad son of al-Hasan, generally known as Ibn Akhí Turk, the Abú Yazíd of the time, the Junayd of the age, the entirely veracious son of an entirely veracious sire and grandsire—may God be well-pleased with him and with them!—a native of Urmiya, tracing his descent to the Shaykh who is honoured for having said, 'In the evening I was a Kurd, and in the morning I was an Arab.' May God sanctify his soul and the souls of his successors! How goodly is the ancestor and how goodly the successor!

His is a lineage upon which the sun hath cast its mantle, and a renown of ancestry before which the stars have dimmed their beams. Their (his family's) courtyard hath ever been Fortune's cynosure (*qibla*), whither turn the sons of the (spiritual) rulers, and Hope's Ka'ba which is circumambulated by deputations of the suitors for bounty; and may it never cease to be thus, so long as a star rises and an orient sun appears above the horizon, to the end that it may be a fastness for the godly, spiritual, heavenly, super-celestial, illuminated ones who possess (mystical) insight, the silent ones who behold, the absent ones who are present, the kings beneath threadbare garments, the nobles of the nations, the owners of excellences, the luminaries who display the (Divine) evidences. Amen, O Lord of all created beings! And this is a prayer that will not be rejected, for it is a prayer that includes (in its benefits) all classes of the creation. Glory be to God, the Lord of all created beings, and God bless the best of His creatures, Mohammed, and his kin, the noble, the pure!"

PROEM

IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE

Listen to the reed how it tells a tale, complaining of separations
Saying, “Ever since I was parted from the reed-bed, my lament hath caused man and woman to moan.
I want a bosom torn by severance, that I may unfold (to such a one) the pain of love-desire.
Every one who is left far from his source wishes back the time when he was united with it.

In every company I uttered my wailful notes, I consorted with the unhappy and with them that rejoice.
Every one became my friend from his own opinion; none sought out my secrets from within me.
My secret is not far from my plaint, but ear and eye lack the light (whereby it should be apprehended).
Body is not veiled from soul, nor soul from body, yet none is permitted to see the soul.
This noise of the reed is fire, it is not wind: whoso hath not this fire, may he be naught!

’Tis the fire of Love that is in the reed, ’tis the fervour of Love that is in the wine.
The reed is the comrade of every one who has been parted from a friend: its strains pierced our hearts.
Who ever saw a poison and antidote like the reed? Who ever saw a sympathiser and a longing lover like the reed?
The reed tells of the Way full of blood and recounts stories of the passion of Majnún.
Only to the senseless is this sense confided: the tongue hath no customer save the ear.

In our woe the days (of life) have become untimely: our days travel hand in hand with burning griefs.
If our days are gone, let them go!—’tis no matter. Do Thou remain, for none is holy as Thou art!
Whoever is not a fish becomes sated with His water; whoever is without daily bread finds the day long.
None that is raw understands the state of the ripe: therefore my words must be brief. Farewell!

O son, burst thy chains and be free! How long wilt thou be a bondsman to silver and gold?

If thou pour the sea into a pitcher, how much will it hold? One day's store.
The pitcher, the eye of the covetous, never becomes full: the oyster-shell is not filled with pearls until it is contented.
He (alone) whose garment is rent by a (mighty) love is purged of covetousness and all defect.
Hail, O Love that bringest us good gain—thou that art the physician of all our ills,
The remedy of our pride and vainglory, our Plato and our Galen!

Through Love the earthly body soared to the skies: the mountain began to dance and became nimble.
Love inspired Mount Sinai, O lover, (so that) Sinai (was made) drunken *and Moses fell in a swoon.*
Were I joined to the lip of one in accord with me, I too, like the reed, would tell all that may be told;
(But) whoever is parted from one who speaks his language becomes dumb, though he have a hundred songs.
When the rose is gone and the garden faded, thou wilt hear no more the nightingale's story.

The Beloved is all and the lover (but) a veil; the Beloved is living and the lover a dead thing.
When Love hath no care for him, he is left as a bird without wings. Alas for him then!
How should I have consciousness (of aught) before or behind when the light of my Beloved is not before me and behind?
Love wills that this Word should be shown forth: if the mirror does not reflect, how is that?
Dost thou know why the mirror (of thy soul) reflects nothing? Because the rust is not cleared from its face.

The story of the king's falling in love with a handmaiden and buying her.

O my friends, hearken to this tale: in truth it is the very marrow of our inward state.
In olden time there was a king to whom belonged the power temporal and also the power spiritual.
It chanced that one day he rode with his courtiers to the chase.
On the king's highway the king espied a handmaiden: the soul of the king was enthralled by her.
Forasmuch as the bird, his soul, was fluttering in its cage, he gave money and bought the handmaiden.

After he had bought her and won to his desire, by Divine destiny she sickened.
A certain man had an ass but no pack-saddle: (as soon as) he got a saddle, the wolf carried away his ass.
He had a pitcher, but no water could be obtained: when he found water, the pitcher broke.
The king gathered the physicians together from left and right and said to them, "The life of us both is in your hands.
My life is of no account, (but) she is the life of my life. I am in pain and wounded: she is my remedy.

Whoever heals her that is my life will bear away with him my treasure and pearls, large and small."
They all answered him, saying, "We will hazard our lives and summon all our intelligence and put it into the common stock.
Each one of us is the Messiah of a world (of people): in our hands is a medicine for every pain."
In their arrogance they did not say, "If God will"; therefore God showed unto them the weakness of Man.
I mean (a case in which) omission of the saving clause is (due to) a hardness of heart; not the mere saying of these words, for that is a superficial circumstance.

How many a one has not pronounced the saving clause, and yet his soul is in harmony with the soul of it!
The more cures and remedies they applied, the more did the illness increase, and the need was not fulfilled.
The sick girl became (thin) as a hair, (while) the eyes of the king flowed with tears of blood, like a river.
By Divine destiny, oxymel produced bile, and oil of almonds was increasing the dryness.
From (giving) myrobalan constipation resulted, relaxation ceased; and water fed the flames, like naphtha.

How it became manifest to the king that the physicians were unable to cure the handmaiden, and how he turned his face towards God and dreamed of a holy man.

When the king saw the powerlessness of those physicians, he ran bare-footed to the mosque.
He entered the mosque and advanced to the mihráb (to pray): the prayer-carpet was bathed in the king's tears.

On coming to himself out of the flood of ecstasy (fanā) he opened his lips in goodly praise and laud,

Saying, "O Thou whose least gift is the empire of the world, what shall I say, in as much as Thou knowest the hidden thing?

O Thou with whom we always take refuge in our need, once again we have missed the way.

***60**. But Thou hast said, 'Albeit I know thy secret, nevertheless declare it forthwith in thine outward act.'"*

When from the depths of his soul he raised a cry (of supplication), the sea of Bounty began to surge.

Slumber overtook him in the midst of weeping: he dreamed that an old man appeared

And said, "Good tidings, O king! Thy prayers are granted. If to-morrow a stranger come for thee, he is from me.

When he comes, he is the skilled physician: deem him veracious, for he is trusty and true.

***65**. In his remedy behold absolute magic, in his temperament behold the might of God!"*

When the promised hour arrived and day broke and the sun, (rising) from the east, began to burn the stars,

The king was in the belvedere, expecting to see that which had been shown mysteriously.

He saw a person excellent and worshipful, a sun amidst a shadow,

Coming from afar, like the new moon (in slenderness and radiance): he was nonexistent, though existent in the form of phantasy.

***70**. In the spirit phantasy is as naught, (yet) behold a world (turning) on a phantasy!*

Their peace and their war (turn) on a phantasy, and their pride and their shame spring from a phantasy;

(But) those phantasies which ensnare the saints are the reflexion of the fair ones of the garden of God.

In the countenance of the stranger-guest was appearing that phantasy which the king beheld in his dream.

The king himself, instead of the chamberlains, went forward to meet his guest from the Invisible.

***75**. Both were seamen who had learned to swim, the souls of both were knit together without sewing.*

The king said, "Thou wert my Beloved (in reality), not she; but in this world deed issues from deed.

O thou who art to me (as) Mustafá (Mohammed), while I am like unto 'Umar—I will gird my loins to do thee service."

Beseeching the Lord, who is our Helper, to help us to observe self-control in all circumstances, and explaining the harmful and pernicious consequences of indiscipline.

Let us implore God to help us to self-control: one who lacks self-control is deprived of the grace of the Lord.

***80**. The undisciplined man does not maltreat himself alone, but he sets the whole world on fire.*

A table (of food) was coming down from heaven without headache (trouble) and without selling and buying,

(When) some of the people of Moses cried disrespectfully, "Where is garlic and lentils?"

(Straightway) the heavenly bread and dishes (of food) were cut off: there remained (for all of them) the toil of sowing and (labouring with) mattock and scythe.

Again, when Jesus made intercession, God sent food and bounty (from heaven) on trays,

But once more the insolent fellows omitted to show respect and, like beggars, snatched away the viands.

(Although) Jesus entreated them, saying, “This is lasting and will not fail from off the earth.”

To show suspicion and greed at the table of Majesty is ingratitude.

Because of those impudent wretches who were blinded by greed, that gate of mercy was closed upon them.

On account of withholding the poor-tax no rain-clouds arise, and in consequence of fornication the plague spreads in all directions.

Whatever befalls thee of gloom and sorrow is the result of irreverence and insolence withal.

Any one behaving with irreverence in the path of the Friend is a brigand who robs men, and he is no man.

Through discipline this Heaven has been filled with light, and through discipline the angels became immaculate and holy.

By reason of irreverence the sun was eclipsed, and insolence caused an ‘Azázíl to be turned back from the door.

The meeting of the king with the divine physician whose coming had been announced to him in a dream.

He (the king) opened his hands and clasped him to his breast and received him, like love, into his heart and soul,

And began to kiss his hand and brow and inquire concerning his home and journey.

(So) with many a question he led him to the dais. “At last,” said he, “I have found a treasure by being patient.”

He said (also), “O gift from God and defence against trouble, (O thou who art) the meaning of ‘Patience is the key of joy’!

O thou whose countenance is the answer to every question, by thee hard knots are loosed without discussion.

Thou interpretest all that is in our hearts, thou givest a helping hand to every one whose foot is in the mire.

Welcome, O chosen one, O approved one! If thou vanish, Destiny will come (upon us) and the wide room will be straitened.

Thou art the protector of the people. He that desires (thee) not hath gone to perdition. *Nay, verily, if he do not refrain…!*”

When that meeting and bounteous (spiritual) repast was over, he took his hand and conducted him to the harem.

How the king led the physician to the bedside of the sick girl, that he might see her condition.

He rehearsed the tale of the invalid and her illness, and then seated him beside the sick (girl).

The physician observed the colour of her face, (felt) her pulse, and (inspected) her urine; he heard both the symptoms and the (secondary) causes of her malady.

He said, “None of the remedies which they have applied builds up (health): they (the false physicians) have wrought destruction.

They were ignorant of the inward state. I seek refuge with God from that which they invent.”

He saw the pain, and the secret became open to him, but he concealed it and did not tell the king.

Her pain was not from black or yellow bile: the smell of every firewood appears from the smoke.

From her sore grief he perceived that she was heart-sore; well in body, but stricken in heart.

Being in love is made manifest by soreness of heart: there is no sickness like heartsickness.

110. The lover's ailment is separate from all other ailments: love is the astrolabe of the mysteries of God.

Whether love be from this (earthly) side or from that (heavenly) side, in the end it leads us yonder.

Whatsoever I say in exposition and explanation of Love, when I come to Love (itself) I am ashamed of that (explanation).

Although the commentary of the tongue makes (all) clear, yet tongueless love is clearer.

Whilst the pen was making haste in writing, it split upon itself as soon as it came to Love.

115. In expounding it (Love), the intellect lay down (helplessly) like an ass in the mire: it was Love (alone) that uttered the explanation of love and loverhood.

The proof of the sun is the sun (himself): if thou require the proof, do not avert thy face from him!

If the shadow gives an indication of him, the sun (himself) gives spiritual light every moment.

The shadow, like chat in the night-hours, brings sleep to thee; when the sun rises *the moon is cloven asunder.*

There is nothing in the world so wondrous strange as the sun, (but) the Sun of the spirit is everlasting: it hath no yesterday.

120. Although the external sun is unique, still it is possible to imagine one resembling it;

The spiritual Sun, which is beyond the aether, hath no peer in the mind or externally.

Where is room in the imagination for His essence, that the like of Him should come into the imagination?

When news arrived of the face of Shamsu'ddín (the Sun of the Religion), the sun of the fourth heaven drew in its head (hid itself for shame).

Since his name has come (to my lips), it behoves me to set forth some hint of his bounty.

125. At this moment my Soul has plucked my skirt: he has caught the perfume of Joseph's vest.

(He said): "For the sake of our years of companionship, recount one of those sweet ecstasies,

That earth and heaven may laugh (with joy), that intellect and spirit and eye may increase a hundredfold."

(I said): "Do not lay tasks on me, for I have passed away from myself (*fanā́*); my apprehensions are blunted and I know not how to praise.

Everything that is said by one who has not returned to consciousness, if he constrains himself or boastfully exaggerates, is unseemly.

130. How should I—not a vein of mine is sensible—describe that Friend who hath no peer?

The description of this severance and this heart's blood do thou at present leave over till another time."

He said: "Feed me, for I am hungry, and make haste, for Time is a cutting sword.

The Súfí is the son of the (present) time, O comrade: it is not the rule of the Way to say 'To-morrow.'

Art not thou indeed a Súfí, then? That which is (in hand) is reduced to naught by postponing the payment."

135. I said to him: "It is better that the secret of the Friend should be disguised: do thou hearken (to it as implied) in the contents of the tale.

It is better that the lovers' secret should be told in the talk of others."

He said: "Tell it forth openly and nakedly and without unfaithfulness: do not put me off, O trifler!

Lift the veil and speak nakedly, for I do not wear a shirt when I sleep with the Adored One."

I said: "If He should become naked in (thy) vision, neither wilt thou remain nor thy bosom nor thy waist.

140. Ask thy wish, but ask with measure: a blade of straw will not support the mountain.

If the Sun, by whom this world is illumined, should approach a little (nearer), all will be burned.

Do not seek trouble and turmoil and bloodshed: say no more concerning the Sun of Tabriz!"

This (mystery) hath no end: tell of the beginning. Go, relate the conclusion of this tale.

How that saint demanded of the king to be alone with the handmaiden for the purpose of discovering her malady.

He said: "O king, make the house empty; send away both kinsfolk and strangers.

145. Let no one listen in the entrance-halls, that I may ask certain things of this handmaiden."

The house was left empty, and not one inhabitant (remained): nobody save the physician and that sick girl.

Very gently he said (to her), "Where is thy native town? for the treatment suitable to the people of each town is separate.

And in that town who is related to thee? With what hast thou kinship and affinity?"

He laid his hand on her pulse and put questions, one by one, about the injustice of Heaven.

150. When a thorn darts into any one's foot, he sets his foot upon his knee,

And keeps searching for its head with the point of a needle, and if he does not find it, he keeps moistening it (the place) with his lip.

A thorn in the foot is so hard to find: how (then) is it with a thorn in the heart? Answer (that)!

If every base fellow had seen the thorn in the heart, when would sorrows gain the upper hand over any one?

Somebody sticks a thorn under a donkey's tail: the donkey does not know how to get rid of it: he starts jumping.

155. He jumps, and the thorn strikes more firmly (pierces deeper): it needs an intelligent person to extract a thorn.

In order to get rid of the thorn, the donkey from irritation and pain went on kicking and dealing blows in a hundred places,

(But) that thorn-removing physician was an expert: putting his hand on one spot after another, he tested (it).

He inquired of the girl concerning her friends, by way of narrative,

And she disclosed to the physician (many) circumstances touching her home and (former) masters and fellow-townsmen.

160. He listened to her story (while) he continued to observe her pulse and its beating,

So that at whosoever's name her pulse should begin to throb, (he might know that) that person is the object of her soul's desire in the world.

He counted up the friends in her native town; then he mentioned another town by name.

He said: "When you went forth from your own town, in which town did you live mostly?"

She mentioned the name of a certain town and from that too she passed on (to speak of another, and meanwhile) there was no change in the colour of her face or in her pulse.

165. Masters and towns, one by one, she told of, and about dwelling-place and bread and salt.

She told stories of many a town and many a house, (and still) no vein of her quivered nor did her cheek grow pale.

Her pulse remained in its normal state, unimpaired, till he asked about Samarcand, the (city) sweet as candy.

(Thereat) her pulse jumped and her face went red and pale (by turns), for she had been parted from a man of Samarcand, a

goldsmith.

When the physician found out this secret from the sick (girl), he discerned the source of that grief and woe.

He said: “Which is his quarter in passing (through the town)?” “*Sar-i Pul* (Bridgehead),” she replied, “and Ghátafar street.”

Said he: “I know what your illness is and I will at once display the arts of magic in delivering you.

Be glad and care-free and have no fear, for I will do to you that which rain does to the meadow.

I will be anxious for you, be not you anxious: I am kinder to you than a hundred fathers.

Beware! tell not this secret to any one, not though the king should make much inquiry from you.

When your heart becomes the grave of your secret, that desire of yours will be gained more quickly.”

The Prophet said that any one who hides his inmost thought will soon attain to the object of his desire.

When seeds are hidden in the earth, their inward secret becomes the verdure of the garden.

If gold and silver were not hidden, how would they get nourishment (grow and ripen) in the mine?

The promises and soothing words of the physician made the sick (girl) safe (free) from fear.

There are true promises, grateful to the heart; there are false promises, fraught with disquietude.

The promise of the noble is current (sterling) coin; the promise of the unworthy becomes anguish of soul.

How the saint, having discovered the (cause of) the illness, laid it before the king.

Then he arose and went to see the king and acquainted him with a portion of that matter.

“The (best) plan,” said he, “is that we should bring the man here for the sake of (curing) this malady.

Summon the goldsmith from that far country; beguile him with gold and robes of honour.”

The king sent thither one or two messengers, clever men and competent and very just.

How the king sent messengers to Samarcand to fetch the goldsmith.

To Samarcand came the two messengers for the goldsmith debonair and wanton,

Saying, “O fine master, perfect in knowledge, thou whose quality (of perfection in thy craft) is famous in (all) the lands,

Lo, such-and-such a king hath chosen thee for (thy skill in) the goldsmith's craft, because thou art eminent.

Look now, receive this robe of honour and gold and silver; when thou comest (to the king), thou wilt be a favourite and boon-companion.”

The man saw the much wealth and the many robes: he was beguiled, he parted from his town and children.

Blithely the man came into the road, unaware that the king had formed a design against his life.

He mounted an Arab horse and sped on joyously: (what really was) the price of his blood he deemed a robe of honour.

O (fool), who with a hundred consents thyself with thine own foot didst enter on the journey to the fated ill!

In his fancy (were dreams of) riches, power, and lordship. Said ‘Azrá‘íl (the Angel of Death), “Go (thy way). Yes, thou wilt

get (them)!”

When the stranger arrived (and turned) from the road, the physician brought him into the presence of the king.
Proudly and delicately they conducted him to the king of kings, that he might burn (like a moth) on that candle of Tiráz.
The king beheld him, showed great regard (for him), and entrusted to him the treasure house (full) of gold.
Then the physician said to him: “O mighty Sultan, give the handmaiden to this lord,
In order that the handmaiden may be happy in union with him, and that the water of union with him may put out the fire (of passion).”

The king bestowed on him that moon-faced one and wedded those twain (who were) craving (each other's) company.
During the space of six months they were satisfying their desire, till the girl was wholly restored to health.
Thereafter he prepared for him a potion, so that when he drank it he began to dwindle away before her.
When because of sickness his beauty remained not, the soul of the girl remained not in his pestilence (deadly toils).
Since he became ugly and ill-favoured and sallow-cheeked, little by little he became cold (irksome and unpleasing) in her heart.

Those loves which are for the sake of a colour (outward beauty) are not love: in the end they are a disgrace.
Would that he too had been disgrace (deformity) altogether, so that that evil judgement might not have come to pass upon him!
Blood ran from his eye (that flowed with tears) like a river; his (handsome) face became the enemy of his life.
The peacock's plumage is its enemy: O many the king who hath been slain by his magnificence!
He said, “I am the muskdeer on account of whose gland that hunter shed my pure (innocent) blood.

Oh, I am the fox of the field whose head they (the hunters springing forth) from the covert cut off for the sake of the fur.
Oh, I am the elephant whose blood was shed by the blow of the mahout for the sake of the bone (ivory).
He who hath slain me for that which is other than I, does not he know that my blood sleepeth not (will not rest unavenged)?
To-day it lies on me and to-morrow it lies on him: when does the blood of one such as I am go to waste like this?
Although the wall casts a long shadow, (yet at last) the shadow turns back again towards it.

This world is the mountain, and our action the shout: the echo of the shouts comes (back) to us.”
He said this and at the (same) moment went under the earth (gave up the ghost). The handmaiden was purged of pain and love,
Because love of the dead is not enduring, because the dead one is never coming (back) to us;
(But) love of the living is every moment fresher than a bud in the spirit and in the sight.
Choose the love of that Living One who is everlasting, who gives thee to drink of the wine that increases life.

Choose the love of Him from whose love all the prophets gained power and glory.
Do not say, “We have no admission to that King.” Dealings with the generous are not difficult.

Setting forth how the slaying and poisoning of the goldsmith was (prompted) by Divine suggestion, not by sensual desire and wicked meditation.

The slaying of this man by the hand of the physician was not (done) on account of hope or fear.

He did not slay him to humour the king, (he did not slay him) until the Divine command and inspiration came.

As for the boy whose throat was cut by Khadir, the vulgar do not comprehend the mystery thereof.

225. He that receives from God inspiration and answer (to his prayer), whatsoever he may command is the essence of right.

If one who bestows (spiritual) life should slay, it is allowable: he is the (Divine) vicegerent, and his hand is the hand of God.

Like Ismá‘íl (Ishmael), lay your head before him; gladly and laughingly give up your soul before his dagger,

In order that your soul may remain laughing unto eternity, like the pure soul of Ahmad (Mohammed) with the One (God).

Lovers drain the cup of joy at the moment when the fair ones slay them with their own hand.

230. The king did not commit that bloodshed because of lust: cease from thinking evil and disputing.

You thought that he committed a foul crime, (but) in (the state of) purity how should the sublimation leave (any) alloy (behind)?

The purpose of this (severe) discipline and this rough treatment is that the furnace may extract the dross from the silver.

The testing of good and bad is in order that the gold may boil and bring the scum to the top.

If his act were not the inspiration of God, he would have been a dog that rends (its prey), not a king.

235. He was unstained by lust and covetousness and passion: (what) he did (was) good, but good that wore the aspect of evil.

If Khadir stove the boat in the sea, (yet) in Khadir's staving there are a hundred rightnesses.

The imagination of Moses, notwithstanding his (spiritual) illumination and excellence, was screened from (the comprehension of) that (act of Khadir). Do not thou fly without wings!

That (deed of the king) is a red rose (worthy of praise); do not call it blood (murder). He is intoxicated with Reason; do not call him a madman.

Had it been his desire to shed the blood of a Moslem, I am an infidel if I would have mentioned his name (with praise).

240. The highest heaven trembles at praise of the wicked, and by praise of him the devout man is moved to think evil.

He was a king and a very heedful king; he was elect and the elect (favourite) of God.

One who is slain by a king like this, he (the king) leads him to fortune and to the best (most honourable) estate.

Unless he (the king) had seen advantage to him (the goldsmith) in doing violence to him, how should that absolute Mercy have sought to do violence?

The child trembles at the barber's scalpel (but) the fond mother is happy in that pain (of her child).

245. He takes half a life and gives a hundred lives (in exchange): he gives that which enters not into your imagination.

You are judging (his actions) from (the analogy of) yourself, but you have fallen far, far (away from the truth). Consider well!

The story of the greengrocer and the parrot and the parrot's spilling the oil in the shop.

There was a greengrocer who had a parrot, a sweet-voiced green talking parrot.

(Perched) on the bench, it would watch over the shop (in the owner's absence) and talk finely to all the traders.

In addressing human beings it would speak (like them); it was (also) skilled in the song of parrots.

250. (Once) it sprang from the bench and flew away; it spilled the bottles of rose-oil.

Its master came from the direction of his house and seated himself on the bench at his ease as a merchant does.

(Then) he saw the bench was full of oil and his clothes greasy; he smote the parrot on the head: it was made bald by the blow.

For some few days it refrained from speech; the greengrocer, in repentance, heaved deep sighs,

Tearing his beard and saying, “Alas! the sun of my prosperity has gone under the clouds.

255. Would that my hand had been broken (powerless) at that moment! How (ever) did I strike (such a blow) on the head of that sweet-tongued one?”

He was giving presents to every dervish, that he might get back the speech of his bird.

After three days and three nights, he was seated on the bench, distraught and sorrowful, like a man in despair,

Showing the bird every sort of marvel (in the hope) that maybe it would begin to speak.

Meanwhile a bare-headed dervish, clad in a *jawlaq* (coarse woollen frock), passed by, with a head hairless as the outside of bowl and basin.

260. Thereupon the parrot began to talk, screeched at the dervish and said, “Hey, fellow!

How were you mixed up with the bald, O baldpate? Did you, then, spill oil from the bottle?”

The bystanders laughed at the parrot's inference, because it deemed the wearer of the frock to be like itself.

Do not measure the actions of holy men by (the analogy of) yourself, though *shér* (lion) and *shír* (milk) are similar in writing.

On this account the whole world is gone astray: scarcely any one is cognisant of God's *Abdál* (Substitutes).

265. They set up (a claim of) equality with the prophets; they supposed the saints to be like themselves.

“Behold,” they said, “we are men, they are men; both we and they are in bondage to sleep and food.”

In (their) blindness they did not perceive that there is an infinite difference between (them).

Both species of *zanbúr* ate and drank from the (same) place, but from that one (the hornet) came a sting, and from this other (the bee) honey.

Both species of deer ate grass and drank water: from this one came dung, and from that one pure musk.

270. Both reeds drank from the same water-source, (but) this one is empty and that one (full of) sugar.

Consider hundreds of thousands of such likenesses and observe that the distance between the two is (as great as) a seventy years' journey.

This one eats, and filth is discharged from him; that one eats, and becomes entirely the light of God.

This one eats, (and of him) is born nothing but avarice and envy; that one eats, (and of him) is born nothing but love of the One (God).

This one is good (fertile) soil and that one brackish and bad; this one is a fair angel and that one a devil and wild beast.

275. If both resemble each other in aspect, it may well be (so): bitter water and sweet water have (the same) clearness.

Who knows (the difference) except a man possessed of (spiritual) taste? Find (him): he knows the sweet water from the brine.

Comparing magic with (prophetic) miracle, he (the ignorant one) fancies that both are founded on deceit.

The magicians (in the time) of Moses, for contention's sake, lifted up (in their hands) a rod like his,

(But) between this rod and that rod there is a vast difference; from this action (magic) to that action (miracle) is a great way.

280. This action is followed by the curse of God, (while) that action receives in payment the mercy (blessing) of God.

The infidels in contending (for equality with the prophets and saints) have the nature of an ape: the (evil) nature is a canker within the breast.

Whatever a man does, the ape at every moment does the same thing that he sees done by the man.

He thinks, “I have acted like him”: how should that quarrelsome-looking one know the difference?

This one (the holy man) acts by the command (of God), and he (the apish imitator) for the sake of quarrelling (rivalry). Pour dust on the heads of those who have quarrelsome faces!

285. That (religious) hypocrite joins in ritual prayer with the (sincere) conformist (only) for quarrelling's sake, not for supplication.

In prayer and fasting and pilgrimage and alms-giving the true believers are (engaged) with the hypocrite in (what brings) victory and defeat.

Victory in the end is to the true believers; upon the hypocrite (falls) defeat in the state hereafter.

Although both are intent on one game, in relation to each other they are (as far apart as) the man of Merv and the man of Rayy.

Each one goes to his (proper) abiding-place; each one fares according to his name.

290. If he be called a true believer, his soul rejoices; and if you say “hypocrite,” he becomes filled with fire (rage).

His (the true believer's) name is loved on account of its essence (which is true faith); this one's (the hypocrite's) name is loathed on account of its pestilent qualities.

(The four letters) *mím* and *wáw* and *mím* and *nún* do not confer honour: the word *múmin* (true believer) is only for the sake of denotation.

If you call him (the true believer) hypocrite, this vile name is stinging (him) within like a scorpion.

If this name is not derived from Hell, then why is there the taste of Hell in it?

295. The foulness of that ill name is not from the letters; the bitterness of that sea-water

is not from the vessel (containing it).

The letters are the vessel: therein the meaning is (contained) like water; (but) the sea of the meaning is (with God)—*with Him is the Ummu ’l-Kitáb.*

In this world the bitter sea and the sweet sea (are divided)— between them is *a barrier which they do not seek to cross.*

Know that both these flow from one origin. Pass on from them both, go (all the way) to their origin!

Without the touchstone you will never know in the assay adulterated gold and fine gold by (using your own) judgement.

300. Any one in whose soul God shall put the touchstone, he will distinguish certainty from doubt.

A piece of rubbish jumps into the mouth of a living man, and only when he ejects it is he at ease.

When, amongst thousands of morsels (of food), one little piece of rubbish entered (his mouth), the living man's sense (of touch or taste) tracked it down.

The worldly sense is the ladder to this world; the religious sense is the ladder to Heaven.

Seek ye the well-being of the former sense from the physician; beg ye the well-being of the latter sense from the Beloved.

305. The health of the former arises from the flourishing state of the body; the health of the latter arises from the ruin of the body.

The spiritual way ruins the body and, after having ruined it, restores it to prosperity:

Ruined the house for the sake of the golden treasure, and with that same treasure builds it better (than before);

Cut off the water and cleansed the river-bed, then caused drinking-water to flow in the river-bed;

Cleft the skin and drew out the iron point (of the arrow or spear)—then fresh skin grew over it (the wound);

310. Rased the fortress and took it from the infidel, then reared thereon a hundred towers and ramparts.

Who shall describe the action of Him who hath no like? This that I have said (is only what the present) necessity is affording.

Sometimes it (the action of God) appears like this and sometimes the contrary of this: the work of religion is naught but bewilderment.

(I mean) not one bewildered in such wise that his back is (turned) towards Him; nay, but one bewildered (with ecstasy) like this and drowned (in God) and intoxicated with the Beloved.

The face of the one is set towards the Beloved, (while) the face of the other is just his own face (he is facing himself).

315. Look long on the face of every one, keep watch attentively: it may be that by doing service (to Súfís) you will come to know the face (of the true saint).

Since there is many a devil who hath the face of Adam, it is not well to give your hand to every hand,

Because the fowler produces a whistling sound in order to decoy the bird,

(So that) the bird may hear the note of its congener and come down from the air and find trap and knife-point.

320. The work of (holy) men is (as) light and heat; the work of vile men is trickery and shamelessness.

They make a woollen lion for the purpose of begging; they give the title of Ahmad (Mohammed) to Bú Musaylim;

(But) to Bú Musaylim remained the title of *Kadhdháb* (Liar), to Mohammed remained (the title of) *Ulu 'l-albáb* (Endowed with understanding).

The wine of God, its seal (last result) is pure musk, (but) as for (the other) wine, its seal is stench and torment

Story of the Jewish king who for bigotry's sake used to slay the Christians.

Amongst the Jews there was a king who wrought oppression, an enemy of Jesus and a destroyer of Christians.

325. 'Twas the epoch of Jesus and the turn was his: he was the soul of Moses, and Moses the soul of him;

(But) the squint-eyed (double-seeing) king separated in the way of God those two Divine (prophets) who were (really) in accord (with each other).

The master said to a squint-eyed (pupil), "Come on; go, fetch that bottle out of the room."

Said the squint-eyed one: "Which of the two bottles shall I bring to you? Explain fully."

"There are not two bottles," replied the master; "go, leave off squinting and do not be seeing more (than one)."

330. "O master," said he, "don't chide me." Said the master, "Smash one of those two."

The bottle was one, though in his eyes it seemed two; when he broke the bottle, there was no other.

When one was broken, both vanished from sight: a man is made squint-eyed by (evil) propensity and anger.

Anger and lust make a man squint-eyed, they change the spirit (so that it departs) from rectitude.

When self-interest appears, virtue becomes hidden: a hundred veils rise from the heart to the eye.

335. When the cadi lets bribery gain hold of his heart, how should he know the wronger from the wretched victim of wrong?

The king, from Jewish rancour, became so squint-eyed that (we cry), "Mercy, O Lord, mercy (save us from such an affliction)!"

He slew hundreds of thousands of wronged (innocent) believers, saying, "I am the protection and support of the religion of Moses."

How the vizier instructed the king to plot.

He had a vizier, a miscreant and ogler (deceiver), who by reason of (his exceeding) guile would tie knots on water.

"The Christians," said he, "seek to save their lives; they hide their religion from the king.

340. Slay them not, for slaying (them) is useless: religion hath no smell, it is not musk and aloes-wood.

The secret is concealed in a hundred coverings: its outward form is (in agreement) with thee, resembling thee, (but) the inward (reality) is (in) disagreement."

The king said to him: "Tell (me), then, what is the (best) plan? What is the remedy against that deceit and imposture?—

So that there may not remain a single Christian in the world, neither one whose religion is manifest nor one who is concealed."

"O king," said he, "cut off my ears and hands, rip my nose by bitter (cruel) decree;

345. Then bring me under the gallows, that an intercessor may plead for me.

Do this deed in the place for (public) proclamation, on a highway where roads run in four directions.

Then banish me from thy presence to a distant land, that I may cast mischief and confusion amongst them.

How the vizier brought the Christians into doubt and perplexity.

Then I will say (to them), 'I am secretly a Christian. O God who knowest (all) things hidden, Thou knowest me.

The king was informed of my (Christian) faith and from bigotry sought to take my life.

350. I wished to hide my religion from the king and profess his religion,

(But) the king got a scent of my inmost beliefs, and my words were suspected (when I stood) before the king.

He said, "Your words are like a needle in bread (specious but pernicious); there is a window between my heart and yours.

Through that window I have seen your (real) state: I see your state and will not heed your words."

Had not the spirit of Jesus been my aid, he would in Jewish fashion have torn me to pieces.

355. For Jesus' sake I would yield my life and give my head and lay on myself (confess) myriads of obligations to him.

I do not grudge Jesus my life, but full well am I versed in the knowledge of his religion.

Grief was coming over me (it seemed to me a pity) that that holy religion should perish amongst those who are ignorant (of it).

Thanks be to God and to Jesus that I have become a guide to the true faith.

I have escaped from Jews and Judaism so (entirely) that I have bound my waist with a (Christian) girdle.

360. The (present) epoch is the epoch of Jesus. O men, hearken with your souls unto the mysteries of his religion!'"

The king did to him that deed (mutilation) which he had proposed: the people remained in amazement at his deed.

He (the king) drove him away to the Christians. After that, he (the vizier) began to proselytise.

How the Christians let themselves be duped by the vizier.

Myriads of Christian men gathered round him, little by little, in his abode,

(While) he secretly expounded to them the mysteries of Gospel and girdle and prayer.

365. Outwardly he was a preacher of (religious) ordinances, but inwardly he was (as) the whistle and snare (of the fowler).

On this account some Companions (of Mohammed) begged of the Prophet (that he would acquaint them with) the deceitfulness of the ghoul-like soul,

Saying, "What of hidden selfish interests does it mingle in acts of worship and in pure spiritual devotion?"

They were not seeking from him excellence of piety; they were not inquiring where lay the outward defect.

Hair by hair, speck by speck, they were recognising the deceitfulness of the fleshly soul as (plainly as the difference of) the rose from parsley.

370. Even the hair-splitters (the most scrupulous) of the Companions used to become distraught in spirit at the (Prophet's) admonition to them (the inquirers).

How the Christians followed the vizier.

The Christians all gave their hearts to him: what (how great), indeed, is the strength of the (blind) conformity of the vulgar!

They planted love of him within their breasts, they were regarding him as the vicar of Jesus.

He inwardly (in reality) was the accursed one-eyed Antichrist. O God, do Thou (hear and) answer the cry (of those in trouble)—what a good helper art Thou!

O God, there are myriads of snares and baits, and we are as greedy foodless birds.

375. From moment to moment we are caught in a fresh snare, though we become, each one, (like) a falcon or a Símurgh.

Every moment Thou art delivering us, and again we are going to a snare, O Thou who art without want!

We are putting corn in this barn, (and then) we are losing the corn that has been garnered.

(Why), after all, do not we consider with intelligent mind that this damage to the corn arises from the deceitfulness of the mouse?

Since the mouse has made a hole in our barn, and our barn has been ravaged by its guile,

380. O soul, in the first place avert the mischief of the mouse, and then show fervour (zeal) in garnering the corn.

Hear (one) of the sayings related from the Chiefest of the Chief (the Prophet): "No prayer is complete without 'presence' (concentration of the mind on God)."

If there is no thievish mouse in our barn, where is the corn of forty years' works (of devotion)?

Why is the daily sincerity (of our devotions) not being stored, bit by bit, in this barn of ours?

Many a star (spark) of fire shot forth from the iron (of good works), and that burning heart received (it) and drew (it) in;

385. But in the darkness a hidden thief is laying his finger upon the stars,

Extinguishing the stars one by one, that no lamp may shine from the (spiritual) sky.

Though there be thousands of snares at our feet, when Thou art with us there is not any trouble.

Every night Thou freest the spirits from the body's snare, and dost erase (the impressions on) the tablets (of the mind).

The spirits are set free every night from this cage, (they are) done with ordinance and talk and tale.

390. At night prisoners are unconscious of their prison, at night governors are unconscious of their power.

There is no sorrow, no thought of gain or loss, no fancy of this person or that person.

This is the state of the 'árif (gnostic), even without sleep: God said, *(Thou wouldst deem them awake) whilst they slept.* Shy not

at this.

He is asleep, day and night, to the affairs of the world, like a pen in the hand of the Lord's control.

One who sees not the hand in the writing thinks (that) the act (of writing proceeds) from the pen by means of movement.

395. He (God) hath shown forth some part of this state of the '*árif*, (inasmuch as) the vulgar too are carried off (overtaken) by sleep of the senses.

Their souls are gone into the desert that is without description: their spirits and bodies are at rest;

And with a whistle thou leadest them back to the snare, leadest them all (back) to justice and to the judge.

Like Isráfíl (Seraphiel), He (God) who causes the dawn to break brings them all from those lands (of spirit) into (the world of) form.

He embodies the spirits divested (of body), He makes each body pregnant (laden) again (with actions and works).

400. He makes the steed of the souls bare of saddle: this is the inner meaning of "Sleep is the brother of Death";

But in order that they may return in the daytime, He puts a long tether on its leg,

So that in the daytime He may lead it back from that meadow and bring it from the pasture (to go) under the load.

Would that He had guarded this spirit as the Men of the Cave or as the Ark of Noah,

That this mind and eye and ear might be delivered from the Flood of wakefulness and consciousness!

405. Oh, in the world there is many a Man of the Cave beside you, before you, at this time:

The Cave is with him, the Friend is in converse with him; but your eyes and ears are sealed, (so) what does it avail?

Story of the Caliph's seeing Laylá.

The Caliph said to Laylá: "Art thou she by whom Majnún was distracted and led astray?

Thou art not superior to other fair ones." "Be silent," she replied, "since thou art not Majnún."

Whosoever is awake (to the material world) is the more asleep (to the spiritual world); his wakefulness is worse than his sleep.

410. When our soul is not awake to God, wakefulness is like closing our doors (to Divine influences).

All day long, from the buffets of phantasy and from (thoughts of) loss and gain and from fear of decline,

There remains to it (the soul) neither joy nor grace and glory nor way of journeying to Heaven.

The one asleep (to spiritual things) is he who hath hope of every vain fancy and holds parley with it.

Diabolum per somnum videt tanquam virginem caelestem, deinde propter libidinem effundit cum diabolo aquam (seminis).

415. Postquam semen generationis in terram salsuginosam infudit, ipse ad se rediit, fugit ab eo illa imago.

Hinc percipit languorem capitis et (videt) corpus pollutum. Proh dolor ob illud simulacrum visum (sed revera) non visum!

The bird is flying on high, and its shadow is speeding on the earth, flying like a bird:

Some fool begins to chase the shadow, running (after it) so far that he becomes powerless (exhausted),

Not knowing that it is the reflexion of that bird in the air, not knowing where is the origin of the shadow.

420. He shoots arrows at the shadow; his quiver is emptied in seeking (to shoot it):

The quiver of his life became empty: his life passed in running hotly in chase of the shadow.

(But) when the shadow of God is his nurse, it delivers him from (every) phantom and shadow.

The shadow of God is that servant of God who is dead to this world and living through God.

Lay hold of his skirt most quickly without misgiving, that you may be saved in the skirt (end) of the last days (of the world).

425. (The shadow mentioned in the words) *How He (God) extended the shadow* is the form of the saints, which guides to the light of the Divine Sun.

Do not go in this valley without this guide; say, like Khalíl (Abraham), "*I love not them that set.*"

Go, from the shadow gain a sun: pluck the skirt of the (spiritual) king, Shams-i Tabrízí (the Sun of Tabríz)!

If you do not know the way to this feast and bridal, ask of Ziyá'u 'l-Haqq (the Radiance of God) Husámu'ddín.

And if on the way envy seize you by the throat, it belongs to (is characteristic of) Iblís to go beyond bounds in envy;

430. For he because of envy hath disdain for Adam, and because of envy is at war with felicity.

In the Way there is no harder pass than this. Oh, fortunate he who is not companioned by envy!

This body, you must know, is the house of envy, for the household are tainted with envy.

If the body is the house of envy, yet God made that body very pure.

(The text) *Cleanse My house, ye twain*, is the explanation of (such) purity: it (the purified heart) is a treasure of (Divine) light, though its talisman is of earth.

435. When you practise deceit and envy against one who is without envy, from that envy black stain arise in your heart.

Become (as) dust under the feet of the men of God; throw dust on the head of envy, even as we do.

Explanation of the envy of the vizier.

That petty vizier had his origin from envy, so that for vanity he gave to the wind (sacrificed) his ears and nose,

In the hope that by the sting of envy his venom might enter the souls of the poor (Christians).

Any one who from envy mutilates his nose makes himself without ear and without nose (unable to apprehend spiritual things).

440. The nose is that which catches a scent, and which the scent leads towards an abode (of spiritual truth).

Whoever hath no scent is without a nose; the scent (referred to) is that scent which is religious.

When he has caught a scent and given no thanks for it, (that) ingratitude comes and devours his nose (deprives him of the organ of spiritual perception).

Give thanks (to God) and be a slave to those who give thanks: be in their presence (as one) dead, be steadfast.

Do not, like the vizier, make brigandage your stock-in-trade; do not turn the people away from the ritual prayer.

445. The miscreant vizier had become (in appearance) a true religious counsellor, (but) he had craftily put garlic in the almond cake.

How the sagacious among the Christians perceived the guile of the vizier.

Whoever was possessed of (spiritual) discernment was feeling a sweet savour in his words and, joined therewith, bitterness.

He (the vizier) was saying fine things mixed (with foul): he had poured some poison into the sugared julep.

The outward sense of it was saying, "Be diligent in the Way," but in effect it was saying to the soul, "Be slack."

If the surface of silver is white and new, (yet) the hands and dress are blackened by it.

Although fire is red-faced (bright and glorious) with sparks, look at the black behaviour (displayed) in its action.

If the lightning appears luminous to the eye, (yet) from its distinctive property it is the robber of sight (it strikes men blind).

(As for) any (Christian) who was not wary and possessed of discernment, the words of him (the vizier) were (as) a collar on his neck.

During six years, in separation from the king, the vizier became a refuge for the followers of Jesus.

To him the people wholly surrendered their religion and their hearts: at his command and decree they were ready to die.

How the king sent messages in secret to the vizier.

Messages (passed) between the king and him: the king had words of comfort from him in secret.

The king wrote to him, saying, “O my fortunate one, the time is come: quickly set my mind at ease.”

He replied: “Behold, O king, I am preparing to cast disorders into the religion of Jesus.”

Explanation of the twelve tribes of the Christians.

The people of Jesus had twelve amírs as rulers in authority over them.

Each party followed one amír and had become devoted to its own amír from desire (of worldly gain).

These twelve amírs and their followers became the slaves of that vizier of evil sign.

They all put trust in his words, they all took his procedure as a pattern.

Each amír would have given up his life in his presence at the time and hour (on the spot), if he (the vizier) had bidden him die.

How the vizier confused the ordinances of the Gospel.

He prepared a scroll in the name of (addressed to) each one, the (written) form of each scroll (of) a different tenor,

The ordinances of each (of) a diverse kind, this contradicting that from the end to the beginning.

In one he made the path of asceticism and hunger to be the basis of repentance and the condition (necessary) for conversion.

In one he said: “Asceticism profits naught: in this Way there is no place (means) of deliverance but generosity.”

In one he said: “Your hunger and generosity are (imply) association on your part (of other objects) with (Him who is) the object of your worship.

Excepting trust (in God) and complete resignation in sorrow and joy, all is a deceit and snare.”

In one he said: “It is incumbent (on you) to serve (God); else the thought of putting trust (in Him) is (a cause of) suspicion.”

In one he said: “There are (Divine) commands and prohibitions, (but they) are not for practice (observance): they are (only) to show our weakness (inability to fulfil them),

So that we may behold our weakness therein and at that time recognise the power of God.”

In one he said: “Do not regard your weakness: that weakness is an act of ingratitude. Beware!

Regard your power, for this power is from Him: know that your power is the gift of Him who is *Hú* (the Absolute God).”

In one he said: “Leave both these (qualities) behind: whatsoever is contained in sight (regard for other than God) is an idol (something which involves dualism).”

475. In one he said: “Do not put out this candle (of sight), for this sight is as a candle (lighting the way) to (interior) concentration.

When you relinquish sight and phantasy (too soon), you will have put out the candle of union at midnight.”

In one he said: “Put it out—have no fear—that you may see myriads of sights in exchange;

For by putting it out the candle of the spirit is increased: by your self-denial your Laylá (beloved) becomes your Majnún (lover).

If any one abandons the world by his own (act of) renunciation, the world comes to him (with homage) more and more.”

480. In one he said: “That which God hath given you He made sweet to you in (at the time of) bringing it into existence.

He made it easy (blessed) to you, and do you take it gladly: do not throw yourself into anguish.”

In one he said: “Let go all that belongs to self, for it is wrong and bad to comply with your nature.”

(Many) different roads have become easy (to follow): every one's religion has become (to him) as (dear) as life.

If God's making (religion) easy were the (right) road, every Jew and Zoroastrian would have knowledge of Him.

485. In one he said: “That (alone) is made easy (blessed) that (nothing but) spiritual food should be the life of the heart.”

When the enjoyments of the (sensual) nature are past, like brackish soil they raise no produce and crop.

The produce thereof is naught but penitence; the sale thereof yields only loss, nothing more.

That is not “easy” in the end; its (true) name ultimately is “hard.”

Distinguish the hard from the easy: consider (what is) the goodliness of this and that in the end.

490. In one he said: “Seek a master (teacher): you will not find foresight as to the end among the qualities derived from ancestors.”

Every sort of religious sect foresaw the end (according to their own surmise): of necessity they fell captive to error.

To foresee the end is not (as simple as) a hand-loom; otherwise, how would there have been difference in religions?

In one he said: “*You* are the master, because you know the master.

Be a man and be not subject to men. Go, take your own head (choose your own way), and be not one whose head is turning (bewildered in search of a guide).”

495. In one he said: “All this (multiplicity) is one: whoever sees two is a squint-eyed manikin.”

In one he said: “How should a hundred be one? He who thinks this is surely mad.”

The doctrines, every one, are contrary to each other: how should they be one? Are poison and sugar one?

Until you pass beyond (the difference of) poison and sugar, how will you catch a scent of unity and oneness?

Twelve books of this style and fashion were drawn up in writing by that enemy to the religion of Jesus.

Showing how this difference lies in the form of the doctrine, not in the real nature of the Way.

500. He had no scent (perception) of the unicolority of Jesus, nor had he a disposition from (imbued with) the tincture of the dyeing-vat of Jesus.

From that pure vat a garment of a hundred colours would become as simple and one coloured as light.

(This) is not the unicolority from which weariness ensues; nay, it is (a case) like (that of) fishes and clear water:

Although there are thousands of colours on dry land, (yet) fishes are at war with dryness.

Who is the fish and what is the sea in (my) simile, that the King Almighty and Glorious should resemble them?

505. In (the world of) existence myriads of seas and fishes prostrate themselves in adoration before that Munificence and Bounty.

How many a rain of largesse hath rained, so that the sea was made thereby to scatter pearls!

How many a sun of generosity hath shone, so that cloud and sea learned to be bountiful!

The sunbeams of Wisdom struck on soil and clay, so that the earth became receptive of the seed.

The soil is faithful to its trust, and whatever you have sown in it, you carry away the (equivalent in) kind thereof without fraud (on the part of the soil).

510. It has derived this faithfulness from that (Divine) faithfulness, inasmuch as the sun of Justice has shone upon it.

Until springtide brings the token of God, the soil does not reveal its secrets.

The Bounteous One who gave to an inanimate thing these informations and this faithfulness and this righteousness,

His grace makes an inanimate thing informed, (while) His wrath makes blind the men of understanding.

Soul and heart cannot endure that ferment: to whom shall I speak? There is not in the world a single ear (capable of apprehension).

515. Wherever there was an ear, through Him it became an eye; wherever there was a stone, through Him it became a jasper.

He is an alchemist—what is alchemy (compared with His action)? He is a giver of miracles (to prophets)—what is magic (compared with these miracles)?

This uttering of praise (to Him) is (really) the omission of praise on my part, for this (praise) is a proof of (my) being, and being is a sin.

It behoves (us) to be not-being in the presence of His Being: in His presence what is (our) being? Blind and blue.

Were it not blind it would have been melted (consumed) by Him: it would have known the heat of (the Divine) sun;

520. And were it not blue from mourning, how would this region (of phenomenal existence) have (remained) frozen like ice?

Setting forth how the vizier incurred perdition (by engaging) in this plot.

The vizier was ignorant and heedless, like the (Jewish) king: he was wrestling with the eternal and inevitable,

With a God so mighty that in a moment He causes a hundred worlds like ours to come into existence from non-existence:

A hundred worlds like ours He displays to the sight, when He makes your eye seeing by (the light of) Himself.

If the world appears to you vast and bottomless, know that to Omnipotence it is not (so much as) an atom.

525. This world, indeed, is the prison of your souls: oh, go in yonder direction, for there lies your open country.

This world is finite, and truly that (other) is infinite: image and form are a barrier to that Reality.

The myriads of Pharaoh's lances were shattered by (the hand of) Moses (armed) with a single staff.

Myriads were the therapeutic arts of Galen: before Jesus and his (life-giving) breath they were a laughing-stock.

Myriads were the books of (pre-Islamic) poems: at the word of an illiterate (prophet) they were (put to) shame.

530. (Confronted) with such an all-conquering Lord, how should any one not die (to self), unless he be a vile wretch?

Many a mind (strong and firm) as a mountain did He uproot; the cunning bird He hung up by its two feet.

To sharpen the intelligence and wits is not the (right) way: none but the broken (in spirit) wins the favour of the King.

Oh, many the amassers of treasure, digging holes (in search of treasure), who became an ox's beard (dupe) to that vain schemer (the vizier)!

Who is the ox that you should become his beard? What is earth that you should become its stubble?

535. When a woman became pale-faced (ashamed) of (her) wickedness, God metamorphosed her and made her Zuhra (the planet Venus).

To make a woman Zuhra was metamorphosis: what (then) is it to become earth and clay, O contumacious one?

Your spirit was bearing you towards the highest sphere (of heaven): you went towards the water and the clay amongst the lowest (of the low).

By this fall you metamorphosed yourself from that (state of) existence which was the envy of the (spiritual) intelligences.

Consider, then, how is (what is the character of) this metamorphosis: compared with that metamorphosis (of the woman) this (which you have suffered) is exceedingly vile.

540. You urged the steed of ambition towards the stars: you did not acknowledge Adam who was worshipped (by the angels).

After all, you are a son of Adam. O degenerate! how long will you regard lowness as nobility?

How long will you say, “I will conquer a whole world, I will make this world full of myself”?

If the world should be filled with snow from end to end, the glow of the sun would melt it with a single look.

God by a single spark (of His mercy) maketh naught his (the vizier's) burden (of sin) and (the burden) of a hundred viziers and a hundred thousand.

545. He maketh the essence of that (false) imagination to be wisdom; He maketh the essence of that poisoned water to be a (wholesome) drink.

That which raises doubt He turneth into certainty; He maketh loving kindnesses grow from the causes of hatred.

He cherisheth Abraham in the fire; He turneth fear into security of spirit.

By His burning (destroying) of secondary causes I am distraught; in (my) fancies of Him I am like a sophist (sceptic or agnostic).

How the vizier started another plan to mislead the (Christian) folk.

The vizier formed in his mind another plan: he abandoned preaching and sat alone in seclusion.

550. He inspired ardour in his disciples from (their) longing (to see him); he remained in seclusion forty or fifty days.

The people became mad from longing for him and on account of being separated from his (spiritual) feeling and discourse and intuition.

They were making supplication and lament, while he in solitude was bent double by austerities.

They said, “Without thee we have no light: how (what) is the state of a blind man without a leader?

By way of showing favour (to us) and for God's sake, do not keep us parted from thee any longer.

555. We are as children and thou art our nurse: do thou spread over us that shadow (of thy protection).”

He said, “My soul is not far from them that love (me), but there is no permission to come forth.”

Those amírs came for intercession, and the disciples came in reproach,

Saying, “O noble sir, what a misfortune is this for us! Without thee we are left orphaned (deprived) of our hearts and our religion.

Thou art making a pretence while we in grief are heaving cold (fruitless) sighs from the burning heat of our hearts.

560. We have become accustomed to thy sweet discourse, we have drunk of the milk of thy wisdom.

Allah! Allah! do not thou (O vizier) treat us with such cruelty: show kindness to-day, do not (put off till) to-morrow.

Does thy heart give to thee (consent) that these who have lost their hearts (to thee) should at last, being without thee, become (numbered) amongst them that have nothing left?

They all are writhing like fishes on dry land: let loose the water, remove the dam from the stream.

O thou like whom there is none in the world, for God's sake, for God's sake, come to the aid of thy people!”

How the vizier refused the request of the disciples.

565. He said: “Beware, O ye enslaved by words and talk, ye who seek admonition (consisting) of the speech of the tongue and (the hearing) of the ear.

Put cotton-wool in the ear of the low (physical) sense, take off the bandage of (that) sense from your eyes!

The ear of the head is the cotton-wool of the ear of the conscience: until the former becomes deaf, that inward (ear) is deaf.

Become without sense and without ear and without thought, that ye may hear the call (of God to the soul), ‘*Return!*’”

So long as thou art (engaged) in the conversation of wakefulness, how wilt thou catch any scent of the conversation of sleep?

570. Our speech and action is the exterior journey: the interior journey is above the sky.

The (physical) sense saw (only) dryness, because it was born of dryness (earth): the Jesus of the spirit set foot on the sea.

The journey of the dry body befell on dry land, (but) the journey of the spirit set foot (took place) in the heart of the sea.

Since thy life has passed in travelling on land, now mountain, now river, now desert,

Whence wilt thou gain the Water of Life? Where wilt thou cleave the waves of the Sea?

575. The waves of earth are our imagination and understanding and thought; the waves of water are (mystical) self-effacement and intoxication and death (*faná*).

Whilst thou art in this (sensual) intoxication, thou art far from that (mystical) intoxication; whilst thou art drunken with this, thou art blind to that cup.

Outward speech and talk is as dust: do thou for a time make a habit of silence. Take heed!

How the disciples repeated their request that he should interrupt his seclusion.

They all said: “O sage who seekest a crevice (means of evasion), say not to us this (word of) guile and harshness.

Lay on the beast a burden in proportion to its endurance, lay on the weak a task in proportion to their strength.

580. The bait for every bird is according to its (the bird's) measure (capacity): how should a fig be the food (lure) for every bird?

If you give a babe bread instead of milk, take it (for granted) that the poor babe will die of the bread;

(Yet) afterwards, when it grows teeth, that babe will of its own accord ask for bread.

When an unfledged bird begins to fly, it becomes a mouthful for any rapacious cat;

(But) when it grows wings, it will fly of itself without trouble and without whistling (prompting), good or bad.

585. Thy speech makes the Devil silent, thy words make our ears (full of) intelligence.

Our ears are (full of) intelligence when thou art speaking; our dry land is a river when thou art the ocean.

With thee, earth is better to us than heaven, O thou by whom (the world from) Arcturus to the Fish is illumined!

Without thee, darkness is over heaven for us, (but) compared with thee, O Moon, who is this heaven at all?

The heavens have the form of sublimity, (but) the essence of sublimity belongs to the pure spirit.

590. The form of sublimity is for bodies; beside the essence (reality) bodies are (mere) names."

The refusal of the vizier to interrupt his seclusion.

He said: "Cut short your arguments, let my advice make its way into your souls and hearts.

If I am trustworthy, the trustworthy is not doubted, even though I should call heaven earth.

If I am (endowed with) perfection, why (this) disbelief in my perfection? and if I am not (perfect), why this molestation and annoyance?

I will not go forth from this seclusion, because I am occupied with inward experiences."

How the disciples raised objections against the vizier's secluding himself.

595. They all said: "O vizier, it is not disbelief: our words are not as the words of strangers.

The tears of our eyes are running because of our separation from thee; sigh after sigh is going (up) from the midst of our souls.

A babe does not contend with its nurse, but it weeps, although it knows neither evil nor good.

We are as the harp and thou art striking (it with) the plectrum (playing on it): the lamentation is not from us, it is thou that art making lamentation.

We are as the flute, and the music in us is from thee; we are as the mountain, and the echo in us is from thee.

600. We are as pieces of chess (engaged) in victory and defeat: our victory and defeat is from thee, O thou whose qualities are comely!

Who are we, O thou soul of our souls, that we should remain in being beside thee?

We and our existences are (really) non-existences: thou art the absolute Being which manifests the perishable (causes phenomena to appear).

We all are lions, but lions on a banner: because of the wind they are rushing onward from moment to moment.

Their onward rush is visible, and the wind is unseen: may that which is unseen not fail from us!

605. Our wind (that whereby we are moved) and our being are of thy gift; our whole existence is from thy bringing (us) into being.

Thou didst show the delightfulness of Being unto not-being, (after) thou hadst caused not-being to fall in love with thee.

Take not away the delightfulness of thy bounty; take not away thy dessert and wine and wine-cup!

And if thou take it away, who is there that will make inquiry? How should the picture strive with the painter?

Do not look on us, do not fix thy gaze on us: look on thine own kindness and generosity.

610. We were not, and there was no demand on our part, (yet) thy grace was hearkening to our unspoken prayer (and calling us into existence)."

Before the painter and the brush the picture is helpless and bound like a child in the womb.

Before Omnipotence all the people of the (Divine) court of audience (the world) are as helpless as the (embroiderer's) fabric before the needle.

Now He makes the picture thereon (one of) the Devil, now (of) Adam; now He makes the picture thereon (one of) joy, now (one of) grief.

There is no power (to any one) that he should move a hand in defence; no (right of) speech, that he should utter a word concerning injury or benefit.

615. Recite from the Qur'án the interpretation of (*i.e.* a text which interprets) the (preceding) verse: God said, *Thou didst not throw when thou threwest.*

If we let fly an arrow, that (action) is not from us: we are (only) the bow, and the shooter of the arrow is God.

This is not *jabr* (compulsion); it is the meaning of *jabbárí* (almightiness): the mention of almightiness is for the sake of (inspiring us with) humility.

Our humility is evidence of necessity, (but) our sense of guilt is evidence of freewill.

If there were not freewill, what is this shame? And what is this sorrow and guilty confusion and abashment?

620. Why is there chiding between masters and pupils? Why is the mind changing (so as to depart) from plans (already formed)?

And if you say that he (the assertor of freewill) takes no heed of His (God's) compulsion, (and that) God's moon has become hidden in His cloud,

There is a good answer to this; if you hearken, you will relinquish unbelief and incline towards the (true) religion.

Remorse and humility occur at the time of illness: the time of illness is wholly wakefulness (of conscience).

At the time when you are becoming ill, you pray God to forgive your trespass;

625. The foulness of your sin is shown to you, you resolve to come back to the (right) way;

You make promises and vows that henceforth your chosen course (of action) will be nothing but obedience (to God):

Therefore it has become certain that illness gives to you conscience and wakefulness.

Note, then, this principle, O thou that seekest the principle; every one who suffers pain has caught the scent (thereof):

The more wakeful any one is, the more full of suffering he is; the more aware (of God) he is, the paler he is in countenance.

630. If you are aware of His *jabr* (compulsion), where is your humility? Where is your feeling of (being loaded with) the chain of His *jabbárí* (almightiness)?

How should one make merry who is bound in chains? When does the captive in prison behave like the man who is free?

And if you consider that your foot is shackled (and that) the king's officers are sitting (as custodians) over you,

Then do not act like an officer (tyrannously) towards the helpless, inasmuch as that is not the nature and habit of a helpless man.

Since you do not feel His compulsion, do not say (that you are compelled); and if you feel it, where is the sign of your feeling?

635. In every act for which you have inclination, you are clearly conscious of your power (to perform it),

(But) in every act for which you have no inclination and desire, in regard to that (act) you have become a necessitarian, saying, "This is from God."

The prophets are necessitarians in regard to the works of this world, (while) the infidels are necessitarians in regard to the works of the next world.

To the prophets the works of the next world are (a matter of) freewill; to the foolish the works of this world are (a matter of) freewill,

Because every bird flies to its own congener: it (follows) behind, and its spirit (goes) before, (leading it on).

640. Inasmuch as the infidels were congeners of *Sijjn* (Hell), they were well-disposed to the prison (*sijn*) of this world.
Inasmuch as the prophets were congeners of ‘*Illiyyín* (Heaven), they went towards the ‘*Illiyyín* of spirit and heart.
This discourse hath no end, but let us (now) relate the story to its completion.

How the vizier made the disciples lose hope of his abandoning seclusion.

The vizier cried out from within, “O disciples, be this made known to you from me,
That Jesus hath given me a such-like message: ‘Be separated from all friends and kinsfolk.

645. Set thy face to the wall, sit alone, and choose to be secluded even from thine own existence.’
After this there is no permission (for me) to speak; after this I have nothing to do with talk.
Farewell, O friends! I am dead: I have carried my belongings up to the Fourth Heaven,
In order that beneath the fiery sphere I may not burn like firewood in woe and perdition,
(But) henceforth may sit beside Jesus at the top of the Fourth Heaven.”

How the vizier appointed each one of the amírs separately as his successor.

650. And then he summoned those amírs one by one and conversed with each (of them) alone.
He said to each one, “In the religion of Jesus thou art the vicar of God and my *khalífa* (vicegerent),
And those other amírs are thy followers: Jesus hath made all of them thy assistants.
Any amír who lifts his neck (in rebellion), seize him and either kill him or hold him captive;
But do not declare this whilst I am alive: do not seek this supreme authority until I am dead.

655. Until I am dead, do not reveal this: do not lay claim to sovereignty and dominion.
Here is this scroll and the ordinances of the Messiah: recite them distinctly, one by one, to his people.”
Thus he spoke to each amír separately, (saying), “There is no vicar in the religion of God except thee.”
He honoured each, one by one, (in this way): whatever he said to that (amír) he also said to this.
To each he gave one scroll: every one was purposely the contrary of the other.

660. All the scrolls were different, like the forms of the letters (of the alphabet) from *yá* to *alif.*
The rule (laid down) in this scroll was contrary to the rule in that: we have already explained (the nature of) this contradiction.

How the vizier killed himself in seclusion.

After that, he shut the door for other forty days (and then) killed himself and escaped from his existence.
When the people learned of his death, there came to pass at his grave the scene of the Resurrection.
So great a multitude gathered at his grave, tearing their hair, rending their garments in wild grief for him,

665. That only God can reckon the number of them—Arabs and Turks and Greeks and Kurds.

They put his (grave's) earth on their heads; they deemed anguish for him to be the remedy for themselves.

During a month those multitudes over his grave made a way for blood from their eyes (shed tears of anguish).

How the people of Jesus—on him be peace!—asked the amírs, "Which one of you is the successor?"

After a month the people said, "O chiefs, which of (the) amírs is designated in his place,

That we may acknowledge him as our religious leader instead of him (the vizier), and give our hands and skirts into his hand?

670. Since the sun is gone and has branded us (left the brand of sorrow in our hearts), is not a lamp the (only) resource in his stead?

Since union with the beloved has vanished from before our eyes, we must needs have a vicar as a memorial of him (*i.e.* one who will recall him to our memory).

Since the rose is past and the garden ravaged, from whom shall we get the perfume of the rose? From rosewater."

Inasmuch as God comes not into sight, these prophets are the vicars of God.

Nay, I have said (this) wrongly; for if you suppose that the vicar and He who is represented by the vicar are two, it (such a thought) is bad, not good.

675. Nay; they are two so long as you are a worshipper of form, (but) they have become one to him who has escaped from (consciousness of) form.

When you look at the form, your eye is two; look at its (the eye's) light, which grew from the eye.

'Tis impossible to distinguish the light of the two eyes, when a man has cast his look upon their light.

If ten lamps are present in (one) place, each differs in form from another:

To distinguish without any doubt the light of each, when you turn your face towards their light, is impossible.

680. If you count a hundred apples or a hundred quinces, they do not remain a hundred (but) become one, when you crush them (together).

In things spiritual there is no division and no numbers; in things spiritual there is no partition and no individuals.

Sweet is the oneness of the Friend with His friends: catch (and cling to) the foot of spirit. Form is headstrong.

Make headstrong form waste away with tribulation, that beneath it you may descry unity, like a (buried) treasure;

And if you waste it not away, His favours will waste it—oh, my heart is His vassal.

685. He even showeth Himself to (our) hearts, He seweth the tattered frock of the dervish.

Simple were we and all one substance; we were all without head and without foot yonder.

We were one substance, like the Sun; we were knotless and pure, like water.

When that goodly Light took form, it became (many in) number like the shadows of a battlement.

Rase ye the battlement with the *manjaníq* (mangonel), that difference may vanish from amidst this company (of shadows).

690. I would have explained this (matter) with (eager) contention, but I fear lest some (weak) mind may stumble.

The points (involved in it) are sharp as a sword of steel; if you have not the shield (of capacity to understand), turn back and flee!

Do not come without shield against this adamant (keen blade), for the sword is not ashamed of cutting.

For this cause I have put the sword in sheath, that none who misreads may read contrariwise (in a sense contrary to the true

meaning of my words).

We come (now) to complete the tale and (speak) of the loyalty of the multitude of the righteous,

695. Who rose up after (the death of) this leader, demanding a vicar in his place.

The quarrel of the amírs concerning the succession.

One of those amírs advanced and went before that loyal-minded people.

"Behold," said he, "I am that man's vicar: I am the vicar of Jesus at the present time.

Look, this scroll is my proof that after him the vicarate belongs to me."

Another amír came forth from ambush: his pretension regarding the vicegerency was the same;

700. He too produced a scroll from under his arm, so that in both (amírs) there arose the Jewish anger.

The rest of the amírs, one after another, drawing swords of keen mettle,

Each with a sword and a scroll in his hand, fell to combat like raging elephants.

Hundreds of thousands of Christians were slain, so that there were mounds of severed heads;

Blood flowed, on left and right, like a torrent; mountains of this dust (of battle) rose in the air.

705. The seeds of dissension which he (the vizier) had sown had become a calamity (cause of destruction) to their heads.

The walnuts (bodies) were broken, and those which had the kernel had, after being slain, a spirit pure and fair.

Slaughter and death which befalls the bodily frame is like breaking pomegranates and apples:

That which is sweet becomes pomegranate-syrup, and that which is rotten is naught but noise:

That which has reality is made manifest (after death), and that which is rotten is put to shame.

710. Go, strive after reality, O worshipper of form, inasmuch as reality is the wing on form's body.

Consort with the followers of reality, that you may both win the gift and be generous (in giving yourself up to God).

Beyond dispute, in this body the spirit devoid of reality is even as a wooden sword in the sheath:

Whilst it remains in the sheath, it is (apparently) valuable, (but) when it has come forth it is an implement (only fit) for burning.

Do not take a wooden sword into the battle! First see (whether your sword is a real one), in order that your plight may not be wretched.

715. If it is made of wood, go, seek another; and if it is adamant, march forward joyously.

The sword (of reality) is in the armoury of the saints: to see (and associate with) them is for you (as precious as) the Elixir.

All the wise have said this same thing: the wise man is *a (Divine) mercy to created beings.*

If you would buy a pomegranate, buy (it when it is) laughing (having its rind cleft open), so that its laughter (openness) may give information as to its seeds.

Oh, blessed is its laughter, for through its mouth it shows the heart, like a pearl from the casket of the spirit.

720. Unblest was the laughter (openness) of the red anemone, from whose mouth appeared the blackness of its heart.

The laughing pomegranate makes the garden laughing (gay and blooming): companionship with (holy) men makes you one of the (holy) men.

Though you be rock or marble, you will become a jewel when you reach the man of heart (the saint).

Plant the love of the holy ones within your spirit; do not give your heart (to aught) save to the love of them whose hearts are glad.

Go not to the neighbourhood of despair: there are hopes. Go not in the direction of darkness: there are suns.

725. The heart leads you into the neighbourhood of the men of heart (the saints); the body leads you into the prison of water and earth.

Oh, give your heart food from (conversation with) one who is in accord with it; go, seek (spiritual) advancement from one who is advanced.

How honour was paid to the description of Mustafá (Mohammed), on whom be peace, which was mentioned in the Gospel.

The name of Mustafá was in the Gospel—(Mustafá) the chief of the prophets, the sea of purity.

There was mention of his (external) characteristics and appearance; there was mention of his warring and fasting and eating.

A party among the Christians, for the sake of the Divine reward, whenever (in reading the Gospel) they came to that name and discourse,

730. Would bestow kisses on that noble name and stoop their faces towards that beauteous description.

In this tribulation of which we have told, that party were secure from tribulation and dread,

Secure from the mischief of the amírs and the vizier, seeking refuge in the protection of the Name of Ahmad (Mohammed).

Their offspring also multiplied: the Light of Ahmad aided and befriended them.

And the other party among the Christians (who) were holding the Name of Ahmad in contempt,

735. They became contemptible and despised through dissensions caused by the evil counselling and evil-plotting vizier;

Moreover, their religion and their law became corrupted in consequence of the scrolls which set forth all perversely.

The Name of Ahmad gives such help as this, so that (one may judge) how his Light keeps guard (over his followers).

Since the Name of Ahmad became (to the Christians) an impregnable fortress, what then must be the Essence of that trusted Spirit?

After this irremediable bloodshed which befell through the affliction (brought upon the Christians) by the vizier,

The story of another Jewish king who endeavoured to destroy the religion of Jesus.

740. Another king, of the progeny of that Jew, addressed himself to the destruction of the people of Jesus.

If you desire information about this second outbreak, read the chapter of the Qur'án (beginning): *By Heaven which hath the (zodiacal) signs.*

This second king set foot in the evil way that was originated by the former king.

Whosoever establishes an evil way (practice), towards him goes malediction every hour.

The righteous departed and their ways remained, and from the vile there remained (nothing but) injustice and execrations.

745. Until the Resurrection, the face of every congener of those wicked men who comes into existence is turned towards that one (who belongs to his own kind).

Vein by vein is this sweet water and bitter water, flowing in (God's) creatures until the blast of the trumpet (at the Resurrection).

To the righteous is the inheritance of the sweet water. What is that inheritance? *We have caused (those of Our servants whom We have chosen) to inherit the Book.*

If you will consider, the supplications of the seekers (of God) are rays (proceeding) from the substance of prophethood.

The rays are circling with the substances (whence they spring): the ray goes (ultimately) in the direction where that (substance) is.

750. The window-gleam runs round the house, because the sun goes from sign to sign of the zodiac.

Any one who has affinity with a star (planet) has a concurrence (of qualities) with his star.

If his ascendant star be Venus, his whole inclination and love and desire is for joy;

And if he be one born under Mars, one whose nature is to shed blood, he seeks war and malignity and enmity.

Beyond the (material) stars are stars in which is no conflagration or sinister aspect,

755. (Stars) moving in other heavens, not these seven heavens known to all,

(Stars) immanent in the radiance of the light of God, neither joined to each other nor separate from each other.

When any one's ascendant (fortune) is (from) those stars, his soul burns the infidels in driving (them) off.

His anger is not (like) the anger of the man born under Mars —perverse, and of such nature that it is (now) dominant and (now) dominated.

The dominant light (of the saints) is secure from defect and dimness between the two fingers of the Light of God.

760. God hath scattered that light over (all) spirits, (but only) the fortunate have held up their skirts (to receive it);

And he (that is fortunate), having gained that strown largesse of light, has turned his face away from all except God.

Whosoever has lacked (such) a skirt of love is left without share in that strown largesse of light.

The faces of particulars are set towards the universal: nightingales play the game of love with the rose.

The ox has his colour outside, but in the case of a man seek the red and yellow hues within.

765. The good colours are from the vat of purity; the colour of the wicked is from the black water of iniquity.

The baptism of God is the name of that subtle colour; *the curse of God* is the smell of that gross colour.

That which is of the sea is going to the sea: it is going to the same place whence it came—

From the mountain-top the swift-rushing torrents, and from our body the soul whose motion is mingled with love.

How the Jewish king made a fire and placed an idol beside it, saying, "Whoever bows down to this idol shall escape the fire."

Now see what a plan this currish Jew contrived! He set up an idol beside the fire,

770. Saying, "He that bows down to this idol is saved, and if he bow not, he shall sit in the heart of the fire."

Inasmuch as he did not give due punishment to this idol of self, from the idol of his self the other idol was born.

The idol of your self is the mother of (all) idols, because that (material) idol is (only) a snake, while this (spiritual) idol is a dragon.

The self is (as) iron and stone (whence fire is produced), while the (material) idol is (as) the sparks: those sparks are quieted (quenched) by water.

(But) how should the stone and iron be allayed by water? How should a man, having these twain, be secure?

The idol is the black water in a jug; the self is a fountain for the black water.

That sculptured idol is like the black torrent; the idol-making self is a fountain full of water for it.

A single piece of stone will break a hundred pitchers, but the fountain is jetting forth water incessantly.

'Tis easy to break an idol, very easy; to regard the self as easy (to subdue) is folly, folly.

O son, if you seek (to know) the form of the self, read the story of Hell with its seven gates.

Every moment (there proceeds from the self) an act of deceit, and in every one of those deceits a hundred Pharaohs are drowned together with their followers.

Flee to the God of Moses and to Moses, do not from Pharaoh's quality (rebellious insolence) spill the water of the Faith.

Lay your hand on (cleave to) the One (God) and Ahmad (Mohammed)! O brother, escape from the Bú Jahl of the body!

How a child began to speak amidst the fire and urged the people to throw themselves into the fire.

That Jew brought to that idol a woman with her child, and the fire was blazing.

He took the child from her and cast it into the fire: the woman was affrighted and withdrew her heart from (abandoned) her faith.

She was about to bow down before the idol (when) the child cried, "Verily, I am not dead.

Come in, O mother: I am happy here, although in appearance I am amidst the fire.

The fire is a spell that binds the eye for the sake of screening (the truth); this is (in reality) a Divine mercy which has raised its head from the collar (has been manifested from the Unseen).

Come in, mother, and see the evidence of God, that thou mayst behold the delight of God's elect.

Come in, and see water that has the semblance of fire; (come away) from a world which is (really) fire and (only) has the semblance of water.

Come in, and see the mysteries of Abraham, who in the fire found cypress and jessamine.

I was seeing death at the time of birth from thee: sore was my dread of falling from thee;

(But) when I was born, I escaped from the narrow prison (of the womb) into a world of pleasant air and beautiful colour.

Now I deem the (earthly) world to be like the womb, since in this fire I have seen such rest:

In this fire I have seen a world wherein every atom possesses the (life-giving) breath of Jesus.

Lo, (it is) a world apparently non-existent (but) essentially existent, while that (other) world is apparently existent (but) has no permanence.

Come in, mother, (I beseech thee) by the right of motherhood: see this fire, how it hath no fieriness.

Come in, mother, for felicity is come; come in, mother, do not let fortune slip from thy hand.

Thou hast seen the power of that (Jewish) cur: come in, that thou mayst see the power of God's grace.

'Tis (only) out of pity that I am drawing thy feet (hither), for indeed such is my rapture that I have no care for thee.

Come in and call the others also, for the King has spread a (festal) table within the fire.

O true believers, come in, all of you: except this sweetness (‘*adhbí*) all is torment (‘*adháb*).

Oh, come in, all of you, like moths; (come) into this fortune which hath a hundred springtimes.”

(Thus) he was crying amidst that multitude: the souls of the people were filled with awe.

After that, the folk, men and women (alike), cast themselves unwittingly into the fire—

805. Without custodian, without being dragged, for love of the Friend, because from Him is the sweetening of every bitterness—

Until it came to pass that the (king's) myrmidons were holding back the people, saying, “Do not enter the fire!”

The Jew became black-faced (covered with shame) and dismayed; he became sorry and sick at heart,

Because the people grew more loving (ardent) in their Faith and more firm in mortification (*faná*) of the body.

Thanks (be to God), the Devil's plot caught *him* in its toils; thanks (be to God), the Devil saw himself disgraced.

810. That which he was rubbing (the shame he was inflicting) on the faces of those persons (the Christians) was all accumulated on the visage of that vile wretch.

He who was busy rending the garment (honour and integrity) of the people—his own (garment) was rent, (while) they were unhurt.

How the mouth remained awry of a man who pronounced the name of Mohammed, on whom be peace, derisively.

He made his mouth wry and called the name of Ahmad (Mohammed) in derision: his mouth remained awry.

He came back, saying, “Pardon me, O Mohammed, O thou to whom belong the (Divine) gifts of esoteric knowledge.

In my folly I was ridiculing thee, (but) I myself was related to ridicule and deserving it.”

815. When God wishes to rend the veil of any one (expose him to shame), He turns his inclination towards reviling holy men.

When God wishes to hide the blame of any one, he (that person) does not breathe a word of blame against the blameworthy.

When God wishes to help us, He turns our inclination towards humble lament.

Oh, happy the eye that is weeping for His sake! Oh, fortunate the heart that is seared for His sake!

The end of every weeping is laughter at last; the man who foresees the end is a blessed servant (of God).

820. Wherever is flowing water, there is greenery: wherever are running tears, (the Divine) mercy is shown.

Be moaning and moist-eyed like the water-wheel, that green herbs may spring up from the courtyard of your soul.

If you desire tears, have mercy on one who sheds tears; if you desire mercy, show mercy to the weak.

How the fire reproached the Jewish king.

The king turned his face to the fire, saying, “O fierce-tempered one, where is thy world-consuming natural disposition?

How art thou not burning? What has become of thy specific property? Or has thy intention changed because of our fortune?

825. Thou hast no pity (even) on the fire-worshipper: how (then) has he been saved who does not worship thee?

Never, O fire, art thou patient: how burnest thou not? What is it? Hast thou not the power?

Is this a spell, I wonder, that binds the eye or the mind? How does the lofty pyre not burn?

Has some one bewitched thee? Or is it magic, or is thy unnatural behaviour from our fortune?"

The fire said: "I am the same, I am fire: come in, that thou mayst feel my heat.

830. My nature and element have not changed: I am the sword of God and by (His) leave I cut.

The Turcoman dogs fawn at the tent-door before the guest,

But if any one having the face of a stranger pass by the tent, he will see the dogs rushing at him like lions.

I am not less than a dog in devotion, nor is God less than a Turcoman in life (living power)."

If the fire of your nature make you suffer pain, it burns by command of the Lord of religion;

835. If the fire of your nature give you joy, (that is because) the Lord of religion puts joy therein.

When you feel pain, ask pardon of God: pain, by command of the Creator, is efficacious.

When He pleases, pain itself becomes joy; bondage itself becomes freedom.

Air and earth and water and fire are (His) slaves: with you and me they are dead, but with God they are alive.

Before God, fire is always standing (ready to do His behest), writhing continually day and night, like a lover.

840. If you strike stone on iron, it (the fire) leaps out: 'tis by God's command that it puts forth its foot.

Do not strike together the iron and stone of injustice, for these two generate like man and woman.

The stone and the iron are indeed causes, but look higher, O good man!

For this (external) cause was produced by that (spiritual) cause: when did a cause ever proceed from itself without a cause?

And those causes which guide the prophets on their way are higher than these (external) causes.

845. That (spiritual) cause makes this (external) cause operative; sometimes, again, it makes it fruitless and ineffectual.

(Ordinary) minds are familiar with this (external) cause, but the prophets are familiar with those (spiritual) causes.

What is (the meaning of) this (word) "cause" (*sabab*) in Arabic? Say: "cord" (*rasan*).

This cord came into this well (the world) by (Divine) artifice.

The revolution of the water-wheel causes the cord (to move), (but) not to see the mover of the water-wheel is an error.

Beware, beware! Do not regard these cords of causation in the world as (deriving their movement) from the giddy wheel (of heaven),

850. Lest you remain empty and giddy like the (celestial) wheel, lest through brainlessness you burn like *markh* wood.

By the command of God air becomes fire: both are drunken with the wine of God.

O son, when you open your eyes you will see that from God too are the water of clemency and the fire of anger.

Had not the soul of the wind been informed by God, how would it have distinguished (the believers and unbelievers) amongst the people of 'Ád?

The story of the wind which destroyed the people of 'Ád in the time of (the prophet) Húd, on whom be peace.

Húd drew a line round the believers: the wind would become soft (subside) when it

reached that place,

855. (Although) it was dashing to pieces in the air all who were outside of the line.

Likewise Shaybán the shepherd used to draw a visible line round his flock

Whenever he went to the Friday service at prayer-time, in order that the wolf might not raid and ravage there:

No wolf would go into that (circle), nor would any sheep stray beyond that mark;

The wind of the wolf's and sheeps' concupiscence was barred because of (by) the circle of the man of God.

860. Even so, to those who know God (*‘árifán*) the wind of Death is soft and pleasant as the breeze (that wafts the scent) of (loved) ones like Joseph.

The fire did not set its teeth in Abraham: how should it bite him, since he is the chosen of God?

The religious were not afflicted by the fire of lust which bore all the rest down to the bottom of the earth.

The waves of the sea, when they charged on by God's command, discriminated the people of Moses from the Egyptians.

The earth, when the (Divine) command came, drew Qárún (Korah) with his gold and throne into its lowest depth.

865. The water and clay, when it fed on the breath of Jesus, spread wings and pinions, became a bird, and flew.

Your glorification (of God) is an exhalation from the water and clay (of your body): it became a bird of Paradise through the breathing (into it) of your heart's sincerity.

Mount Mount Sinai, from (seeing) the radiance of Moses, began to dance, became a perfect Súfí, and was freed from blemish.

What wonder if the mountain became a venerable Súfí? The body of Moses also was (formed) from a piece of clay.

How the Jewish king scoffed and denied and would not accept the counsel of his intimates.

The king of the Jews beheld these marvellous things, (but) he had naught (to say) except mockery and denial.

870. His counsellors said, “Do not let (this injustice) go beyond bounds, do not drive the steed of obstinacy so far.”

He handcuffed the counsellors and confined them, he committed one injustice after another.

When the matter reached this pass, a shout came—“Hold thy foot (stop), O cur! For Our vengeance is come.”

After that, the fire blazed up forty ells high, became a ring, and consumed those Jews.

From fire was their origin in the beginning: they went (back) to their origin in the end.

875. That company were born of fire: the way of particulars is towards the universal.

They were only a fire to consume the true believers: their fire consumed itself like rubbish.

He *whose mother is Háwiya* (Hell-fire)—*Háwiya* shall become his cell (abode).

The mother of the child is (always) seeking it: the fundamentals pursue the derivatives.

If water is imprisoned in a tank, the wind sucks it up, for it (the wind) belongs to the original (source):

880. It sets it free, it wafts it away to its source, little by little, so that you do not see its wafting;

And our souls likewise this breath (of ours) steals away, little by little, from the prison of the world.

The perfumes of our (good) words ascend even unto Him, ascending from us whither God knoweth.

Our breaths soar up with the choice (words), as a gift from us, to the abode of everlastingness;

Then comes to us the recompense of our speech, a double (recompense) thereof, as a mercy from (God) the Glorious;

885. Then He causes us to repair to (makes us utter) good words like those (already uttered), that His servant may obtain (something more) of what he has obtained.

Thus do they (our good words) ascend while it (the Divine mercy) descends continually: mayst thou never cease to keep up that (ascent and descent)!

Let us speak Persian: the meaning is that this attraction (by which God draws the soul towards Himself) comes from the same quarter whence came that savour (spiritual delight experienced in and after prayer).

The eyes of every set of people remain (turned) in the direction where one day they satisfied a (longing for) delight.

The delight of (every) kind is certainly in its own kind (congener): the delight of the part, observe, is in its whole;

890. Or else, that (part) is surely capable of (attachment to) a (different) kind and, when it has attached itself thereto, becomes homogeneous with it,

As (for instance) water and bread, which were not our congeners, became homogeneous with us and increased within us (added to our bulk and strength).

Water and bread have not the appearance of being our congeners, (but) from consideration of the end (final result) deem them to be homogeneous (with us).

And if our delight is (derived) from something not homogeneous, that (thing) will surely resemble the congener.

That which (only) bears a resemblance is a loan: a loan is impermanent in the end.

895. Although the bird is delighted by (the fowler's) whistle, it takes fright when it (sees him and) does not find its own congener.

Although the thirsty man is delighted by the mirage, he runs away when he comes up to it, and seeks for water.

Although the insolvent are pleased with base gold, yet that (gold) is put to shame in the mint.

(Take heed) lest giIdedness (imposture) cast you out of the (right) way, lest false imagination cast you into the well.

Seek the story (illustrating this) from (the book of) Kalíla (and Dimna), and search out the moral (contained) in the story.

Setting forth how the beasts of chase told the lion to trust in God and cease from exerting himself.

900. A number of beasts of chase in a pleasant valley were harassed by a lion.

Inasmuch as the lion was (springing) from ambush and carrying them away, that pasturage had become unpleasant to them all.

They made a plot: they came to the lion, saying, “We will keep thee full-fed by means of a (fixed) allowance.

Do not go after any prey beyond thy allowance, in order that this grass may not become bitter to us.”

How the lion answered the beasts and explained the advantage of exertion.

“Yes,” said he, “if I see (find) good faith (on your part), not fraud, for often have I seen (suffered) frauds from Zayd and Bakr.

905. I am done to death by the cunning and fraud of men, I am bitten by the sting of (human) snake and scorpion;

(But) worse than all men in fraud and spite is the man of the flesh (*nafs*) lying in wait within me.

My ear heard ‘The believer is not bitten (twice),’ and adopted (this) saying of the Prophet with heart and soul.”

How the beasts asserted the superiority of trust in God to exertion and acquisition.

They all said: “O knowing sage, let precaution alone: it is of no avail against the Divine decree.

In precaution is the embroilment of broil and woe: go, put thy trust in God: trust in God is better.

910. Do not grapple with Destiny, O fierce and furious one, lest Destiny also pick a quarrel with thee.

One must be dead in presence of the decree of God, so that no blow may come from *the Lord of the daybreak.*"

How the lion upheld the superiority of exertion and acquisition to trust in God and resignation.

"Yes," he said; "(but) if trust in God is the (true) guide, (yet use of) the means too is the Prophet's rule (*Sunna*).

The Prophet said with a loud voice, 'While trusting in God bind the knee of thy camel.'

Hearken to the signification of 'The earner (worker) is beloved of God': through trusting in God do not become neglectful as to the (ways and) means."

How the beasts preferred trust in God to exertion.

915. The party (of beasts) answered him, saying, "Regard acquisition (work), arising from the infirmity of (God's) creatures, as a mouthful of deceit proportionate to the size of the gullet.

There is no work better than trust in God: what, indeed, is dearer (to God) than resignation?

Often do they flee from affliction (only) to (fall into) affliction; often do they recoil from the snake (only) to (meet with) the dragon.

Man devised (something), and his device was a snare (wherein he was trapped): that which he thought to be life was (actually) the drainer of his blood (his destroyer).

He locked the door while the foe was in the house: the plot of Pharaoh was a story of this sort.

920. That vengeful man slew hundreds of thousands of babes, while the one he was searching after was in his (Pharaoh's) house.

Since in our eyesight (foresight) there is much defect, go, let your own sight pass away (*faná*) in the sight of the Friend (God).

His sight for ours—what a goodly recompense! In His sight you will find the whole object of your desire.

So long as the child could neither grasp (exert strength) nor run, he had nothing to ride on but his father's neck;

When he became a busybody and plied hand and foot (exerted himself), he fell into trouble and wretchedness.

925. The spirits of created beings, before (the creation of) hand and foot, by reason of their faithfulness were flying in (the realm of) purity;

When they were constrained by the (Divine) command, *Get ye down*, they became engaoled in anger and covetousness and contentment.

We are the family of the Lord and craving after milk (like infants): he (the Prophet) said, 'The people are God's family.'

He who gives rain from heaven is also able, from His mercy, to give us bread."

How the lion again pronounced exertion to be superior to trust in God.

"Yes," said the lion; "but the Lord of His servants set a ladder before our feet.

930. Step by step must we climb towards the roof: to be a necessitarian here is (to indulge in) foolish hopes.

You have feet: why do you make yourself out to be lame? you have hands: why do you conceal the fingers (whereby you

grasp)?

When the master put a spade in the slave's hand, his object was made known to him (the slave) without (a word falling from his) tongue.

Hand and spade alike are His (God's) implicit signs; (our powers of) thinking upon the end are His explicit declarations.

When you take His signs to heart, you will devote your life to fulfilling that indication (of His will).

935. He will give you many hints (for the understanding) of mysteries, He will remove the burden from you and give you (spiritual) authority.

Do you bear (His burden)? He will cause you to be borne (aloft). Do you receive (His commands)? He will cause you to be received (into His favour).

If you accept His command, you will become the spokesman (thereof); if you seek union (with Him), thereafter you will become united.

Freewill is the endeavour to thank (God) for His beneficence: your necessitarianism is the denial of that beneficence.

Thanksgiving for the power (of acting freely) increases your power; necessitarianism takes the (Divine) gift (of freewill) out of your hand.

940. Your necessitarianism is (like) sleeping on the road: do not sleep! Sleep not, until you see the gate and the threshold!

Beware! do not sleep, O inconsiderate necessitarian, save underneath that fruit-laden tree,

So that every moment the wind may shake the boughs and shower upon the sleeper (spiritual) dessert and provision for the journey.

Necessitarianism is to sleep amidst highwaymen: how should the untimely bird receive quarter?

And if you turn up your nose at His signs, you deem (yourself) a man, but when you consider (more deeply), you are (only) a woman.

945. This measure of understanding which you possess is lost: a head from which the understanding is severed becomes a tail,

Because ingratitude is wickedness and disgrace and brings the ingrate to the bottom of Hell-fire.

If you are putting trust in God, put trust (in Him) as regards (your) work: sow (the seed), then rely upon the Almighty."

How the beasts once more asserted the superiority of trust in God to exertion.

They all lifted up their voices (to dispute) with him, saying, "Those covetous ones who sowed (the seed of) means,

Myriads on myriads of men and women—why, then, did they remain deprived of fortune?

950. From the beginning of the world myriads of generations have opened a hundred mouths, like dragons:

Those clever people devised plots (of such power) that the mountain thereby was torn up from its foundation.

The Glorious (God) described their plots (when He said): *(though their guile be such) that the tops of the mountains might be moved thereby.*

(But) except the portion which came to pass (was predestined) in eternity, nothing showed its face (accrued to them) from their scheming and doing.

They all fell from (failed in) plan and act: the acts and decrees of the Maker remained.

955. O illustrious one, do not regard work as aught but a name! O cunning one, think not that exertion is aught but a vain fancy!"

How ‘Azrá‘il (Azrael) looked at a certain man, and how that man fled to the palace of Solomon; and setting forth the superiority of trust in God to exertion and the uselessness of the latter.

One forenoon a freeborn (noble) man arrived and ran into Solomon's hall of justice,

His countenance pale with anguish and both lips blue. Then Solomon said, “Good sir, what is the matter?”

He replied, “Azrael cast on me such a look, so full of wrath and hate.”

“Come,” said the king, “what (boon) do you desire now? Ask (it)!” “O protector of my life,” said he, “command the wind,

960. To bear me from here to India. Maybe, when thy slave is come thither he will save his life.”

Lo, the people are fleeing from poverty: hence are they a mouthful for (a prey to) covetousness and expectation.

The fear of poverty is like that (man's) terror: know thou that covetousness and striving are (like) India (in this tale).

He (Solomon) commanded the wind to bear him quickly over the water to the uttermost part of India.

Next day, at the time of conference and meeting, Solomon said to Azrael:

965. “Didst thou look with anger on that Moslem in order that he might wander (as an exile) far from his home?”

Azrael said, “When did I look (on him) angrily? I saw him as I passed by, (and looked at him) in astonishment,

For God had commanded me, saying, ‘Hark, to-day do thou take his spirit in India.’

From wonder I said (to myself), ‘(Even) if he has a hundred wings, ’tis a far journey for him to be in India (to-day).’”

In like manner judge of all the affairs of this world and open your eye and see!

970. From whom shall we flee? From ourselves? Oh, absurdity! From whom shall we take (ourselves) away? From God? Oh, crime!

How the lion again declared exertion to be superior to trust in God and expounded the advantages of exertion.

“Yes,” said the lion; “but at the same time consider the exertions of the prophets and the true believers.

God, exalted is He, prospered their exertion and what they suffered of oppression and heat and cold.

Their plans were excellent in all circumstances: everything done by a goodly man is goodly.

Their snares caught the Heavenly bird, all their deficiencies turned to increment.”

975. O master, exert thyself so long as thou canst in (following) the way of the prophets and saints!

Endeavour is not a struggle with Destiny, because Destiny itself has laid this (endeavour) upon us.

I am an infidel if any one has suffered loss a single moment (while walking) in the way of faith and obedience.

Your head is not broken: do not bandage this head. Exert yourself (in doing good works) for a day or two (*i.e.* during this brief life), and laugh unto everlasting!

An evil resort sought he that sought this world; a good state sought he that sought the world to come.

980. Plots for gaining (the things of) this world are worthless, (but) plots for renouncing this world are inspired (by God).

The (right) plot is that he (the prisoner) digs a hole in his prison (in order to escape); if he blocks up the hole, that is a foolish plot.

This world is the prison, and we are the prisoners: dig a hole in the prison and let yourself out!

What is this world? To be forgetful of God; it is not merchandise and silver and weighing-scales and women.

As regards the wealth that you carry for religion's sake, "How good is righteous wealth (for the righteous man)!" as the Prophet recited.

985. Water in the boat is the ruin of the boat, (but) water underneath the boat is a support.

Since he cast out from his heart (the desire for) wealth and possessions, on that account

Solomon did not call himself (by any name) but "poor."

The stoppered jar, (though) in rough water, floated on the water because of its windfilled (empty) heart.

When the wind of poverty is within (any one), he rests at peace on the surface of the water of the world;

Although the whole of this world is his kingdom, in the eye of his heart the kingdom is nothing.

990. Therefore stopper and seal the mouth of your heart, and fill it from the inward ventilator.

Exertion is a reality, and medicine and disease are realities: the sceptic in his denial of exertion practised (and thereby affirmed) exertion.

How the superiority of exertion to trust in God was established.

The lion gave many proofs in this style, so that those necessitarians became tired of answering (him).

Fox and deer and hare and jackal abandoned (the doctrine of) necessity and (ceased from) disputation.

They made covenants with the furious lion, (ensuring) that he should incur no loss in this bargain,

995. (That) the daily ration should come to him without trouble, and that he should not need to make a further demand.

Day by day the one on whom the lot fell would run to the lion as (swiftly as) a cheetah.

When this cup (of death) came round to the hare, the hare cried out, "Why, how long (are we to endure this) injustice?"

How the beasts of chase blamed the hare for his delay in going to the lion.

The company (of beasts) said to him: "All this time we have sacrificed our lives in troth and loyalty.

Do not thou seek to give us a bad name, O rebellious one! Lest the lion be aggrieved, go, go! Quick! Quick!"

How the hare answered the beasts.

1000. "O friends," said he, "grant me a respite, that by my cunning ye may escape from calamity,

That by my cunning your lives may be saved and this (safety) remain as a heritage to your children."

Every prophet amidst the peoples used to call them after this manner to a place of deliverance,

For he had seen from Heaven the way of escape, (though) in (their) sight he was contracted (despicable) like the pupil of the eye.

Men regarded him as small like the pupil: none attained to (understanding of) the (real) greatness (worth) of the pupil.

How the beasts objected to the proposal of the hare.

1005. The company (of beasts) said to him: "O donkey, listen (to us)! Keep thyself within the measure of a hare!

Eh, what brag is this—(an idea) which thy betters never brought into their minds?

Thou art self-conceited, or Destiny is pursuing us; else, how is this speech suitable to one like thee?

How the hare again answered the beasts.

He said: "O friends, God gave me inspiration: to a weakling there came a strong judgement (wise counsel)."

That which God taught to the bees is not (belonging) to the lion and the wild ass.

1010. It (the bee) makes houses of juicy *halwá* (sweetmeat): God opened to it the door of that knowledge;

That which God taught to the silkworm—does any elephant know such a device?

Adam, created of earth, learned knowledge from God: (his) knowledge shot beams up to the Seventh Heaven.

He (Adam) broke the name and fame (pride) of the angels, to the confusion of that one who is in doubt concerning God.

He (God) made the ascetic of so many thousand years (Iblís) a muzzle for that young calf (Adam),

1015. That he (Adam) might not be able to drink the milk of knowledge of religion, and that he might not roam around that lofty castle.

The sciences of the followers of (external) sense became a muzzle, so that he (the believer in sense-perception) might not receive milk from that sublime knowledge.

(But) into the blood-drop (core) of the heart there fell a jewel which He (God) gave not to the seas and skies.

How long (this regard for) form? After all, O form-worshipper, has thy reality-lacking soul not (yet) escaped from form?

If a human being were a man in virtue of form, Ahmad (Mohammed) and Bú Jahl would be just the same.

1020. The painting on the wall is like Adam: see from the (pictured) form what thing in it is wanting.

The spirit is wanting in that resplendent form: go, seek that jewel rarely found!

The heads of all the lions in the world were laid low when They (God) gave a hand to (bestowed favour on) the dog of the Companions (of the Cave).

What loss does it suffer from that abhorred shape, inasmuch as its spirit was plunged in the ocean of light?

'Tis not in pens to describe (the outward) form: (what is written) in letters is (qualities like) "learned" and "just";

1025. (And qualities like) "learned" and "just" are only the spiritual essence which thou wilt not find in (any) place or in front or behind.

The sun of the spirit strikes (with its beams) on the body from the quarter where (the relation of) place does not exist: it (that sun) is not contained in the sky.

An account of the knowledge of the hare and an explanation of the excellence and advantages of knowledge.

This topic hath no end. Give heed! Listen to the story of the hare.

Sell your asinine (corporeal) ear and buy another ear, for the asinine ear will not apprehend this discourse.

Go, behold the foxy tricks played by the hare; behold how the hare made a plot to catch the lion.

1030. Knowledge is the seal of the kingdom of Solomon: the whole world is form, and knowledge is the spirit.

Because of this virtue, the creatures of the seas and those of mountain and plain are helpless before man.

Of him the pard and lion are afraid, like the mouse; from him the crocodile of the great river is in pallor and agitation.

From him peri and demon took to the shores (sought refuge): each took abode in some hiding-place.

Man hath many a secret enemy: the cautious man is a wise one.

1035. (There are) hidden creatures, evil and good: at every instant their blows are

striking on the heart.

If you go into the river to wash yourself, a thorn in the water inflicts a hurt upon you.

Although the thorn is hidden low in the water, you know it is there, since it is pricking you.

The pricks of (angelic) inspirations and (satanic) temptations are from thousands of beings, not (only) from one.

Wait (patiently) for your (bodily) senses to be transmuted, so that you may see them (the hidden beings), and the difficulty may be solved,

1040. So that (you may see) whose words you have rejected and whom you have made your captain.

How the beasts requested the hare to tell the secret of his thought.

Afterwards they said, "O nimble hare, communicate what is in thy apprehension.

O thou who hast grappled with a lion, declare the plan which thou hast thought of.

Counsel gives perception and understanding: the mind is helped by (other) minds.

The Prophet said, 'O adviser, take counsel (with the trustworthy), for he whose counsel is sought is trusted.'"

How the hare withheld the secret from them.

1045. He said, "One ought not to say forth every secret: sometimes the even number turns out to be odd, and sometimes the odd number to be even."

If from guilelessness you breathe words to a mirror, the mirror at once becomes dim to us.

Do not move your lip in explanation of these three things, (namely) concerning your departure and your gold and your religion;

For to these three there is many an adversary and foe standing in wait for you when he knows (about any of them).

And if you tell (only) one or two (a few people), farewell (to your secret): every secret that goes beyond the twain (who share it) is published abroad.

1050. If you tie two or three birds together, they will remain on the ground, imprisoned by grief;

(But in truth) they hold a consultation well-disguised and mingled, in its (apparent) significance, with that which casts error (into the mind of any one who observes them).

(Similarly) the Prophet used to take counsel, (speaking) cryptically, and they (his companions) would answer him and (would be) without knowledge (of his real meaning).

He would speak his opinion in a covert parable, in order that the adversary might not know foot from head.

He (the Prophet) would receive his answer from him (the adversary), while the other would not catch the smell (drift) of his

question.

The story of the hare's stratagem.

1055. He delayed awhile in going, then he went before the lion who rends (his prey) with claws.

Because he tarried late in going, the lion was tearing up the earth and roaring.

"I said," cried the lion, "that the promise of those vile ones would be vain—vain and frail and unfulfilled.

Their palaver has duped me: how long will this Time deceive me, how long?"

The prince that hath no strength in his beard is left sorely in the lurch when by reason of his folly he looks neither backwards nor forwards.

1060. The road is smooth, and under it are pitfalls: amidst the names there is a dearth of meaning.

Words and names are like pitfalls: the sweet (flattering) word is the sand for (the sand that sucks up) the water of our life.

The one sand whence water gushes is seldom to be found: go, seek it.

He that searches after wisdom becomes a fountain of wisdom; he becomes independent of acquisition and (ways and) means.

The guarding tablet becomes a Guarded Tablet; his understanding becomes enriched by the Spirit.

1065. When a man's understanding has been his teacher, after this the understanding becomes his pupil.

The understanding says, like Gabriel, "O Ahmad (Mohammed), if I take one (more) step, it will burn me;

Do thou leave me, henceforth advance (alone): this is my limit, O sultan of the soul!"

Whoever, through heedlessness, remains without thanksgiving and patience (selfcontrol), knows (no resource) but this, that he should follow in the heels of necessity (*jabr*).

Any one who pleads necessity (as an excuse) feigns himself to be ill, with the result that the (feigned) illness brings him to the grave.

1070. The Prophet said, "Illness (assumed) in jest brings (real) disease, so that he (the jester) dies like a lamp."

What is (the meaning of) *jabr*? To bind up a broken (limb) or tie a severed vein.

Inasmuch as you have not broken your foot in this path, whom are you mocking? Why have you bandaged your foot?

But as for him who broke his foot in the path of exertion, Buráq came up to him, and he mounted (and rode).

He was a bearer of the (true) religion, and he became one who is borne; he was an accepter of the (Divine) command, and he became accepted.

1075. Until now, he was receiving commands from the King; henceforth he delivers the (King's) commands to the people.

Until now, the stars were influencing him; henceforth he is the ruler of the stars.

If (on this account) perplexity arise in thy sight (mind), then thou wilt have doubts

concerning *The moon was cloven asunder.*

Refresh thy faith, (but) not with talk of the tongue, O thou who hast secretly refreshed thy (evil) desire.

So long as desire is fresh, faith is not fresh, for 'tis this desire that locks (against thee) that gate.

1080. Thou hast interpreted (and altered the meaning of) the virgin (uncorrupted) Word: interpret (alter) thyself, not the (Divine) Book.

Thou interpretest the Qur'án according to thy desire: by thee the sublime meaning is degraded and perverted.

The baseness of the foul interpretation given by the fly.

The fly was lifting up his head, like a pilot, on a blade of straw and (a pool of) ass's urine.

"I have called (them) sea and ship," said he; "I have been pondering over that (interpretation) for a long while.

Look! here is this sea and this ship, and I am the pilot and skilled (in navigation) and judicious."

1085. He was propelling the raft on the "sea": that (small) quantity appeared to him illimitable.

That urine was boundless in relation to him: where was the vision that should see it truly?

His world extends (just) as far as his sight reaches; his eye is so big, his "sea" is big in the same proportion.

So with the false interpreter (of the Qur'án): like the fly, his imagination is (foul as) ass's urine and his conception (worthless as) a straw.

If the fly leave off interpreting by (following his own) opinion, Fortune will turn that fly into a *humáy.*

1090. One who possesses this (Divine) indication (of the true meaning) is not a fly: his spirit is not analogous to his (outward) form.

How the lion roared wrathfully because the hare was late in coming.

As (for example) the hare who struck against the lion: how was his spirit analogous to his stature?

The lion from fury and rage was saying, "By means of my ear the enemy has bound up my eye.

The tricks of the necessitarians have bound me (in captivity); their wooden sword has wounded my body.

After this I will not hearken to their palaver: all that is (only meant to deceive, like) the cry of demons and ghouls.

1095. O my heart, tear them to pieces, do not lag; rend their skins, for they have naught but skin."

What is skin? Specious words, like ripples on water which have no continuance.

Know that these words are as the skin (rind), and the meaning is (as) the kernel; these words are as the form, and the meaning is like the spirit.

The skin hides the defect of the bad kernel; it (also) hides jealously the secrets of the good kernel.

When the pen is of wind and the scroll of water, whatever you write perishes speedily;

1100. It is written on water: if you seek constancy from it, you will return biting your hands (in disappointment).

The wind in men is vanity and desire; when you have abandoned vanity, (then) is (the time for) the message from Him (God).

Sweet are the messages of the Maker, for it (that message) from head to foot (from first to last) is enduring.

The *khutbas* for kings change (and pass), and their empire; (all will pass) except the empire and *khutbas* (insignia) of the prophets,

Because the pomp of kings is from (earthly) vanity, (while) the glorious privilege of the prophets is from (Divine) Majesty.

1105. The names of kings are removed from the dirhems, (but) the name of Ahmad (Mohammed) is stamped on them for ever.

The name of Ahmad is the name of all the prophets: when the hundred comes (is counted), ninety is with us as well.

Further setting forth the stratagem of the hare.

The hare made much delay in going; he rehearsed to himself the tricks (which he was about to play).

After long delay he came on (took) the road, that he might say one or two secrets into the ear of the lion.

Think, what worlds are in commerce with Reason! How wide is this ocean of Reason!

1110. In this sweet ocean our forms are moving fast, like cups on the surface of water:

Until they become full, (they float) like bowls on the top of the sea, (but) when the bowl is filled it sinks therein.

Reason is hidden, and (only) a world (of phenomena) is visible: our forms are the waves or a spray of it (of that hidden ocean).

Whatsoever (thing) the form makes (uses as) a means of approach to It (to Reason), by that (same) means the ocean (of Reason) casts it (the form) far away.

So long as the heart does not see the Giver of (its) conscience, so long as the arrow does not see the far-shooting Archer,

1115. He (who is thus blind) thinks his horse is lost, though (all the while) he is obstinately speeding his horse on the road.

That fine fellow thinks his horse is lost, while his horse is sweeping him onward like the wind.

In lamentation and inquiry that scatterbrain (runs) from door to door in every direction, asking and searching:

"Where and who is he that stole my horse?" What is this (animal) under thy thigh, O master?

"Yes, this is the horse, but where is the horse?" O dexterous rider in search of thy horse, come to thyself!

1120. The Spirit is lost (to view) because of its being so manifest and near: how, having thy belly full of water, art thou dry-lipped like a jar?

How wilt thou see red and green and russet, unless before (seeing) these three (colours) thou see the light?

But since thy mind was lost (absorbed) in (perception of) the colour, those colours became to thee a veil from (debarred thee from contemplating) the light.

Inasmuch as at night those colours were hidden, thou sawest that thy vision of the colour was (derived) from the light.

There is no vision of colour without the external light: even so it is with the colour of inward phantasy.

1125. This outward (light) is (derived) from the sun and from Suhá, while the inward (light) is from the reflexion of the beams of (Divine) Glory.

The light which gives light to the eye is in truth the light of the heart: the light of the eye is produced by the light of hearts.

Again, the light which gives light to the heart is the Light of God, which is pure and separate from the light of intellect and sense.

At night there was no light: thou didst not see the colour; then it (the light) was made manifest by the opposite of light (by darkness).

(First) comes the seeing of light, then the seeing of colour; and this thou knowest immediately by the opposite of light (darkness).

1130. God created pain and sorrow for the purpose that happiness might be made manifest by means of this opposite.

Hidden things, then, are manifested by means of their opposite; since God hath no opposite, He is hidden;

For the sight fell (first) on the light, then on the colour: opposite is made manifest by opposite, like Greeks and Ethiopians.

Therefore thou knewest light by its opposite: opposite reveals opposite in (the process of) coming forth.

The Light of God hath no opposite in (all) existence, that by means of that opposite it should be possible to make Him manifest:

1135. Necessarily (therefore) our eyes do not perceive Him, though He perceives (us): see this (fact) from (the case of) Moses and the mountain (Sinai).

Know that form springs from spirit (reality) as the lion from the jungle, or as voice and speech from thought.

This speech and voice arose from thought; thou knowest not where is the sea of thought,

But since thou hast seen that the waves of speech are fair, thou knowest that their sea also is noble.

When the waves of thought sped on from (the sea of) Wisdom, it (Wisdom) made (for them) the form of speech and voice.

1140. The form was born of the Word and died again, the wave drew itself back into the sea.

The form came forth from Formlessness and went back (thither), for *Verily unto Him are we returning.*

Every instant, then, thou art dying and returning: Mustafá declared that this world is (but) a moment.

Our thought is an arrow (shot) from Him (*Hú*) into the air (*hawá*): how should it stay in the air? It comes (back) to God.

Every moment the world is renewed, and we are unaware of its being renewed whilst it remains (the same in appearance).

1145. Life is ever arriving anew, like the stream, though in the body it has the semblance of continuity.

From its swiftness it appears continuous, like the spark which thou whirlest rapidly with thy hand.

If thou whirl a firebrand with dexterity, it appears to the sight as a very long (line of) fire.

The swift motion produced by the action of God presents this length of duration (Time) as (a phenomenon arising) from the rapidity of Divine action.

Even if the seeker of this mystery is an exceedingly learned man, (say to him), "Lo, Husámu'ddín, who is a sublime book (where you will find the mystery revealed)."

The hare's coming to the lion and the lion's anger with him.

1150. The lion, incensed and wrathful and frantic, saw the hare coming from afar,

Running undismayed and confidently, looking angry and fierce and fell and sour,

For by coming humbly (he thought) suspicion would be (excited), while by boldness every cause of doubt would be removed.

When he came further on, near to the "shoe-row," the lion shouted—"Ha, villain!

I who have torn oxen limb from limb, I who have rubbed the ear of (chastised and vanquished) the ferocious elephant—

1155. Who (what) is a half-witted (feeble) hare, that he should thus throw on the ground (disregard) my behest?"

Abandon the hare's slumber and heedlessness! Give ear, O donkey, to the roaring of this lion!

The hare's apology.

"Mercy!" cried the hare, "I have an excuse, if thy Lordship's pardon come to my aid."

"What excuse?" said he. "Oh, the shortsightedness of fools! Is this the time for them to come into the presence of kings?

Thou art an untimely bird: thy head must be cut off. One ought not to hear the excuse of a fool.

1160. The fool's excuse is worse than his crime; the excuse of the ignorant is the poison that kills wisdom.

Thy excuse, O hare, is devoid of wisdom: what hare am I that thou shouldst put it in my ear?"

"O king," he replied, "account a worthless one to be worthy: hearken to the excuse of one who has suffered oppression.

In particular, as an alms (thank-offering) for thy high estate, do not drive out of thy way one whose way is lost.

The ocean, which gives some water to every stream, lays on its head and face (surface) every piece of rubbish.

1165. By this bounty the sea will not become less: the sea is neither increased nor diminished by its bounty."

The lion said, "I will bestow bounty in its (proper) place, I will cut every one's clothes according to his stature."

"Listen," cried the hare, "if I am not a fit object for (thy) grace, I lay my head before the dragon of (thy) violence.

At breakfast-time I set out on the way, I came towards the king with my comrade.

That party (of beasts) had appointed, for thy sake, another hare to go along with me as consort and companion.

1170. On the road a lion attacked thy humble slave, attacked both the companions in travel who were coming (to thee).

I said to him, 'We are the slaves of the King of kings, the lowly fellow-servants of that (exalted) court.'

He said, 'The King of kings! Who is he? Be ashamed! Do not make mention of every base loon in my presence.

Both thee and thy king I will tear to pieces, if thou and thy friend turn back from my door.'

I said to him, 'Let me behold once more the face of the king and bear the news of thee (to him).'

1175. He said, 'Place thy comrade with me (in my keeping) as a pledge; otherwise, thou art a sacrifice (thy life is forfeit) according to my law.'

We entreated him much: it was no use. He seized my friend and left me to go alone.

My friend, from his plumpness, made three of me both in comeliness and beauty and (size of) body.

Henceforth this road is barred by that lion: the thread of our covenants is broken.

Cut off (abandon) hope of the allowance henceforth; I am telling thee the truth, and truth is bitter.

1180. If thou want the allowance, clear the way! hey, come on and repel that irreverent one!"

How the lion answered the hare and set off with him.

"Come on in God's name," said he, "let me see where he is! Go thou in front, if thou art speaking truth,

That I may give him and a hundred like him the punishment they deserve, or if this is a lie, that I may give thy deserts to thee."

The hare set out on the way, (going) in front like a guide, that he might lead him towards his snare,

Towards the well which he had designated: he had made the deep well a snare for his (the lion's) life.

1185. (Thus) were these twain going till (they arrived) near the well. Look, you, (this was) a hare (deceitful) as a (pool of) water (hidden) under straw.

The water bears a blade of straw (down) to the plain: how, I wonder, will the straw bear away a mountain?

The snare of his (the hare's) guile was a noose for the lion: a marvellous hare (he), who was carrying off a lion (as his prey)!

A Moses draws Pharaoh, with his army and mighty host, into the river Nile;

A single gnat with half a wing cleaves intrepidly the suture of Nimrod's skull.

1190. Behold the state of him who hearkened to the words of his enemy, and the retribution of him who became the friend of the envious one—

The state of a Pharaoh who hearkened to Haman, and the state of a Nimrod who hearkened to Satan.

Albeit the enemy speak to thee in friendly wise, know (his words to be) the snare, though he speak to thee of the grain (bait).

If he give thee some candy, regard it as poison; if he do a kindness to thy body, regard it as cruelty.

When the (Divine) destiny comes to pass, you see naught but the skin (outward appearance): you do not distinguish enemies from friends.

1195. Since the case is thus, begin humble supplication; set about lamenting and glorifying (God) and fasting.

Lament continually, crying, "O Thou who well knowest the hidden things, do not crush us beneath the stone of evil contrivance.

O Creator of the lion, if we have wrought currishness, do not set the lion (to spring) on us from this covert.

Do not give to sweet water the form of fire, do not put upon fire the form of water.

When Thou makest (us) drunken with the wine of Thy wrath, Thou givest to things non-existent the form of existence."

1200. What is (this) drunkenness? That which binds (prevents) the eye from (true) eyesight, so that a (common) stone appears a jewel, and wool (*pashm*) a jasper (*yashm*).

What is (this) drunkenness? The perversion of the senses, the change of tamarisk-wood into sandal-wood in the (perverted) sight.

Story of the hoopoe and Solomon, showing that when the Divine destiny comes to pass, clear eyes are sealed.

When the tent-pavilion was pitched for Solomon, the birds came before him to pay obeisance.

They found (him) speaking the same tongue (as themselves) and familiar with them: one by one they sped with (eager) soul into his presence.

All the birds, having ceased from twittering, (in converse) with Solomon became more distinct (spoke more articulately) than your own brother.

1205. To speak the same tongue is a kinship and affinity: a man, (when he is) with those in whom he cannot confide, is like a prisoner in chains.

Oh, many are the Indians and Turks that speak the same tongue; oh, many the pair of Turks that are as strangers (to each other).

Therefore the tongue of mutual understanding is different indeed: to be one in heart is better than to be one in tongue.

Without speech and without sign or scroll, hundreds of thousands of interpreters arise from the heart.

The birds, all and each, their secrets of skill and knowledge and practice

1210. Were revealing, one by one, to Solomon, and were praising themselves by way of submitting a request (for his consideration),

Not from pride and self-conceit, (but) in order that he might give them access to him.

When a captive wants a lord (to buy him as a slave), he offers a preface (summary account) of his talent;

(But) when he is ashamed (disgusted) at his buying him, he makes himself out to be sick and palsied and deaf and lame.

The turn came for the hoopoe and his craft and the explanation of his skill and thoughtfulness.

1215. "O king," said he, "I will declare (only) one talent, which is an inferior one; 'tis better to speak briefly."

"Tell on," said Solomon; "let me hear what talent that is." The hoopoe said, "At the time when I am at the zenith,

I gaze from the zenith with the eye of certainty and I see the water at the bottom of the earth,

So that (I know) where it is and what is its depth; what its colour is, whence it gushes forth—from clay or from rock.

O Solomon, for the sake of thine army's camping-place keep this wise one (beside thee) on thy expeditions."

Then said Solomon, "O good companion in waterless far-stretching wastes!"

How the crow impugned the claim of the hoopoe.

When the crow heard (this), from envy he came and said to Solomon, "He has spoken false and ill.

It is not respectful to speak in the king's presence, in particular (to utter) lying and absurd self-praise.

If he had always had this (keen) sight, how would not he have seen the snare beneath a handful of earth?

How would he have been caught in the snare? How would he have gone into the cage willy-nilly?"

Then Solomon said: "O hoopoe, is it right that these dregs have risen from thee at the first cup?

O thou who hast drunk buttermilk, how dost thou pretend intoxication and brag in my presence and tell lies besides?"

The hoopoe's answer to the attack of the crow.

He said, "O king, for God's sake do not listen to the enemy's words against me, bare beggar as I am.

If this which I claim is not (true), I lay my head (before thee): sever this neck of mine.

The crow, who disbelieves in the (absolute) authority of the Divine destiny, is an infidel, though he have thousands of wits.

Whilst there is in you a single *k* (derived) from the *káfirán* (infidels), you are the seat of stench and lust, velut rima femoris.

I see the snare (when I am) in the air, if the Divine destiny do not muffle the eye of my intelligence.

When the Divine destiny comes, wisdom goes to sleep, the moon becomes black, the sun is stopped (from shining).

How is this disposal (of things) by the Divine destiny (to be called) singular? Know that it is by the Divine destiny that he (the infidel) disbelieves in the Divine destiny.

The story of Adam, on whom be peace, and how the Divine destiny sealed up his sight so that he failed to observe the plain meaning of the prohibition and to refrain from interpreting it.

The father of mankind, who is the lord of *He (God) taught (Adam) the Names*, hath hundreds of thousands of sciences in every vein.

To his soul accrued (knowledge of) the name of every thing, even as that thing exists (in its real nature) unto the end (of the world).

No title that he gave became changed: that one whom he called 'brisk' did not become 'lazy.'

Whoso is (to be) a believer at the last, he saw at the first; whoso is (to be) an infidel at the last, to him it became manifest.

Do thou hear the name of every thing from the knower: hear the inmost meaning of the mystery of *He taught the Names.*

With us, the name of every thing is its outward (appearance); with the Creator, the name of every thing is its inward (reality).

1240. In the eyes of Moses the name of his rod was 'staff'; in the eyes of the Creator its name was 'dragon.'

Here the name of 'Umar was 'idolater,' but in *Alast.* his name was 'believer.'

That of which the name, with us, was 'seed' was, in the sight of God, thou who art at this moment beside me.

This 'seed' was a form (idea) in non-existence (potentiality), existent with God, neither more nor less (than the form in which it appeared externally).

In brief, that which is our end is really our name with God.

1245. He bestows on a man a name according to his final state, not according to that (state) to which He gives the name of 'a loan.'

Inasmuch as the eye of Adam saw by means of the Pure Light, the soul and inmost sense of the names became evident to him.

Since the angels perceived in him the rays of God, they fell in worship and hastened to do homage.

The Adam like this whose name I am celebrating, if I praise (him) till the Resurrection, I fall short (of what is due).

All this he knew; (yet) when the Divine destiny came, he was at fault in the knowledge of a single prohibition,

1250. Wondering whether the prohibition was for the purpose of making unlawful (the thing prohibited), or whether it admitted of an interpretation and was a cause of perplexity.

When (the view that it admitted of) interpretation prevailed in his mind, his nature hastened in bewilderment towards the wheat.

When the thorn went into the foot of the gardener (Adam), the thief (Satan) found an opportunity and quickly carried off the goods.

As soon as he escaped from bewilderment, he returned into the (right) road; (then) he saw that the thief had carried off the wares from the shop.

He cried, '*O Lord, we have done wrong*,' and 'Alas,' that is to say, 'darkness came and the way was lost.'

1255. This Divine destiny is a cloud that covers the sun: thereby lions and dragons become as mice.

If I (the hoopoe) do not see a snare in the hour of Divine ordainment, 'tis not I alone who am ignorant in the course of Divine ordainment."

Oh, happy he that clave to righteousness, he (that) let (his own) strength go and took to supplication!

If the Divine destiny shrouds thee in black like night, yet the Divine destiny will take thy hand (and guide thee) at the last.

If the Divine destiny a hundred times attempts thy life, yet the Divine destiny gives thee life and heals thee.

1260. This Divine destiny, if a hundred times it waylays thee, (nevertheless) pitches thy tent on the top of Heaven.

Know that this is from the loving kindness (of God), that He terrifies thee in order that He may establish thee in the kingdom of security.

This subject hath no end. 'Tis late. Hearken (now) to the story of the hare and the lion.

How the hare drew back from the lion when he approached the well.

When the lion came near the well, he saw that the hare lagged on the way and stepped back.

He said, "Why have you stepped back? Do not step back, come on!"

1265. The hare said, "Where is my (power to move a) foot? for (both) hand and foot are gone. My soul trembles and my heart (courage) has fled.

Seest thou not the colour of my face (pale) as gold? My colour indeed is giving knowledge of my inward state.

Since God has called the (external) sign (aspect) informative, the eye of the gnostic has remained turned towards the sign.

Colour and scent are significant like a bell: the neigh of a horse makes (one) acquainted with the horse.

The sound made by any thing conveys knowledge of it, so that you may distinguish the bray of an ass from the creak of a door.

1270. Touching the discrimination of persons (one from another), the Prophet said, ‘A man is hidden when his tongue is folded up.’

The colour of the face indicates the state of the heart: have pity on me, implant love of me in thy heart.

A red complexion has the sound of (declares and expresses) thankfulness (satisfaction); the sound (signification) of a pale complexion is patience and unthankfulness.

There has come upon me that which took away hand and foot, took away colour of face and strength and (every outward) mark;

That which shatters every thing it comes upon, tears up every tree from root and bottom;

1275. There has come upon me that by which man and animal, mineral and plant have been checkmated.

These indeed are (only) parts, (but) wholes (too) are by him (Doom) made yellow in hue and corrupt in odour,

So that the world is now patient, now thankful; the garden now puts on a robe (of verdure) and again is bare.

The sun, which rises fire-coloured, at another hour sinks headlong.

Stars shining in the four quarters (of the sky) are, from time to time, afflicted with (consumed by) burning.

1280. The moon, which excels the stars in beauty, becomes like a phantom from the malady of a hectic fever.

This earth, quiet and controlled, is thrown by earthquakes into feverish tremors.

Oh, from this inherited woe many a mountain in the world has become tiny fragments and (grains of) sand.

This air is conjoined with the (vital) spirit, (but) when the Divine destiny comes, it turns foul and stinking.

The sweet water that was a sister (congenial) to the spirit, (after standing) in a pool, became yellow and bitter and turbid.

1285. The fire that has wind in its moustache—a single puff of wind calls death upon it.

The state of the sea (is such that) from its agitation and commotion (you may) perceive the changes of its mind.

The whirling heaven, which is (ever engaged) in seeking and searching—its state is like the state of its children;

Now nadir, now middle, now zenith: therein are host on host of stars fortunate and unlucky.

From thyself, O part made up of wholes, apprehend the state of every simple (uncompounded) thing.

1290. Inasmuch as wholes suffer grief and pain, how should their part not be pale-faced (sick and subject to decay)?

Especially a part which is composed of contraries—of water and earth and fire and air.

It is no wonder that the sheep recoiled from the wolf; the wonder is that this sheep set its heart on (became friendly with) the wolf.

Life is the peace (harmony) of contraries; death is the fact that war arose between them.

The grace of God has given amity to this lion and wild-ass— these two far distant contraries.

1295. Since the world is sick and a prisoner, what wonder if the sick one is passing

away?”

From this point of view he (the hare) recited counsels to the lion. “I have lagged behind,” said he, “because of these bonds.”

How the lion asked the reason of the hare's drawing back.

The lion said to him, “Amongst (all) the causes of your malady tell (me) the special cause, for this is my object.”

“That lion,” he said, “lives in this well: within this fortress he is safe from harms.”

Every one who is wise chose the bottom of the well (to live in), because spiritual joys are (to be attained only) in solitude.

1300. The darkness of the well is better than the dark shades of the world: he that followed at the heels of the world never saved his head.

“Come on,” said the lion; “my blow subdues him: see thou whether that lion is in the well at present.”

The hare answered, “I am consumed with (dread of) that fieriness (wrath): perhaps thou wilt take me beside thee,

That with thy support, O mine of generosity, I may open my eyes and look into the well.”

How the lion looked into the well and saw the reflexion of himself and the hare in the water.

When the lion took him to his side, under the lion's protection he began to run towards the well.

1305. As soon as they looked at the water in the well, there shone forth in the water the light (reflected) from the lion and him (the hare).

The lion saw his own reflexion: from the water shone the image of a lion with a plump hare at his side.

When he beheld his adversary in the water, he left him (the hare) and sprang into the well.

He fell into the well which he had dug, because his iniquity was coming (back) on his own head.

The iniquity of evil-doers became (for them) a dark well: so have said all the wise.

1310. The more iniquitous one is, the more frightful is his well: (Divine) Justice has ordained worse (punishment) for worse (sin).

O you who from iniquity are digging a well (for others), you are making a snare for yourself.

Do not weave (a cocoon) round yourself, like the silkworm. You are digging a well for yourself (to fall in): dig with moderation (not too deep).

Deem not the weak to be without a champion: recite from the Qur’án (the words), *When the help of God shall come.*

If you are an elephant and your foe fled from you, lo, the retribution came upon you, *birds in flocks.*

1315. If any poor man on the earth beg for mercy, a loud tumult falls on (arises among) the Host of Heaven.

If you bite him with your teeth and make him bleed, toothache will attack you—how will you do (then)?

The lion saw himself in the well, and in his fury he did not know himself at that moment from the enemy.

He regarded his own reflexion as his enemy: necessarily he drew a sword against himself.

Oh, many an iniquity that you see in others is your own nature (reflected) in them, O reader!

1320. In them shone forth all that you are in your hypocrisy and iniquity and insolence.

You are that (evil-doer), and you are striking those blows at yourself: ’tis yourself you are cursing at that moment.

You do not see clearly the evil in yourself, else you would hate yourself with (all) your soul.

You are assaulting yourself, O simpleton, like the lion who made a rush at himself.

When you reach the bottom of your own nature, then you will know that that vileness was from yourself.

1325. At the bottom (of the well) it became manifest to the lion that he who seemed to him to be another was (really) his own image.

Whoever tears out the teeth of a poor wretch is doing what the falsely-seeing lion did.

O you who see the bad reflexion on the face of your uncle, it is not your uncle that is bad, it is you: do not run away from yourself!

The Faithful are mirrors to one another: this saying is related from the Prophet.

You held a blue glass before your eye: for that reason the world seemed to you to be blue.

1330. Unless you are blind, know that this blueness comes from yourself: speak ill of yourself, speak no more ill of any one (else).

If the true believer was not seeing by the Light of God, how did things unseen appear naked (plainly revealed) to the true believer?

Inasmuch as you were seeing by the Fire of God, you did not discern the difference between good and evil.

Little by little throw water on the fire, that your fire may become light, O man of sorrow!

Throw Thou, O Lord, the purifying water, that this world-fire may become wholly light.

1335. All the water of the sea is under Thy command; water and fire, O Lord, are Thine.

If Thou willest, fire becomes sweet water; and if Thou willest not, even water becomes fire.

This search (aspiration) in us is also brought into existence by Thee; deliverance from iniquity is Thy gift, O Lord.

Without (our) seeking Thou hast given us this search, Thou hast given (us) gifts without number and (without) end.

How the hare brought to the beasts of chase the news that the lion had fallen into the well.

When the hare was gladdened by deliverance (from the lion), he began to run towards the beasts until (he came to) the desert.

1340. Having seen the lion miserably slain in the well, he was skipping joyously all the way to the meadow,

Clapping his hands because he had escaped from the hand of Death; fresh and dancing in the air, like bough and leaf.

Bough and leaf were set free from the prison of earth, lifted their heads, and became comrades of the wind;

The leaves, when they had burst (forth from) the bough, made haste to reach the top of the tree;

With the tongue of *(seed that put forth) its sprouts* each fruit and tree severally is singing thanks to God,

1345. Saying, “The Bounteous Giver nourished our root until the tree *grew big and stood upright.*”

(Even so) the spirits bound in clay, when they escape glad at heart from their (prisons of) clay,

Begin to dance in the air of Divine Love and become flawless like the full moon's orb,

Their bodies dancing, and their souls—nay, do not ask (how their souls fare); and those things from which comes the soul's delight—nay, do not ask (of those things)!

The hare lodged the lion in prison. Shame on a lion who was discomfited by a hare!

1350. He is in such a disgrace, and still—this is a wonder—he would fain be addressed by the title of *Fakhr-i Dín.*

O thou lion that liest at the bottom of this lonely well, thy hare-like soul (*nafs*) has shed and drunk thy blood;

Thy hare-soul is feeding in the desert, (whilst) thou art (lying) at the bottom of this well of “How?” and “Why?”

That lion-catcher (the hare) ran towards the beasts, crying, “Rejoice, O people, since the announcer of joy is come.

Glad news! Glad news, O company of merry-makers! That hell-hound has gone back to Hell.

1355. Glad news! Glad news! The enemy of your lives—his teeth have been torn out by the vengeance of his Creator.

He who smote many heads with his claws—him too the broom of Death has swept away like rubbish.”

How the beasts gathered round the hare and spoke in praise of him.

Then all the wild beasts assembled, joyous and laughing gleefully in rapture and excitement.

They formed a ring, he (the hare) in the midst like a candle: all the animals of the desert bowed (in homage) to him.

“Art thou a heavenly angel or a peri? No, thou art the Azrael of fierce lions.

1360. Whatever thou art, our souls are offered in sacrifice to thee. Thou hast prevailed. Health to thy hand and arm!

God turned this water into thy stream. Blessing on thy hand and arm!

Explain how thou didst meditate with guile, and how thou didst guilefully wipe out that ruffian.

Explain, in order that the tale may be the means of curing (our malady); explain, that it may be a salve for our souls.

Explain! for in consequence of the iniquity of that tyrant our souls have myriads of wounds.”

1365. “O Sirs,” said he, “it was (by) God's aid; else, who in the world is a hare (who am I, that I should have been able to do this)?

He (God) bestowed power on me and gave light to my heart: the light in my heart gave strength to hand and foot.”

From God come preferments (to high position), from God also come changes (which bring one to low estate).

God in (due) course and turn is ever displaying this (Divine) aid to doubters and seers (alike).

Take heed! Do not exult in a kingdom bestowed in turns (passing from one to another).

O thou who art the bondsman of Vicissitude, do not act as though thou wert free!

1370. (But) those for whom is prepared a kingdom beyond Vicissitude, for them the drums (of sovereignty) are beaten beyond the Seven Planets.

Beyond Vicissitude are the kings everlasting: their spirits are circling with the Cupbearer perpetually.

If thou wilt renounce this drinking (of worldly pleasures) for a day or two (for thy brief lifetime), thou wilt dip thy mouth in the drink of Paradise.

Commentary on (the Tradition) “We have returned from the lesser Jihád to the greater Jihád.”

O kings, we have slain the outward enemy, (but) there remains within (us) a worse enemy than he.

To slay this (enemy) is not the work of reason and intelligence: the inward lion is not subdued by the hare.

1375. This carnal self (*nafs*) is Hell, and Hell is a dragon (the fire of) which is not diminished by oceans (of water).

It would drink up the Seven Seas, and still the blazing of that consumer of all creatures would not become less.

Stones and stony-hearted infidels enter it, miserable and shamefaced,

(But) still it is not appeased by all this food, until there comes to it from God this call—

"Art thou filled, art thou filled?" It says, "Not yet; lo, here is the fire, here is the glow, here is the burning!"

1380. It made a mouthful of and swallowed a whole world, its belly crying aloud, "*Is there any more?*"

God, from (the realm) where place is not, sets His foot on it: then it subsides at (the command) *Be, and it was.*

Inasmuch as this self of ours is a part of Hell, and all parts have the nature of the whole,

To God (alone) belongs this foot (power) to kill it: who, indeed, but God should draw its bow (vanquish it)?

Only the straight arrow is put on the bow, (but) this bow (of the self) has (its) arrows bent back and crooked.

1385. Be straight, like an arrow, and escape from the bow, for without doubt every straight (arrow) will fly from the bow (to its mark).

When I turned back from the outer warfare, I set my face towards the inner warfare.

We have returned from the lesser Jihád, we are engaged along with the Prophet in the greater Jihád.

I pray God to grant me strength and aid and (the right of) boasting, that I may root up with a needle this mountain of Qáf.

Deem of small account the lion (champion) who breaks the ranks (of the enemy): the (true) lion is he that breaks (conquers) himself.

How the ambassador of Rúm came to the Commander of the Faithful, 'Umar, may God be well-pleased with him, and witnessed the gifts of grace with which 'Umar, may God be well-pleased with him, was endowed.

1390. To 'Umar in Medina there came through the wide desert an ambassador from the Emperor of Rúm.

He said, "O ye attendants, where is the palace of the Caliph, that I may take thither my horse and baggage?"

The folk said to him, "He has no palace: 'Umar's (only) palace is an illumined spirit.

Though he has a (great) renown from being Commander (of the Faithful), he has (no dwelling except) a hut, like the poor.

O brother, how wilt thou behold his palace, when hair has grown in the eye of thy heart?

1395. Purge thy heart's eye of hair and defect, and then hope to behold his palace.

Whoever hath a spirit purged of (sensual) desires will at once behold the Presence and the Holy Porch.

When Mohammed was purged of this fire and smoke (of human passions), wheresoever he turned his face, was the Face of Allah.

Inasmuch as thou art a friend to the evil suggestions of the malign one (Satan), how wilt thou know (the true meaning of) *There is the Face of Allah*?

Every one in whose breast the gate is opened will behold from every city the sun (shining).

1400. God is manifest amongst others as the moon amidst the stars.

Lay two finger-ends on thy two eyes, and wilt thou see aught of the world? Deal justly (confess that thou wilt see nothing).

If thou dost not see this world, (yet) it is not non-existent: the fault lies not save in the finger of thy evil self.

Come, lift the finger from thine eye, and then behold whatsoever thou wishest.

To Noah his people said, ‘Where is the Divine recompense?’ He said, ‘On the other side of *they cover themselves with their garments.*

1405. Ye have wrapped your faces and heads in your clothes: of necessity ye have eyes and see not.’

Man is eye, and (all) the rest is (worthless) skin: the sight of that (eye) is (consists in) seeing the Beloved.

When there is not sight of the Beloved, it (the eye) is better blind; the beloved who is not everlasting is better afar (away and out of sight).”

When the ambassador of Rúm admitted these fresh (spiritual) words into his hearing (gave ear to them), he became more full of longing.

He fixed his eye on seeking ‘Umar, he let his baggage and horse be lost.

1410. He was going in every direction after that man of (great) accomplishment, inquiring madly for him,

Saying, “Can there be in the world such a man, and he be hid, like the spirit, from the world?”

He sought him, that he might be as a slave to him: inevitably the seeker is a finder.

An Arab woman of the desert saw that he was a stranger-guest. “Look,” said she, “there is ‘Umar under that palm.

There he is under the palm-tree, apart from the people: behold the Shadow of God asleep in the shade!”

How the ambassador of Rúm found the Commander of the Faithful, ‘Umar, may God be well-pleased with him, sleeping under the palm-tree.

1415. He came thither and stood afar off; he saw ‘Umar and fell a-trembling.

An awe came upon the ambassador from that slumbering man, a sweet ecstasy lodged in his soul.

Love and awe are contrary to each other: he saw these two contraries united in his heart.

He said to himself: “I have seen (many) kings, I have been great (in esteem) and chosen (for honour) in the presence of sultans:

I had no awe or dread of kings, (but) awe of this man has robbed me of my wits.

1420. I have gone into a jungle of lions and leopards, and my face did not change colour because of them;

Often where the ranks are arrayed on the field of battle have I become (fierce) as a lion at the time when the affair is grievous (desperate);

Many a heavy blow have I suffered and inflicted, I have been stouter in heart than (all) the others.

This man is asleep on the earth, unarmed, (and yet) I am trembling in my seven limbs (my whole body): what is this?

This is awe of God, it is not from created beings, it is not awe of this man who wears the frock of a dervish.

1425. Whoever is afraid of God and has chosen fear of God (as his religion), the Jinn and mankind and every one who sees (him) are afraid of him.”

Thus meditating, he folded his hands reverently. After a while ‘Umar sprang up from sleep.

How the ambassador of Rúm saluted the Commander of the Faithful, may God be well pleased with him.

He did homage to ‘Umar and salaamed: the Prophet said, “(First) the salaam, then the talk.”

Then he (‘Umar) said, “To thee (greeting),” called him (to come) forward, reassured him, and bade him sit down by his side.

Fear ye not is the hospitality offered to those who fear: that is proper (entertainment) for one who is afraid.

1430. When any one is afraid, they make him (feel) secure; they soothe (his) fearful heart.

How should you say “Fear not” to one who has no fear? Why give lessons (to him)?

He needs no lessons.

He (‘Umar) made that disturbed mind (be) of good cheer and made his desolate heart (be) flourishing (happy).

Afterwards he addressed to him subtle discourses and (spoke) of the holy attributes of God—how good a Friend is He!—

And of the loving kindnesses of God to the *Abdál* (saints), in order that he (the ambassador) might know (the meaning of) *maqám* (permanent station) and *hál* (passing state).

1435. The *hál* is like the unveiling of that beauteous bride, while the *maqám* is the (king's) being alone with the bride.

The unveiling is witnessed by the king and by others as well, (but) at the time of being alone (with the bride) there is no one except the mighty king.

The bride unveils before commons and nobles (alike); in the bridal chamber the king is (alone) with the bride.

There is many a one of the Súfís who enjoys *hál*, (but) he that has attained to *maqám* is rare amongst them.

He (‘Umar) reminded him of the stages traversed by the soul, and he reminded him of the journeys of the spirit,

1440. And of the Time which has (ever) been void of time, and of the Station of Holiness which has (ever) been majestical,

And of the atmosphere wherein the Símurgh of the spirit, before this (material life), has flown and experienced (the bounty of Divine) grace,

Every single flight thereof (being) greater than the horizons (of this world) and greater than the hope and greed of the longing lover.

When ‘Umar found the stranger in appearance a friend (in reality), he found (that) his soul (was) seeking (to learn) the (Divine) mysteries.

The Shaykh (‘Umar) was adept and the disciple (the ambassador) eager: the man (rider) was quick (dexterous) and the beast belonged to the royal court (was nobly bred and docile).

1445. That spiritual guide (‘Umar) perceived that he (the ambassador) possessed (the capacity for receiving) guidance: he sowed the good seed in the good soil.

How the ambassador of Rúm questioned the Commander of the Faithful, may God be well-pleased with him.

The man said to him, “O Commander of the Faithful, how did the spirit come to the earth from above?

How did the infinite bird go into the cage?” He replied, “God recited spells and incantations over the spirit.

When He recites spells over the non-existences which have no eye or ear, they begin to stir.

Because of His spells the non-existences at that very moment are dancing joyously into existence.

1450. When, again, He recited a spell over the existent, at His word the existent marched (back) post-haste into non-existence.

He spake into the ear of the rose and made it laughing (blooming); He spake to the stone and made it a cornelian of the mine.

He spake to the body a sign (message), so that it became spirit; He spake to the sun, so that it became radiant.

Again He puts into its ear a fearful saying, and upon the face of the sun fall a hundred eclipses.

Consider what that Speaker chanted into the ear of the cloud, so that it poured tears from its eye, like a waterskin.

1455. Consider what God has chanted into the ear of the earth, so that it became regardful and has (ever since) remained silent."

Whosoever in perplexity is sorely troubled, God has spoken the riddle into his ear,

That He may imprison him in two (doubtful) thoughts, (namely), "Shall I do what He told (me) or the contrary thereof?"

From (the decree of) God also, one side obtains the preponderance, and from that (Divine) quarter he chooses one of the two (alternatives).

If thou wouldst not have the mind of thy spirit in (a state of) perplexity, do not stuff this cotton-wool into thy spiritual ear,

1460. So that thou mayst understand those riddles of His, so that thou mayst apprehend (both) the secret sign and the open.

Then the spiritual ear becomes the place where *wahy* (inspiration) descends. What is *wahy*? A speech hidden from sense-perception.

The spiritual ear and eye are other than this sense-perception, the ear of (discursive) reason and the ear of opinion are destitute of this (inspiration).

The word "compulsion" (*jabr*) made me impatient (uncontrollable) for love's sake, while it confined in (the prison of) compulsion him who is not a lover.

This is union with God, and it is not compulsion: this is the shining forth of the moon, this is not a cloud.

1465. And if this be compulsion, it is not the compulsion of (suffered by) the vulgar: it is not the compulsion of (exerted by) the evil-commanding self-willed (soul).

O son, (only) they know (the real meaning of) compulsion in whose hearts God has opened the sight (of the spiritual eye).

To them the unseen things of the future became manifest; to them recollection of the

past became naught.

Their freewill and compulsion is different (from that of ordinary men): in oyster-shells drops (of rain) are pearls.

Outside (of the shell) it is a drop of water, small or great, (but) within the shell it is a small or big pearl.

1470. Those persons have the nature of the muskdeer's gland: externally they are (as) blood, while within them is the fragrance of musk.

Do not say, "This substance externally is blood: how should it become a musky perfume when it goes into the gland?"

Do not say, "This copper externally was despicable: how should it assume nobility in the heart (midst) of the elixir?"

In thee (the matter of) freewill and compulsion was a (mere) fancy, (but) when it went into them it became the light of (Divine) Majesty.

When bread is (wrapped) in the tablecloth it is the inanimate thing (so-called), (but) in the human body it becomes the glad spirit (of life).

1475. It does not become transmuted in the heart of (within) the table-cloth: the (animal) soul transmutes it with (the water of) Salsabíl.

O thou who readest aright, such is the power of the soul: what, then, must be the power of that Soul of soul?

The piece of flesh which is Man, endowed with intelligence and soul, cleaves mountain and sea and mine.

The strength of the mountain-riving soul is (shown in) the splitting of rocks; the strength of the Soul of soul in *the moon was split asunder.*

If the heart should open the lid of the wallet of (this) mystery, the soul would rush (in rapture) towards the highest heaven.

How Adam imputed that fault (which he had committed) to himself, saying, "O Lord, we

have done wrong," and how Iblís imputed his own sin to God, saying, "Because Thou hast seduced me."

1480. Consider both our action and the action of God. Regard our action as existent. This is manifest.

If the action of created beings be not in the midst (obviously existent), then say not to any one, "Why have you acted thus?

The creative act of God brings our actions into existence: our actions are the effects of the creative act of God.

A rational being perceives either the letter (the outer sign) or the (inner) purpose (the spirit): how should he comprehend two accidents at once?

If he goes (turns his mind) to the spirit, he becomes unheedful of the letter: no eye sees forward and backward at the same moment.

1485. At the time when you look in front, how at the same time can you look behind you? Recognise this.

Inasmuch as the soul does not comprehend (both) the letter and the spirit, how should the soul be the creator of them both?

O son, (only) God comprehends both: the (one) action does not hinder Him from the other action.

Satan said *Because Thou hast seduced me*: the vile Devil concealed his own act.

Adam said *We have done wrong unto ourselves*: he was not, like us, unheedful of the action of God.

1490. From respect he concealed it (the action of God) in (regard to) the sin: by casting the sin upon himself he ate fruit (was blessed).

After his repentance, He (God) said to him, "O Adam, did not I create in thee that sin and (those) tribulations?

Was it not My foreordainment and destiny? How didst thou conceal that at the time of excusing thyself?"

He (Adam) said, "I was afraid, (so) I did not let respect go (did not fail to observe due respect)." He (God) said, "I too have observed it towards thee."

Whoever brings reverence gets reverence (in return): whoever brings sugar eats almond-cake.

1495. For whom are *the good women? For the good men.* Treat thy friend with honour; offend (him) and see (what will happen).

O heart, bring (forward) a parable for the sake of (illustrating) a difference, that thou mayst know (what distinguishes) compulsion from freewill.

(Take the case of) a hand that is shaking from (morbid or involuntary) tremor and (the case of) a person whose hand you cause to shake (by knocking it away) from its place.

Know that both (these) movements are created by God, but it is impossible to compare the latter with the former.

You are sorry for having caused it (his hand) to shake: how is the man afflicted with (a morbid) tremor not sorry?

1500. This is the intellectual quest. What is (the use of such a) quest, O ingenious one?

That perchance (by its means) a man of weak understanding may find his way to that place (gain some idea of the truth).

(Yet) the intellectual quest, though it be (fine as) pearls and coral, is other than the spiritual quest.

The spiritual quest is on another plane: the spiritual wine has another consistency.

At the time when the intellectual quest was in keeping (with the circumstances), this 'Umar was intimate with Bu 'l-Hakam,

(But) when 'Umar went away from intellect towards spirit, Bu 'l-Hakam became Bú Jahl (the father of ignorance) in searching into that (subject).

1505. He is perfect on the side of sense-perception and understanding, though indeed he is ignorant in regard to the spirit.

Know that the quest of the intellect and the senses is (concerned with) effects or secondary causes. The spiritual quest is either

wonder or the father of wonder (either wonderful or beyond wonder).

The illumination of the spirit comes: (then) there remains not, O thou who seekest illumination, conclusion and premise or that which contradicts (a statement) (or) that which renders (its acceptance) necessary,

Because the seer on whom His (God's) Light is dawning is quite independent of the (logical) proof which resembles a (blind man's) staff.

Once more we come back to the tale: when, indeed, did we go forth from the tale?

Commentary on "And He is with you wheresoever ye be."

1510. If we come to ignorance, that is His prison, and if we come to knowledge, that is His palace;

And if we come to sleep, we are His intoxicated ones; and if to wakefulness, we are in His hands;

And if we weep, we are a cloud laden with the bounty dispensed by Him; and if we laugh, at that time we are His lightning;

And if (we come) to wrath and war, 'tis the reflexion of His Might; and if to peace and forgiveness, 'tis the reflexion of His Love.

Who are we? In this tangled (complex) world what (thing other than He) indeed hath He (who is single) like *alif*? Nothing, nothing.

How the ambassador asked 'Umar, may God be well-pleased with him, concerning the cause of the tribulation suffered by spirits in these bodies of clay.

1515. He said, "O 'Umar, what was the wisdom and mystery of imprisoning that pure one (the spirit) in this dirty place?

The pure water has become hidden in mud: the pure spirit has become bound in bodies."

He ('Umar) said, "Thou art making a profound inquiry, thou art confining a meaning in a word.

Thou hast imprisoned the free (unconditioned) meaning, thou hast bound the wind in a word.

This thou hast done for a benefit (good purpose), O thou who thyself art blind to the benefit (good purpose) of God.

1520. He from whom (every) benefit was born, how should He not see that which was seen by us?

There are myriads of benefits, and every myriad is (but) a few beside that one.

The breath of thy speech, which is a part of the parts (bodily members), became beneficial: why (then) is the whole of the whole (the universal connexion of spirit and body) devoid (of benefit)?

Thou who art a part—thy act (of speaking) is beneficial: why (then) dost thou lift thy hand to assail the whole?

If there is no benefit in speech, do not speak; and if there is, leave off making objections, and endeavour to give thanks."

1525. Thanksgiving to God is a collar on every neck (every one's duty); it is not (thanksgiving) to dispute and make one's face look sour.

If thanksgiving is only to look sour, then there is no thanks-giver like vinegar.

If vinegar wants (to find) the way to the liver, let it become oxymel by (being mixed with) sugar.

The meaning in poetry has no sureness of direction: it is like the sling, it is not under control.

On the inner sense of "Let him who desires to sit with God sit with the Súfís."

The ambassador became beside himself from these one or two cups (of spiritual discourse): neither embassage nor message remained in his memory.

1530. He became distraught at the power of God. The ambassador arrived at this place (state) and became a king.

When the torrent reached the sea, it became the sea; when the seed reached the cornland, it became the crop of corn.

When the bread attained to connexion with the animal (man), the dead bread became living and endowed with knowledge.

When the wax and firewood were devoted to the fire, their dark essence became (filled with) light.

When the (powdered) stone of antimony went into the eyes, it turned to sight and there became a scout (one who observes the enemy from some point of vantage).

1535. Oh, happy is the man who was freed from himself and united with the existence of a living one!

Alas for the living one who consorted with the dead! He became dead, and life sped away from him.

When you have fled (for refuge) to the Qur'án of God, you have mingled with the spirit of the prophets.

The Qur'án is (a description of) the states of the prophets, (who are) the fishes of the holy sea of (Divine) Majesty.

And if you read and do not accept (take to heart) the Qur'án, suppose you have seen the prophets and saints (what will that avail you?);

1540. But if you are accepting (the Qur'án), when you read the stories (of the prophets), the bird, your soul, will be distressed in its cage.

The bird that is a prisoner in a cage, (if it) is not seeking to escape, 'tis from ignorance.

The spirits which have escaped from their cages are the prophets, (those) worthy guides.

From without comes their voice, (telling) of religion, (and crying), "This, this is the way of escape for thee.

By this we escaped from this narrow cage: there is no means of escape from this cage but this way,

1545. (That) thou shouldst make thyself ill, exceedingly wretched, in order that thou mayst be let out from (the cage of) reputation."

Worldly reputation is a strong chain: in the Way how is this less than a chain of iron?

The story of the merchant to whom the parrot gave a message for the parrots of India on the occasion of his going (thither) to trade.

There was a merchant, and he had a parrot imprisoned in a cage, a pretty parrot.

When the merchant made ready for travel and was about to depart to India,

Because of his generosity he said to each male slave and each handmaid, "What shall I bring (home) for you? Tell (me) quickly."

1550. Each one asked him for some object of desire: that good man gave his promise to them all.

He said to the parrot, "What present would you like me to bring for you from the land of India?"

The parrot said, "When thou seest the parrots there, explain my plight (and say),

'Such and such a parrot, who is longing for you, is in my prison by the destiny of Heaven.

She salutes you and asks for justice and desires (to learn) from you the means and way of being rightly guided.

1555. She says, "Is it meet that I in yearning (after you) should give up the ghost and die here in separation?

Is this right—(that) I (should be) in grievous bondage, while ye are now on green plants, now on trees?

The faith kept by friends, is it like this?—I in this prison and ye in the rose-garden.

O ye noble ones, call to mind this piteous bird, (and drink in memory of me) a morning-draught amongst the meadows!

Happy it is for a friend to be remembered by friends, in particular when that (beloved) is Laylá and this (lover) Majnún.

1560. O ye who consort with your charming and adored one, am I to be drinking cups filled with my own blood?

(O thou who art my beloved), quaff one cup of wine in memory of me, if thou desirest to do me justice,

Or (at least), when thou hast drunk, spill one draught on the earth in memory of this fallen one who sifts dust.

Oh, where, I wonder, is that covenant and oath? Where are the promises of that lip like candy?

If thy having forsaken thy slave is because of (his) ill service (to thee)—when thou doest ill to the ill-doer, then what is the difference (between master and slave)?

1565. Oh, the ill thou doest in wrath and quarrel is more delightful than music and the sound of the harp.

Oh, thy cruelty is better than felicity, and thy vengeance dearer than life.

This is thy fire: how (what) must be thy light! This is (thy) mourning, so how (what) indeed must be thy festival!

In respect of the sweetnesses which thy cruelty hath, and in respect of thy beauty, no one gets to the bottom of thee.

I complain, and (yet) I fear lest he believe me and from kindness make that cruelty less.

1570. I am exceedingly enamoured of his violence and his gentleness: ’tis marvelous (that) I (am) in love with both these contraries.

By God, if (I escape) from this thorn (of sorrow) and enter the garden (of joy), because of this I shall begin to moan like the nightingale.

This is a wondrous nightingale that opens his mouth to eat thorns and roses together.

What nightingale is this? (Nay), ’tis a fiery monster: because of (his) love all unsweet things are sweetness to him.

He is a lover of the Universal, and he himself is the Universal: he is in love with himself and seeking his own love.””

Description of the wings of the birds that are Divine Intelligences.

1575. Such-like is the tale of the parrot which is the soul: where is that one who is the confidant of (the spiritual) birds?

Where is a bird, weak and innocent, and within him Solomon with (all) his host?

When he moans bitterly, without thanksgiving or complaint, a noise of tumult falls on (arises in) the Seven Spheres (of Heaven).

At every moment (there come) to him from God a hundred missives, a hundred couriers: from him one (cry of) “O my Lord!” and from God a hundred (cries of) “*Labbayka*” (“Here am I”).

In the sight of God his backsliding is better than obedience; beside his infidelity all faiths are tattered (worthless).

1580. Every moment he hath an ascension (to God) peculiar to himself: He (God) lays upon his crown a hundred peculiar crowns.

His form is on earth and his spirit in “no-place,” a “no-place” beyond the imagination of travellers (on the mystic Way):

Not such a “no-place” that it should come into thy understanding (or that) a fancy about it should be born in thee every moment;

Nay, place and “no-place” are in his control, just as the four (Paradisal) rivers are in the control of one who dwells in Paradise.

Cut short the explanation of this and avert thy face from it: do not breathe a word (more)—and God knows best what is right.

1585. We return from this (matter), O friends, to the bird and the merchant and India.

The merchant accepted this message (and promised) that he would convey the greeting from her (the parrot) to her congeners.

How the merchant saw the parrots of India in the plain and delivered the parrot's message.

When he reached the farthest bounds of India, he saw a number of parrots in the plain.

He halted his beast; then he gave voice, delivered the greeting and (discharged) the trust.

One of those parrots trembled exceedingly, fell, and died, and its breath stopped.

1590. The merchant repented of having told the news, and said, "I have gone about to destroy the creature.

This one, surely, is kin to that little parrot (of mine): they must have been two bodies and one spirit.

Why did I do this? Why did I give the message? I have consumed the poor creature by this raw (foolish) speech."

This tongue is like stone and is also fire-like, and that which springs from the tongue is like fire.

Do not vainly strike stone and iron against each other, now for the sake of relating (a story), now for the sake of boasting,

1595. Because it is dark, and on every side are fields of cotton: how should sparks be amongst cotton?

Iniquitous are those persons who shut their eyes and by such (vain) words set a whole world ablaze.

A single word lays waste a (whole) world, turns dead foxes into lions.

Spirits in their original nature have the (life-giving) breath of Jesus, (but while they remain embodied) one breath of it (the spirit) is a wound, and the other a plaster.

If the (bodily) screen were removed from the spirits, the speech of every spirit would be like (the breath of) the Messiah.

1600. If you wish to utter words like sugar, refrain from concupiscence and do not eat this sweetmeat (the desires of the flesh).

Self-control is the thing desired by the intelligent; sweetmeat is what children long for.

Whoever practises self-control ascends to Heaven, whoever eats sweetmeat falls farther behind.

Commentary on the saying of Farídu'ddín 'Attár, may God sanctify his spirit—

"*Thou art a sensualist: O heedless one, drink blood (mortify thyself) amidst the dust (of thy bodily existence)*, *For if the spiritualist drink a poison, it will be (to him as) an antidote."*

It does not harm the spiritualist (saint) though he drink deadly poison for all to see,

Because he has attained to (spiritual) health and has been set free from (the need for) abstinence, (while) the poor seeker (of God) is (still) in the (state of) fever.

1605. The Prophet said, "O bold seeker, beware! Do not contend with any one who is sought."

In thee is a Nimrod: do not go into the fire. If thou wish to go in, first become Abraham!

When thou art neither a swimmer nor a seaman, do not cast thyself (into the sea) from a (feeling of) self-conceit.

He (the saint) fetches pearls from the bottom of the sea, from losses he brings gain to the surface.

If a perfect man (saint) take earth, it becomes gold; if an imperfect one has carried away gold, it becomes ashes.

1610. Since that righteous man is accepted of God, his hand in (all) things is the hand of God.

The hand of the imperfect man is the hand of Devil and demon, because he is in the trap of imposition and guile.

If ignorance come to him (the perfect man), it becomes knowledge, (but) the knowledge that goes into the imperfect man becomes ignorance.

Whatever an ill man takes becomes illness, (but) if a perfect man takes infidelity, it becomes religion.

O thou who, being on foot, hast contended with a horseman, thou wilt not save thy head. Now hold thy foot (desist)!

How the magicians paid respect to Moses, on whom be peace, saying, "What dost thou command? Wilt thou cast down thy rod first, or shall we?"

1615. The magicians in the time of the accursed Pharaoh, when they contended with Moses in enmity,

Yet gave Moses the precedence—the magicians held him in honour—

Because they said to him, "'Tis for thee to command: (if) thou wishest to be the first, do thou cast down thy rod first (of all)."

"Nay," said he, "first do ye, O magicians, cast down those tricks (objects of enchantment) into the middle (where all can see them)."

This amount of respect purchased their (belief in) (the true) religion, so that it (the true belief) cut off the hands and feet of their contention (prevented them from disputing further with Moses).

1620. When the magicians acknowledged his (Moses') right, they sacrificed their hands and feet (as a penance) for the sin of that (contention).

To the perfect man (every) mouthful (of food) and (every) saying is lawful. Thou art not perfect: do not eat, be mute,

Inasmuch as thou art an ear and he a tongue, not thy congener: God said to the ears, "*Be silent.*"

When the sucking babe is born, at first it keeps silence for a while, it is all ear.

For a while it must close its lips (and refrain) from speech, until it learns to speak;

1625. And if it is not (silent like) an ear but makes babbling sounds, it makes itself the dumbest creature in the world.

He that is deaf by nature, he that had no ear at the beginning, is dumb: how should he burst into speech?

Since, in order to speak, one must first hear, do thou come to speech by the way of hearing.

Enter ye the houses by their doors, and seek ye the ends in their causes.

There is no speech independent of the way of hearing except the speech of the Creator who is without want.

1630. He is the Originator, He follows no master; He is the support of all things, He hath no support,

(While) the rest, (engaged) in handicrafts and talk, follow a master and have need of a pattern.

If thou art not alien to (unfit to hear) this discourse, assume the frock of a dervish and (take to shedding) tears in some deserted place,

Because Adam by means of tears escaped from that reproof: moist tears are the breath (speech) of the penitent.

For weeping's sake Adam came (down) to the earth, that he might be weeping and moaning and sorrowful.

1635. Adam, (cast out) from Paradise and from above the Seven (Heavens), went to the "shoe-row" for the purpose of excusing himself.

If thou art from the back of Adam and from his loins, be constant in seeking (forgiveness) amongst his company.

Prepare a dessert of heart-fire (burning grief) and eye-water (tears): the garden is made open (blooming) by cloud and sun.

What dost thou know of the taste of the water of the eyes? Thou art a lover of bread, like the blind (beggars).

If thou make this wallet empty of bread, thou wilt make it full of glorious jewels.

1640. Wean the babe, thy soul, from the Devil's milk, and after that make it consort with the Angel.

Whilst thou art dark and vexed and gloomy, know that thou art sucking from the same breast as the accursed Devil.

The mouthful that gave increase of light and perfection is obtained from lawful earnings.

The oil that comes and quenches our lamp—when it quenches a lamp, call it water.

From the lawful morsel are born knowledge and wisdom; from the lawful morsel come love and tenderness.

1645. When from a morsel thou seest (arise) envy and guile, (and when) ignorance and heedlessness are born (of it), know that it is unlawful.

Wilt thou sow wheat and will it produce barley? Hast thou seen a mare bring forth an ass's colt?

The morsel is seed, and thoughts are its fruit; the morsel is the sea, and thoughts are its pearls.

From the lawful morsel in the mouth is born the inclination to serve (God) and the resolve to go to yonder world.

How the merchant related to the parrot what he had witnessed on the part of the parrots of India.

The merchant finished his trading and returned home glad at heart.

1650. He brought a present for every male slave, he gave a token to every slave-girl.

“Where is my present?” asked the parrot. “Relate what thou hast said and seen.”

“Nay,” said he, “indeed I am repenting of that (which I said), gnawing my hand and biting my fingers (in remorse).

Why, from ignorance and folly, did I idly bear (such) an inconsiderate message?”

“O master,” said the parrot, “what is thy repentance for? What is it that causes this anger and grief?”

1655. “I told thy complaints,” said he, “to a company of parrots resembling thee.

One parrot got scent of (understood) thy pain: her heart broke, and she trembled and died.

I became sorry, (thinking) ‘why did I say this?’ but what was the use of repenting after I had said it?”

Know that a word which suddenly shot from the tongue is like an arrow shot from the bow.

O son, that arrow does not turn back on its way: you must dam a torrent at the source.

1660. When it left the source behind, it swept over a world (of country): if it lays waste the world, ’tis no wonder.

There is an unseen bringing forth of effects to (our) action, and the results born of it are not in the control of (human) creatures:

Those results are all created by God without any partner, though they are imputed to us.

Zayd let fly an arrow in the direction of ‘Amr: his arrow gripped ‘Amr like a leopard.

During a long time, a (whole) year, it was producing pain: pains are created by God, not by man.

1665. If Zayd who shot (the arrow) died of fright at the moment (when ‘Amr was wounded), (nevertheless) pains are continually being produced there (in ‘Amr's body) until (‘Amr's) death.

Inasmuch as he (‘Amr) died from the results of the hurt (inflicted on him), for this cause call Zayd, who shot (the arrow), the murderer.

Impute those pains to him, though all of them are the work of the Creator.

So with sowing and breathing (speaking) and (laying) snares and sexual intercourse: the results of those (actions) are amenable to (determined by the will of) God.

The saints possess power (derived) from God: they turn back from its course the arrow that has sped.

1670. When the saint repents, he closes the doors of the results (shuts off the results) from the cause by that hand (power) of the Lord.

Through the opening of the door (of Divine grace), he makes unsaid what has been said, so that neither spit nor roast-meat is burnt thereby.

He wipes out the saying from all the minds that heard it, and makes it imperceptible.

O sire, if thou must needs have demonstration and proof (of this), recite “*(Whatever) verse (We cancel) or cause to be forgotten.* ”

Read the verse “*They made you forget My warning*”: acknowledge their (the saints') power to put forgetfulness (in men's hearts).

1675. Since they are able to make (you) remember and forget, they are mighty over all the hearts of (God's) creatures.

When he (the saint) has blocked the road of (your) mental perception by means of forgetfulness, it is impossible (for you) to act, even if there be virtue (in you).

Think ye those exalted ones are a laughing-stock? Recite from the Qur’án as far as (the words) “*They made you forget.*”

He that owns a village is king over bodies; he that owns a heart is king over your hearts.

Without any doubt, action (practice) is a branch of (subordinate to) seeing (theory): therefore Man is nothing but “the little man” (the pupil of the eye).

1680. I dare not expound the whole of this (subject): hindrance thereto is coming from those who are at the centre.

Inasmuch as the forgetfulness and recollection of (God's) creatures are with him (depend on the perfect saint), and he comes at their call for help,

Every night that glorious one is emptying from their hearts hundreds of thousands of good and evil (thoughts),

(While) in the daytime he is filling their hearts therewith— he is filling those oystershells with pearls.

By (Divine) guidance (after sleep is past) all those thoughts of former things recognize the spirits (to which they were attached).

1685. Your handicraft and skill come (back) to you, that they may open to you the door of (ways and) means.

The goldsmith's craft did not go to the ironsmith; the disposition of the good-natured man did not go to the disagreeable one.

On the day of Resurrection the handicrafts and dispositions will come, like articles of property, to the claimant (owner).

After sleep also, the handicrafts and dispositions come back in haste to him that claims them as his.

At the hour of dawn the handicrafts and thoughts went to the same place where that good and evil (formerly) were.

1690. Like carrier pigeons, they bring things useful (to know) from (other) cities to their own city.

How the parrot heard what those parrots had done, and died in the cage, and how the merchant made lament for her.

When the bird heard what that (other) parrot had done, she trembled exceedingly, fell, and became cold.

The merchant, seeing her thus fallen, sprang up and dashed his cap on the ground.

When he saw her in this guise and in this state, the merchant sprang forward and tore the breast of his garment.

He said, “O beautiful parrot with thy sweet cry, what is this that has happened to thee? Why hast thou become like this?

Oh, alas for my sweet-voiced bird! Oh, alas for my bosom-friend and confidant!

Oh, alas for my melodious bird, the wine of my spirit and my garden and my sweet basil!

Had Solomon possessed a bird like this, how indeed should he have become occupied with those (other) birds?

Oh, alas for the bird which I gained cheaply, and (so) soon turned my face away from her countenance!

O tongue, thou art a great damage to me, (but) since thou art speaking, what should I say to thee?

O tongue, thou art both the fire and the stack: how long wilt thou dart this fire upon this stack?

Secretly my soul is groaning because of thee, although it is doing whatsoever thou biddest it.

O tongue, thou art a treasure without end. O tongue, thou art also a disease without remedy.

Thou art at once a whistle and decoy for birds, and a comforter in the desolation of absence (from the Beloved).

How long wilt thou grant me mercy, O merciless one, O thou who hast drawn the bow to take vengeance on me?

Lo, thou hast made my bird fly away. Do not browse (any more) in the pasture of injustice!

Either answer me or give redress or mention to me (what will be) the means of (producing) joy.

Oh, alas for my darkness-consuming dawn! Oh, alas for my day-enkindling light!

Oh, alas for my bird of goodly flight, that has flown from my end (my last state) to my beginning (my first state).

The ignorant man is in love with pain unto everlasting. Arise and read (in the Qur’án) *I swear* as far as (the words) *in trouble.*

With thy face I was free from trouble, and in thy river I was unsoiled by froth.

These cries of ‘Alas’ are (caused by) the phantasy (idea) of seeing (the Beloved) and (by) separation from my present existence.

’Twas the jealousy of God, and there is no device against God: where is a heart that is not (shattered) in a hundred pieces by God's love?

The jealousy (of God) is this, that He is other than all things, that He is beyond explanation and the noise of words.

Oh, alas! Would that my tears were an ocean, that they might be strewn as an offering to the fair charmer!

My parrot, my clever-headed bird, the interpreter of my thought and inmost consciousness,

She has told me from the first, that I might remember it, whatsoever should come to me as my allotted portion of right and wrong.”

The parrot whose voice comes from (Divine) inspiration and whose beginning was before the beginning of existence—

That parrot is hidden within thee: thou hast seen the reflexion of her upon this and that (the things of the phenomenal world).

She takes away thy joy, and because of her thou art rejoicing: thou receivest injury from her as though it were justice.

O thou who wert burning the soul for the body's sake, thou hast burned (destroyed) the soul and illumined (delighted) the body.

I am burning (with love of God): does any one want tinder, let him set his rubbish ablaze with fire from me.

Inasmuch as tinder is combustible, take tinder that catches fire (readily).

O alas, O alas, O alas that such a moon became hidden under the clouds!

How should I utter a word?—for the fire in my heart is grown fierce, the lion of separation (from the Beloved) has become raging and blood-shedding.

One that even when sober is violent and furious, how will it be when he takes the wine-cup in his hand?

The furious Lion who is beyond description is too great for (cannot be contained in) the wide expanse of the meadow.

I am thinking of rhymes, and my Sweetheart says to me, “Do not think of aught except vision of Me.

Sit at thy ease, My rhyme-meditating (friend): in My presence thou art rhymed with (attached to) felicity.

What are words that thou shouldst think of them? What are words? Thorns in the hedge of the vineyard.

I will throw word and sound and speech into confusion, that without these three I may converse with thee.

That word which I kept hidden from Adam I will speak to thee, O (thou who art the) consciousness of the world.

(I will tell to thee) that word which I did not communicate to Abraham, and that pain (love) which Gabriel does not know.”

That word of which the Messiah (Jesus) breathed not a word God, from jealousy, did not utter even without *má.*

What is *má* in language? Positive and negative. I am not positive, I am selfless and negated.

I found (true) individuality in non-individuality: therefore I wove (my) individuality into non-individuality.

All kings are enslaved to their slaves, all people are dead (ready to die) for one who dies for them.

All kings are prostrate before one who is prostrate before them, all people are intoxicated with (love for) one who is intoxicated with them.

The fowler becomes a prey to the birds in order that of a sudden he may make them his prey.

The hearts of heart-ravishers are captivated by those who have lost their hearts (to them): all loved ones are the prey of (their) lovers.

Whomsoever thou didst deem to be a lover, regard (him) as the loved one, for relatively he is both this and that.

If they that are thirsty seek water from the world, (yet) water too seeks in the world them that are thirsty.

Inasmuch as He is (thy) lover, do thou be silent: as He is pulling thine ear, be thou (all) ear.

Dam the torrent (of ecstasy) when it runs in flood; else it will work shame and ruin.

What care I though ruin be (wrought)? Under the ruin there is a royal treasure.

He that is drowned in God wishes to be more drowned, (while) his spirit (is tossed) up and down like the waves of the sea,

(Asking), “Is the bottom of the sea more delightful, or the top? Is His (the Beloved's) arrow more fascinating, or the shield?”

O heart, thou art torn asunder by evil suggestion if thou recognise any difference between joy and woe.

Although the object of thy desire has the taste of sugar, is not absence of any object of desire (in thee) the object of the Beloved's desire?

Every star of His is the blood-price of a hundred new moons: it is lawful for Him to shed the blood of the (whole) world.

We gained the price and the blood-price: we hastened to gamble our soul away.

Oh, the life of lovers consists in death: thou wilt not win the (Beloved's) heart except in losing thine own.

I sought (to win) His heart with a hundred airs and graces, (but) He made excuses to me (put me off) in disdain.

I said, “After all, this mind and soul (of mine) are drowned in Thee.” “Begone,” said He, “begone! Do not chant these spells over Me (do not seek thus to beguile Me).

Do not I know what thought thou hast conceived? O thou who hast seen double, how hast thou regarded the Beloved?

1755. O gross-spirited one, thou hast held Me in light esteem, because thou hast bought Me very cheaply.

He that buys cheaply gives cheaply: a child will give a pearl for a loaf of bread."

I am drowned in a love (so deep) that therein are drowned the first loves and the last.

I have told it summarily, I have not explained it (at length), otherwise both (thy) perceptions and (my) tongue would be consumed.

When I speak of "lip," 'tis the lip (shore) of the Sea; when I say "not," the intended meaning is "except."

1760. By reason of (inward) sweetness I sit with sour face: from fullness of speech I am silent,

That in the mask of sour-facedness my sweetness may be kept hidden from the two worlds.

In order that this subject may not come to every ear, I am telling (only) one out of a hundred esoteric mysteries.

Commentary on the saying of the Hakím (Saná'í): "Any thing that causes thee to be left behind on the Way, what matter whether it be infidelity or faith? Any form that causes thee to fall far from the Beloved, what matter whether it be ugly or beautiful?"—and (a discourse) on the meaning of the words of the Prophet, on whom be peace: "Verily, Sa'd is jealous, and I am more jealous than Sa'd, and Allah is more jealous than I; and because of His jealousy He hath forbidden foul actions both outward and inward.

The whole world became jealous because God is superior to all the world in jealousy.

He is like the spirit, and the world is like the body: the body receives from the spirit (both) good and evil.

1765. Any one whose prayer-niche is turned to the (mystical) revelation, do thou regard his going (back) to (the traditional) faith as shameful.

Any one who has become Master of the robes to the King, it is loss for him to traffic on the King's behalf.

Any one who becomes the intimate friend of the Sultan, it is an injury and swindle (for him) to wait at his door.

When (the privilege of) kissing the (King's) hand has been bestowed on him by the King, it is a sin if he prefers to kiss the (King's) foot.

Although to lay the head on the (King's) foot is an act of obeisance, (yet) compared with the former act of obeisance it is a fault and backsliding.

1770. The King is jealous of any one who, after having seen the face, prefers the (mere) scent.

To speak in parables, God's jealousy is the wheat, (while) men's jealousy is the straw in the stack.

Know that the root of (all) jealousies is in God: those of mankind are an offshoot from God, without resemblance (being implied).

I will leave the explanation of this and will begin to complain of the cruelty of that fickle Beauty.

I wail because wailings are pleasant to Him: He wants from the two worlds wailing and grief.

1775. How should I not wail bitterly on account of His deceit, since I am not in the circle of those intoxicated with Him?

How should I not mourn, like night, without His day and without the favour of His day-illuming countenance?

His unsweetness is sweet in my soul: may my soul be sacrificed to the Beloved who grieves my heart!

I am in love with my grief and pain for the sake of pleasing my peerless King.

I make the dust of sorrow a salve for mine eye, that the two seas of mine eyes may be filled with pearls.

1780. The tears which people shed for His sake are pearls—and people think they are tears.

I am complaining of the Soul of the soul, (but in truth) I am not complaining: I am (only) relating.

My heart is saying, “I am tormented by Him,” and I have (long) been laughing at its poor pretence.

Do (me) right, O glory of the righteous, O Thou who art the dais, and I the threshold of Thy door!

Where are threshold and dais in reality? In the quarter where our Beloved is, where are “we” and “I”?

1785. O Thou whose soul is free from “we” and “I,” O Thou who art the subtle essence of the spirit in man and woman,

When man and woman become one, Thou art that One; when the units are wiped out, lo, Thou art that (Unity).

Thou didst contrive this “I” and “we” in order that Thou mightst play the game of worship with Thyself,

That all “I's” and “thou's” should become one soul and at last should be submerged in the Beloved.

All this is (true), and do Thou come, O (Lord of the) Creative Word, O Thou who transcendest “Come” and (all) speech!

1790. The body can see Thee (only) in bodily fashion: it fancies (pictures to itself) Thy sadness or laughter.

Do not say that the heart that is bound (conditioned) by (such bodily attributes as) sadness and laughter is worthy of seeing Thee (as Thou really art).

He who is bound by sadness and laughter is living by means of these two borrowed (transient and unreal) things.

In the verdant garden of Love, which is without end, there are many fruits besides sorrow and joy.

Love is higher than these two states of feeling: without spring and without autumn it is (ever) green and fresh.

1795. Pay the tithe on Thy fair face, O Beauteous One: relate the story of the soul that is rent in pieces,

For by the coquetry of a glance One who is given to glancing amorously has branded my heart anew.

I absolved Him if He shed my blood: I was saying, “It is lawful (I absolve Thee),” and He was fleeing (from me).

Since Thou art fleeing from the lament of those who are (as) dust, why pourest Thou sorrow on the hearts of the sorrowful?

O Thou, whom every dawn that shone from the East found overflowing (with abundant grace) like the bright fountain (of the sun),

1800. How didst Thou give (nothing but) evasion to Thy frenzied lover, O Thou the sugar of whose lips hath no price?

O Thou who art a new soul to the old world, hear the cry (that comes) from my body (which is) without soul and heart.

Leave the tale of the Rose! For God's sake set forth the tale of the Nightingale that is parted from the Rose!

Our emotion is not caused by grief and joy, our consciousness is not related to fancy and imagination.

There is another state (of consciousness), which is rare: do not thou disbelieve, for God is very mighty.

1805. Do not judge from the (normal) state of man, do not abide in wrong-doing and in well-doing.

Wrong-doing and well-doing, grief and joy, are things that come into existence; those who come into existence die; God is their heir.

’Tis dawn. O Thou who art the support and refuge of the dawn, ask pardon (for me) of my Lord Husámu’ddín!

Thou art He who asketh pardon of the Universal Mind and Soul, Thou art the Soul of the soul and the Splendour of the coral.

The light of dawn has shone forth, and from Thy light we are engaged in drinking the morning-drink with the wine of Thy Mansúr.

1810. Inasmuch as Thy gift keeps me thus (enravished), who (what) is (other) wine that it should bring me rapture?

Wine in ferment is a beggar suing for our ferment; Heaven in revolution is a beggar suing for our consciousness.

Wine became intoxicated with us, not we with it; the body came into being from us, not we from it.

We are as bees, and bodies are as wax (honeycomb): we have made the body, cell by cell, like wax.

This (discourse) is very long. Tell the story of the merchant, that we may see what happened to that good man.

Reverting to the tale of the merchant who went to trade (in India).

The merchant in fire (burning grief) and anguish and yearning was uttering a hundred distracted phrases like this,

Now self-contradiction, now disdain, now supplication, now passion for reality, now metaphor (unreality).

The drowning man suffers an agony of soul and clutches at every straw.

For fear of (losing) his head (life), he flings about (both) hand and foot to see whether any one will take his hand (help him) in peril.

The Friend loves this agitation: it is better to struggle vainly than to lie still.

He who is the King (of all) is not idle, (though) complaint from Him would be a marvel, for He is not ill.

For this reason said the Merciful (God), O son, "*Every day He is (busy) in an affair*," O son.

In this Way be thou ever scraping and scratching (exerting thyself to the utmost): until thy last breath do not be unoccupied for a moment,

So that thy last breath may be a last breath in which the (Divine) favour is thy bosomfriend.

Whatsoever the soul which is in man and woman strives to do, the ear and eye of the soul's King are at the window.

How the merchant cast the parrot out of the cage and how the dead parrot flew away.

After that, he cast her out of the cage. The little parrot flew to a lofty bough.

The dead parrot made such a (swift) flight as when the orient sun rushed onward.

The merchant was amazed at the action of the bird: without understanding he suddenly beheld the mysteries of the bird.

He lifted up his face and said, "O nightingale, give us profit (instruction) by explaining thy case.

What did she (the parrot) do there (in India), that thou didst learn, devise a trick, and burn us (with grief)"?

The parrot said, "She by her act counselled me—'Abandon thy charm of voice and thy affection (for thy master),

Because thy voice has brought thee into bondage': she feigned herself dead for the sake of (giving me) this counsel,

Meaning (to say), 'O thou who hast become a singer to high and low, become dead like me, that thou mayst gain release.'"

If you are a grain, the little birds will peck you up; if you are a bud, the children will pluck you off.

Hide the grain (bait), become wholly a snare; hide the bud, become the grass on the roof.

Any one who offers his beauty to auction, a hundred evil fates set out towards him (and overtake him).

Plots and angers and envies pour upon his head, like water from waterskins.

Foes tear him to pieces from jealousy; even friends take his lifetime away.

He that was heedless of the sowing and the springtide, how should he know the value of this lifetime?

You must flee to the shelter of God's grace, who shed thousand fold grace upon (our) spirits,

That you may find a shelter. Then how (will you lack) shelter? Water and fire will become your army.

Did not the sea become a friend to Noah and Moses? Did it not become overbearing in vengeance against their enemies?

Was not the fire a fortress for Abraham, so that it raised smoke (sighs of despair) from the heart of Nimrod?

Did not the mountain call Yahyá (John the Baptist) to itself and drive off his pursuers with blows of stone?

"O Yahyá," it said, "come, take refuge in me, that I may be thy shelter from the sharp sword."

How the parrot bade farewell to the merchant and flew away.

1845. The parrot gave him one or two counsels full of (spiritual) savour and after that bade him the farewell of parting.

The merchant said to her, "Go, God protect thee! Just now thou hast shown to me a new Way."

Said the merchant to himself, "This is the counsel for me; I will take her Way, for this Way is shining with light.

How should my soul be meaner than the parrot? The soul ought to follow a good track like this."

The harmfulness of being honoured by the people and of becoming conspicuous.

The body is cage-like: the body, amidst the cajoleries of those who come in and go out, became a thorn to the soul.

1850. This one says to him, "I will be thy confidant," and that one says, "Nay, I am thy partner."

This one says to him, "There is none in existence like thee for beauty and eminence and for kindness and liberality."

That one says to him, "Both the worlds are thine, all our souls are thy soul's parasites."

When he sees the people intoxicated with (desire for) him, because of arrogance he loses self-control.

He does not know that the Devil has cast thousands like him into the water of the river (of destruction).

1855. The world's flattery and hypocrisy is a sweet morsel: eat less of it (eat it not), for it is a morsel full of fire.

Its fire is hidden and its taste is manifest: its smoke becomes visible in the end.

Do not say, "How should I swallow that praise? He is speaking from desire (for reward): I am on his track (and see quite well what he is after)."

If your belauder should satirise you in public, your heart would burn for (many) days on account of those scorches (of vituperation).

Although you know that he (only) said it in disappointment because the hopes he had of you brought him no gain,

1860. (Yet) the effect thereof is remaining within you. The same experience happens to you in the case of praise.

The effect of that too lasts for many days and becomes a source of arrogance and deception of the soul,

But it does not show itself, because praise is sweet; (in the case of blame) the evil shows itself, because blame is bitter.

It (blame) is like (bitter) decoctions and pills which you swallow and for a long time you are in disturbance and pain,

Whereas, if you eat *halwá* (sweetmeat), its taste is momentary: this effect, like the other, is not enduring for ever.

1865. Since it does not endure (perceptibly), it endures imperceptibly: recognise every opposite by means of its opposite.

When the effect of sugar endures (remains latent), after a while it produces boils that call for the lancet.

Pharaoh was made (what he was) by abundance of praises: be lowly of spirit through meekness, do not domineer.

So far as you can, become a slave, do not be a monarch. Suffer blows: become like the ball, do not be the bat.

Otherwise, when this elegance and beauty remains with you no more, you will be loathed by those companions.

1870. The set of people who used to flatter you deceitfully, when they behold you will call you a devil.

When they see you at their doors, they all will cry, “A dead man has risen from his grave.”

(You will be) like the beardless youth whom they address as “Lord” that by this hypocrisy they may make him infamous.

As soon as he has grown a beard in infamy, the Devil is ashamed to search after him.

The Devil approaches Man for the sake of wickedness: he does not approach *you* because you are worse than the Devil.

1875. So long as you were a man the Devil was running at your heels and bidding you taste (his) wine.

Since you have become confirmed in devilry, the Devil is fleeing from you, O good for- nothing!

At that (former) time they clung to your skirt: when you became like this they all fled.

Explanation of (the Tradition) “Whatsoever God wills cometh to pass.”

We have spoken all these words, but in preparing ourselves (for the journey before us) we are naught, naught without the favours of God.

Without the favours of God and God's elect ones, angel though he be, his page is black.

1880. O God, O Thou whose bounty fulfils (every) need, it is not allowable to mention any one beside Thee.

This amount of guidance Thou hast bestowed (upon us); till this (present time) Thou hast covered up many a fault of ours.

Cause the drop of knowledge which Thou gavest (us) heretofore to become united with Thy seas.

In my soul there is a drop of knowledge: deliver it from sensuality and from the body's clay,

Before these clays drink it up, before these winds sweep it away,

1885. Although, when they sweep it away, Thou art able to take it back from them and redeem it.

The drop that vanished in the air or was spilled (on the earth)—when did it flee (escape) from the storehouse of Thy omnipotence?

If it enter into non-existence or a hundred non-existences, it will make a foot of its head (will return in headlong haste) when Thou callest it.

Hundreds of thousands of opposites are killing their opposites: Thy decree is drawing them forth again (from non-existence).

There is caravan on caravan, O Lord, (speeding) continually from non-existence towards existence.

1890. In particular, every night all thoughts and understandings become naught, plunged in the deep Sea;

Again at the time of dawn those Divine ones lift up their heads from the Sea, like fishes.

In autumn the myriads of boughs and leaves go in rout into the sea of Death,

(While) in the garden the crow clothed in black like a mourner makes lament over the (withered) greenery.

Again from the Lord of the land comes the edict (saying) to Non-existence, “Give back what thou hast devoured!

1895. Give up, O black Death, what thou hast devoured of plants and healing herbs and leaves and grass!”

O brother, collect thy wits for an instant (and think): from moment to moment (incessantly) there is autumn and spring within thee.

Behold the garden of the heart, green and moist and fresh, full of rosebuds and cypresses and jasmines;

Boughs hidden by the multitude of leaves, vast plain and high palace hidden by the multitude of flowers.

These words, which are from Universal Reason, are the scent of those flowers and cypresses and hyacinths.

1900. Didst thou (ever) smell the scent of a rose where no rose was? Didst thou (ever) see the foaming of wine where no wine was?

The scent is thy guide and conducts thee on thy way: it will bring thee to Eden and Kawthar.

The scent is a remedy for the (sightless) eye; (it is) light-making: the eye of Jacob was opened by a scent.

The foul scent darkens the eye, the scent of Joseph succours the eye.

Thou who art not a Joseph, be a Jacob: be (familiar), like him, with weeping and sore distress.

1905. Hearken to this counsel from the Sage of Ghazna, that thou mayst feel freshness in thy old body:

"Disdain needs a face like the rose; when thou hast not (such a face), do not indulge in ill-temper.

Ugly is disdain in an uncomely face, grievous is eye-ache in an unseeing eye."

In the presence of Joseph do not give thyself airs and behave like a beauty: offer nothing but the supplication and sighs of Jacob.

The meaning of dying (as conveyed) by the parrot was supplication (self-abasement): make thyself dead in supplication and poverty (of spirit),

1910. That the breath of Jesus may revive thee and make thee fair and blessed as itself.

How should a rock be covered with verdure by the Spring? Become earth, that thou mayst grow flowers of many a hue.

Years hast thou been a heart-jagging rock: once, for the sake of experiment, be earth!

The story of the old harper who in the time of 'Umar, may God be well-pleased with him, on a day when he was starving played the harp for God's sake in the graveyard.

Hast thou heard that in the time of 'Umar there was a harper, a fine and glorious minstrel?

The nightingale would be made beside herself by his voice: by his beautiful voice one rapture would be turned into a hundred.

1915. His breath was an ornament to assembly and congregation, and at his song the dead would arise.

(He was) like Isráfíl (Seraphiel), whose voice will cunningly bring the souls of the dead into their bodies,

Or he was (like) an accompanist to Isráfíl, for his music would make the elephant grow wings.

One day Isráfíl will make a shrill sound and will give life to him that has been rotten for a hundred years.

The prophets also have (spiritual) notes within, whence there comes life beyond price to them that seek (God).

1920. The sensual ear does not hear those notes, for the sensual ear is defiled by iniquities.

The note of the peri is not heard by man, for he is unable to apprehend the mysteries of the peris,

Although the note of the peri too belongs to this world. The note of the heart is higher than both breaths (notes),

For peri and man (alike) are prisoners: both are (captive) in the prison of this ignorance.

Recite *O community of Jinn (and men)* in the Súratu l'-Rahmán; recognise (the meaning of) *if ye be able to pass forth.*

1925. The inward notes of the saints say, at first, "O ye particles of *lá* (not=not-being),

Take heed, lift up your heads from the *lá* of negation, put forth your heads from this fancy and vain imagining.

O ye who all are rotten in (the world of) generation and corruption, your everlasting soul neither grew nor came to birth."

If I tell (even) a tittle of those (saintly) notes, the souls will lift up their heads from the tombs.

Put thine ear close, for that (melody) is not far off, but ’tis not permitted to convey it to thee.

1930. Hark! for the saints are the Isráfíls of the (present) time: from them to the dead comes life and freshness.

At their voice the dead souls in the body's grave start up in their winding-sheets.

He (that is thus awakened) says, “This voice is separate from (all other) voices: to quicken (the dead) is the work of the voice of God.

We (had) died and were entirely decayed: the call of God came: we all arose.”

The call of God, (whether it be) veiled or unveiled, bestows that which He bestowed on Mary from His bosom.

1935. O ye who are rotten with death (in your hearts) underneath the skin, return from non-existence at the voice of the Friend!

Absolutely, indeed, that voice is from the King (God), though it be from the larynx of God's servant.

He (God) has said to him (the saint), “I am thy tongue and eye; I am thy senses and I am thy good pleasure and thy wrath.

Go, for thou art (he of whom God saith), ‘By Me he hears and by Me he sees’: thou art the (Divine) consciousness (itself): what is the occasion (propriety) of (saying), ‘Thou art the possessor of the (Divine) consciousness’?

Since thou hast become, through bewilderment, ‘He that belongs to God,’ I am thine, for ‘God shall belong to him.’

1940. Sometimes I say to thee, ‘’Tis thou,’ sometimes, ‘’Tis I’: whatever I say, I am the Sun illuminating (all).

Wheresoever I shine forth from the lamp-niche of a breath (Divine word), there the difficulties of a (whole) world are resolved.

The darkness which the (earthly) sun did not remove, through My breath that darkness becomes like bright morning.”

To an Adam He in His own person showed the (Divine) Names; to the rest He was revealing the Names by means of Adam.

Do thou receive His light either from Adam or from Himself: take the wine either from the jar or from the gourd (cup),

1945. For this gourd is very closely connected with the jar: the blessed gourd is not rejoiced (by the same causes) as thou art.

Mustafá (Mohammed) said, “Happy he that has seen me and he that looks at him that saw my face.”

When a lamp has derived (its) light from a candle, every one that sees it (the lamp) certainly sees the candle.

If transmission (of the light) occurs in this way till a hundred lamps (are lighted), the seeing of the last (lamp) becomes a meeting with the original (light).

Either take with (all) thy soul from the hindmost light—there is no difference—or from the candelabrum.

1950. Either behold the light (of God) from the lamp of the last (saints), or behold His light from the candle of those who have gone before.

Explanation of the Tradition, “Verily, your Lord hath, during the days of your time, certain breathings: oh, address yourselves to (receive) them.”

The Prophet said, “In these days the breathings of God prevail:

Keep ear and mind (attentive) to these (spiritual) influences, catch up such-like breathings.”

The (Divine) breathing came, beheld you, and departed: it gave life to whom it would, and departed.

Another breathing has arrived. Be thou heedful, that thou mayst not miss this one too, O comrade.

1955. The soul of fire gained there from an extinguisher of (its) fire, the dead soul felt within itself a movement (of life).

This is the freshness and movement of the Túbá-tree, this is not like the movements of animals.

If it fall on earth and heaven, their galls will turn to water at once (they will be consumed with terror).

Truly, from fear of this infinite breath (they were filled with dismay): recite (the words of the Qur'án) *but they refused to bear it* (the trust offered to them).

Else, how should (the words) *they shrank from it* have been (in the Qur'án), unless from fear of it the heart of the mountain had become blood?

1960. Yesternight this (breath) presented itself (to me) in a different guise (but) some morsels (of food) came in and barred the way.

For a morsel's sake a Luqmán has become (held in custody as) a pledge: 'tis the time for Luqmán: begone, O morsel!

These pricks (of the flesh) for the sake of a morsel! Pluck ye forth the thorn from the sole of Luqmán.

In his sole there is (really) no thorn or even the shadow of it, but because of concupiscence ye have not that discernment.

Know that the thorn is that which thou, because thou art very greedy and very blind, hast deemed to be a date.

1965. Inasmuch as Luqmán's spirit is the rose-garden of God, why is the foot of his spirit wounded by a thorn?

This thorn-eating existence is (like) a camel, and upon this camel one born of Mustafá (Mohammed) is mounted.

O camel, on thy back is a bale of roses, from the perfume of which a hundred rosaries grew within thee.

Thy inclination is towards thorn-bushes and sand: I wonder what roses thou wilt gather from worthless thorns.

O thou who in this search hast roamed from one quarter to another, how long wilt thou say, "Where, where is this rose-garden?"

1970. Until thou extract this thorn in thy foot, thine eye is dark (blind): how wilt thou go about?

Man, who is not contained in the world, becomes hidden in the point of a thorn!

Mustafá (Mohammed) came (into the world) to make harmony: (he would say) "Speak to me, O Humayrá, speak!"

O Humayrá, put the horse-shoe in the fire, that by means of thy horse-shoe this mountain may become (glowing with love, like) rubies.

This "Humayrá" is a feminine word, and the Arabs call the (word for) "spirit" feminine;

1975. But there is no fear (harm) to the Spirit from being feminine: the Spirit has no association (nothing in common) with man and woman.

It is higher than feminine and masculine: this is not that spirit which is composed of dryness and moisture.

This is not that spirit which is increased by (eating) bread, or which is sometimes like this and sometimes like that.

It is a doer of (what is) sweet, and (it is) sweet, and the essence of sweetness. Without (inward) sweetness there is no sweetness, O taker of bribes!

When thou art (made) sweet by sugar, it may be that at some time that sugar will vanish from thee;

1980. (But) when thou becomest sugar from abundance of faithfulness, then how should sugar be parted from sugar?

When the lover (of God) is fed from (within) himself with pure wine, there reason will remain lost and companionless.

Partial (discursive) reason is a denier of Love, though it may give out that it is a confidant.

It is clever and knowing, but it is not naught (devoid of self-existence): until the angel has become naught, he is an Ahriman (Devil).

It (partial reason) is our friend in word and deed, (but) when you come to the case of inward feeling (ecstasy), it is naught (of no account).

1985. It is naught because it did not (pass away) from existence and become nonexistent: since it did not become naught willingly, (it must become naught nevertheless, for) there is many a one (who became naught, *i.e.* died) unwillingly.

The Spirit is perfection and its call is perfection: Mustafá (Mohammed) used to say, “Refresh us, O Bilál!

O Bilál, lift up thy mellifluous voice (drawn) from that breath which I breathed into thy heart,

From that breath by which Adam was dumbfounded and the wits of the people of Heaven were made witless.”

Mustafá became beside himself at that beautiful voice: his prayer escaped him (was left unperformed) on the night of the *ta‘rís.*

1990. He did not raise his head from that blessed sleep until the (time of the) dawn prayer had advanced to (the time of) forenoon.

On the night of the *ta‘rís* his holy spirit gained (the privilege of) kissing hands in the presence of the Bride.

Love and the Spirit are, both of them, hidden and veiled: if I have called Him (God) the Bride, do not find fault.

I would have been silent from (fear of) the Beloved's displeasure, if He had granted me a respite for one moment[#]

But He keeps saying, “Say on! Come, ’tis no fault, ’tis but the requirement of the (Divine) destiny in the World Unseen.”

1995. The fault is (in him) who sees nothing but fault: how should the Pure Spirit of the Invisible see fault?

Fault arises (only) in relation to the ignorant creature, not in relation to the Lord of favour (clemency).

Infidelity, too, is wisdom in relation to the Creator, (but) when you impute it to us, infidelity is a noxious thing.

And if there be one fault together with a hundred advantages (excellences), it resembles the wood (woody stalk) in the sugarcane.

Both (sugar and stalk) alike are put into the scales, because they both are sweet like body and soul.

2000. Not idly, therefore, the great (mystics) said this: “The body of the holy ones (the saints) is essentially pure as (their) spirit.”

Their speech and soul and form, all (this) is absolute spirit without (external) trace.

The spirit that regards them with enmity is a mere body; like the plus in (the game called) *nard*, it is a mere name.

That one (the body of the enemy of the saints) went into the earth (grave) and became earth entirely; this (holy body) went into the salt and became entirely pure—

The (spiritual) salt through which Mohammed is more refined (than all others): he is more eloquent than that salt-seasoned (elegantly expressed) *Hadíth.*

2005. This salt is surviving in his heritage: those heirs of his are with thee. Seek them!

He (the spiritual heir of Mohammed) is seated in front of thee, (but) where indeed is thy “front”? He is before thee, (but) where is the soul that thinks “before”?

If hou fancy thou hast a “before” and “behind,” thou art tied to body and deprived of spirit.

“Below” and “above,” “before” and “behind” are attributes of the body: the essence of the bright spirit is without direction (not limited by relations of place).

Open thy (inward) vision with the pure light of the King. Beware of fancying, like one who is short-sighted,

2010. That thou art only this very (body living) in grief and joy. O (thou who art really) non-existence, where (are) “before” and “behind” (appertaining) to non-existence?

’Tis a day of rain: journey on till night—not (sped) by this (earthly) rain but by the rain of the Lord.

The story of ‘Á’isha, may God be well-pleased with her, how she asked Mustafá (Mohammed), on whom be peace, saying, “It rained to-day: since thou wentest to the graveyard, how is it that thy clothes are not wet?”

One day Mustafá went to the graveyard: he went with the bier of a man (who was one) of his friends.

He made the earth so that it filled his grave: he quickened his seed under the earth.

These trees are like the interred ones: they have lifted up their hands from the earth.

2015. They are making a hundred signs to the people and speaking plainly to him that hath ears (to hear).

With green tongue and with long hand (fingers) they are telling secrets from the earth's conscience (inmost heart).

(Sunk in earth) like ducks that have plunged their heads in water, they have become (gay as) peacocks, though (in winter) they were (dark and bare) as crows.

If during the winter He imprisoned them (in ice and snow), God made those “crows” “peacocks” (in spring).

Although He put them to death in winter, He revived them by means of spring and gave (them) leaves.

2020. The sceptics say, “This (creation), surely, is eternal: why should we fix it on a beneficent Lord?”

God, in despite of them, caused (spiritual) gardens and plots of sweet flowers to grow in the hearts of His friends.

Every rose that is sweet-scented within, that rose is telling of the secrets of the Universal.

Their scent, to the confusion of the sceptics, is going round the world, rending the veil (of doubt and disbelief).

The sceptics, (shrinking) from the scent of the rose like a beetle, or like a delicate (sensitive) brain at the noise of the drum,

2025. Feign themselves to be occupied and absorbed, and withdraw their eyes from the flash and the lightning.

They withdraw their eyes, but no eye is there: the eye is that which sees a place of safety.

When the Prophet returned from the graveyard, he went to the Siddíqa and confided (in her).

As soon as the eye of the Siddíqa fell upon his countenance, she advanced and began to lay her hand on him,

On his turban and his face and his hair, on his collar and chest and arm.

2030. Said the Prophet, “What art thou seeking so hastily?” She replied, “To-day rain fell from the clouds:

I am searching thy garments in quest (of moisture), I do not feel them wet with the rain. Oh, how wonderful!”

The Prophet said, “What wrap hast thou thrown over thy head?” Said she, “I made that *ridá* (plaid) of thine (serve as) a head-covering.”

He said, “O pure-bosomed one, that is why God revealed to thy pure eye the rain of the Unseen.

That rain is not from your clouds: there are other clouds and another sky.”

Commentary on the verse of Hakím (Saná’í): “In the realm of the soul are skies lording over the sky of this world. In the Way of the spirit there are lowlands and highlands, there are lofty mountains and seas.”

2035. The Unseen World has other clouds and water (than ours), it has another sky and sun.

That is not discerned save by the elect; the rest are *in doubt as to a new creation.*

There is rain for the sake of nurture; there is (also) rain for the sake of decay.

Marvellous is the benefit of the rain of springtime, (but) to the garden the autumnal rain is like a (consuming) fever.

That vernal (rain) makes it tenderly nurtured (flourishing), while this autumnal (rain) makes it sickly and wan.

2040. Similarly know that cold and wind and sun are at variance (produce various effects); and find the clue.

Even so in the Unseen World there are these different sorts, (consisting) in loss and gain and in profit and defraudment (damage).

This breath of the *Abdál* (saints) is from that (spiritual) springtide: from it there grows a green garden in heart and soul.

From their breaths there comes (is produced) in him who is fortunate the (same) effect (as that) of the spring rain on the tree.

If there be in the place a dry tree, do not deem its defect to be due to the life quickening wind.

2045. The wind did its own work and blew on: he that had a soul chose it in preference to his soul.

On the meaning of the Tradition, "Take advantage of the coolness of the spring season, etc."

The Prophet said, "Give heed, my friends! Do not cover your bodies from the cold of spring,

For it does to your spirits the same thing that spring does to the trees;

But flee from the cold of autumn, for it does what autumn did to the garden and the vines."

The traditionists have referred this (saying) to the outward (sense), and have been content with that same (outward) form.

2050. That class (of people) were ignorant of the spirit: they saw the mountain, they did not see the mine in the mountain.

In the sight of God that "autumn" is the flesh (*nafs*) and (its) desires: the reason and the spirit are the essence of spring and are everlasting life.

Thou hast a partial reason hidden (within thee): (now) in this world seek one whose reason is perfect.

Through his whole thy part is made whole (and perfect): Universal Reason is like a shackle on the neck of the flesh.

Therefore, according to the (right) interpretation, it (the meaning) is this, that the holy breaths are like spring and the life of leaf and vine.

2055. The sayings of the saints, whether soft or rough, do not thou cover thy body (against them), for they are the support of thy religion.

Whether he (the saint) speak hot or cold, receive (his words) with joy: thereby thou wilt escape from the hot and cold (of Nature) and from Hell-fire.

His "hot" and "cold" is life's new season of spring, the source of sincerity and faith and service.

Inasmuch as the garden of the spirits is living through him, and the sea of (his) heart is filled with these pearls,

Thousands of griefs lie (heavy) on a wise man's heart, if from the garden of his heart (even) a toothpick fail (be missing).

How the Siddíqa ('Á'isha), may God be well-pleased with her, asked Mustafá (Mohammed), God bless him and give him peace, saying, "What was the inner meaning of to-day's rain?"

2060. The Siddíqa said, "O (thou who art the) cream of existence, what was the (true) reason of to-day's rain?

Was it (one) of the rains of mercy, or (was it) for the sake of menace and the justice of (Divine) Majesty?

Was it from the favour of the vernal attributes, or from a baneful autumnal attribute?"

He said, "This (rain) was for the purpose of allaying the grief that is upon the race of Adam in calamity.

If man were to remain in that fire (of grief), much ruin and loss would befall.

2065. This world would at once become desolate: (all) selfish desires would go forth from men."

Forgetfulness (of God), O beloved, is the pillar (prop) of this world: (spiritual) intelligence is a bane to this world.

Intelligence belongs to that (other) world, and when it prevails, this world is overthrown.

Intelligence is the sun and cupidity the ice; intelligence is the water and this world the dirt.

A little trickle (of intelligence) is coming from yonder world, that cupidity and envy may not roar (too loudly) in this world.

2070. If the trickle from the Unseen should become greater, in this world neither virtue nor vice will be left.

This (topic) has no bound. Go to the starting-point, go back to the tale of the minstrel.

The remainder of the story of the old harper and the explanation of its issue (moral)

That minstrel by whom the world was filled with rapture, from whose voice wondrous phantasies grew (arose in the minds of those who heard him),

At whose song the bird of the soul would take wing, and at whose note the mind of the spirit would be distraught—

When time passed and he grew old, from weakness the falcon, his soul, became a catcher of gnats.

2075. His back became bent like the back of a wine-jar, the brows over his eyes like a crupper-strap.

His charming soul-refreshing voice became ugly and worth nothing to any one.

The tone that had (once) been the envy of Zuhra (Venus) was now like the bray of an old donkey.

Truly, what fair thing is there that did not become foul, or what roof that did not become a carpet?—

Except the voices of holy men in their breasts, from the repercussion of whose breath is the blast of the trumpet (of Resurrection).

2080. (Theirs is) the heart by which (all) hearts are made drunken, (theirs is) the nonexistence whereby these existences of ours are made existent.

He (the saint) is the amber (magnet) of (all) thought and of every voice; he is the (inward) delight of revelation and inspiration and (Divine) mystery.

When the minstrel grew older and feeble, through not earning (anything) he became indebted for a single loaf of bread.

He said, “Thou hast given me long life and respite: O God, Thou hast bestowed (many) favours on a vile wretch.

For seventy years I have been committing sin, (yet) not for one day hast Thou withheld Thy bounty from me.

2085. I (can) earn nothing: to-day I am Thy guest, I will play the harp for Thee, I am Thine.”

He took up his harp and went in search of God to the graveyard of Medina, crying “Alas!”

He said, “I crave of God the price of silk (for harpstrings), for He in His kindness accepts adulterated coin.”

He played the harp a long while and (then), weeping, laid his head down: he made the harp his pillow and dropped on a tomb.

Sleep overtook him: the bird, his soul, escaped from captivity, it let harp and harper go and darted away.

2090. It became freed from the body and the pain of this world in the simple (purely spiritual) world and the vast region of the soul.

There his soul was singing what had befallen (it), saying, “If they would but let me stay here,

Happy would be my soul in this garden and springtide, drunken with this (far stretching) plain and mystic anemone-field.

Without head or foot I would be journeying, without lip or tooth I would be eating sugar.

With a memory and thought free from brain-sickness, I would frolic with the dwellers in Heaven.

2095. With eye shut I would be seeing a (whole) world, without a hand I would be gathering roses and basil."

The water-bird (his soul) was plunged in a sea of honey— the fountain of Job, to drink and wash in,

Whereby Job, from his feet to the crown of his head, was purged of afflictions (and made pure) like the light of the sunrise.

If the *Mathnawí* were as the sky in magnitude, not half the portion of this (mystery) would find room in it,

For the exceeding broad earth and sky (of the material world) caused my heart, from (their) narrowness (in comparison with the spiritual universe), to be rent in pieces;

2100. And this world that was revealed to me in this dream (of the minstrel) has spread wide my wings and pinions because of (its vast) expansion.

If this world and the way to it were manifest, no one would remain *there* (in the material world) for a single moment.

The (Divine) command was coming (to the minstrel)—"Nay, be not covetous: inasmuch as the thorn is out of thy foot, depart"—

(Whilst) his soul was lingering there in the spacious demesne of His (God's) mercy and beneficence.

How the heavenly voice spoke to 'Umar, may God be well-pleased with him, while he was asleep, saying, "Give a certain sum of gold from the public treasury to the man who is sleeping in the graveyard."

Then God sent such a drowsiness upon 'Umar that he was unable to keep himself from slumber.

2105. He fell into amazement saying, "This is (a thing) unknown. This has fallen from the Unseen, 'tis not without purpose."

He laid his head down, and slumber overtook him. He dreamed that a voice came to him from God: his spirit heard

That voice which is the origin of every cry and sound: that indeed is the (only) voice, and the rest are echoes.

Turcoman and Kurd and Persian-speaking man and Arab have understood that voice without (help of) ear or lip.

Ay, (but) what of Turcomans, Persians, and Ethiopians? (Even) wood and stone have understood that voice.

2110. Every moment there is coming from Him (the call), "*Am not I (your Lord)?*" and substance and accidents are becoming existent.

If (the answer) "*Yea*" is not coming from them, yet their coming from non-existence (into existence) is (equivalent to) "*Yea.*"

Listen to a goodly tale in explanation of what I have said concerning the friendliness (awareness) of stone and wood.

How the moaning pillar complained when they made a pulpit for the Prophet, on whom be peace—for the multitude had become great, and said, "We do not see thy blessed face when thou art exhorting us"—and how the Prophet and his Companions heard that complaint, and how Mustafá conversed with the pillar in clear language.

The moaning pillar was complaining of (its) separation from the Prophet, just as rational beings (might do).

The Prophet said, "O pillar, what dost thou want?" It said, "My soul is turned to blood because of parting from thee.

2115. I was thy support: (now) thou hast run away from me: thou hast devised a place to lean against upon the pulpit."

"Dost thou desire," said he, "to be made a date-palm, (so that) the people of the East and the West shall gather fruit from thee?

Or that He (God) should make thee a cypress in yonder world, so that thou wilt remain everlastingly fresh and flourishing?"

It replied, "I desire that whereof the life is enduring for ever." Hearken, O heedless one! Be not thou less than a piece of wood!

He (the Prophet) buried that pillar in the earth, that it may be raised from the dead, like mankind, on the day of Resurrection,

2120. That (hence) thou mayst know that every one whom God has called (to Himself) remains disengaged from all the work of this world.

Whosoever hath his work and business from God, gains admission there and goes forth from (abandons worldly) work.

He that hath no gift (portion) of spiritual mysteries, how should he believe in the complaining of inanimate things?

He says "Yes," not from his heart (but) for agreement's sake, lest people should say that he is a hypocrite (in his religion).

Unless there were knowers of the (Divine) command "Be!", this doctrine (that inanimate things are capable of speech) would have been rejected in the world.

2125. Myriads of conformists and legalists are cast into the abyss (of destruction) by a single taint (of doubt),

For their conformity and their drawing evidence from logical proofs and all their wings and wing-feathers (every means which they employ in order to arrive at the truth) depend on opinion.

The vile Devil raises a doubt (in their minds): all these blind ones fall in headlong.

The leg of the syllogisers is of wood: a wooden leg is very infirm,

Unlike the Qutb (supreme saint) of the age, the possessor of (spiritual) vision, by whose steadfastness the mountain is made giddy-headed (amazed).

2130. The blind man's leg is a staff, a staff, so that he may not fall headlong on the pebbles.

The cavalier that became (the cause of) victory for the army, who is he for (the army of) the religious? One possessed of (spiritual) sight.

If, with (the aid of) a staff, the blind have seen their way, (yet only) under the protection of (other) people are they clear-sighted.

Were there no men of vision and (spiritual) kings, all the blind in the world would be dead.

From the blind comes neither sowing nor reaping nor cultivation nor tradings and profit.

2135. If He (God) did not bestow mercy and grace upon you, the wood of your logical

deduction would break.

What is this staff? Inferences and (logical) demonstration. Who gave them (the blind) that staff? The all-seeing and almighty One.

Since the staff has become a weapon of quarrel and attack, break that staff to pieces, O blind man!

He gave you the staff that ye might approach (Him): with that staff ye struck even at Him in your anger.

O company of the blind, what are ye doing? Bring the seer between (you and God)!

2140. Lay hold of His skirt who gave thee the staff: consider what (dreadful) things Adam suffered from disobedience.

Consider the miracles of Moses and Ahmad (Mohammed), how the staff became a serpent and the pillar was endowed with knowledge.

From the staff (came) a serpent and from the pillar a moaning: they (the staff and the pillar) are beating (the drums of honour) five times daily for the sake of the Religion.

Unless this savour (perception of spiritual truths) were non-intellectual, how should all these miracles have been necessary?

Whatever is intelligible, the intellect is swallowing (receiving) it without the evidence of miracles and without contention.

2145. This virgin (untrodden) Way deem unintelligible, deem (it) accepted in the heart of every fortunate (elect) one.

As in fear of Adam devil and wild beast fled to the islands, from envy,

So in fear of the miracles of the prophets have the sceptics slunk away under the grass,

That they may live in hypocrisy with the reputation of being Moslems, and that you may not know who they are.

Like counterfeiters, they smear the base coin with silver and (inscribe on it) the name of the King.

2150. The outward form of their words is profession of the Divine Unity and the religion (of Islam): the inward meaning thereof is like darnel (?) seed in bread.

The philosopher has not the stomach (courage) to breathe a word: if he utter a word, the true Religion will confound him.

His hand and foot are inanimate, and whatever his spirit says (commands), those two are under its control.

Albeit they (the sceptics) propound (reasons for) suspicion with their tongues, their hands and feet give testimony (against them).

How the Prophet, on whom be peace, manifested a miracle by the speaking of the gravel in the hand of Abú Jahl—God's curse on him!—and by the gravel's bearing witness to the truth of Mohammed, on whom be God's blessing and peace.

There were some pebbles in the hand of Bú Jahl: "O Ahmad," said he, "tell quickly what this is.

2155. If thou art the Messenger (of God), what is hidden in my fist? (Speak), since thou hast knowledge of the mysteries of Heaven."

He said, "How dost thou wish (me to do)? Shall I say what those (hidden) things are, or shall they declare that I am truthful and right?"

Bú Jahl said, "This second (thing) is more extraordinary." "Yes," said the Prophet, "(but) God hath greater power than that."

Without delay, from the middle of his (closed) fist every pebble began to pronounce the (Moslem's) profession of faith.

Each said, "*There is no god*" and (each) said, "*except Allah*"; (each) threaded the pearl of "*Ahmad is the Messenger of Allah.*"

2160. When Bú Jahl heard this from the pebbles, in his anger he dashed those pebbles on the ground.

The rest of the story of the minstrel, and how the Commander of the Faithful, 'Umar, may God be well-pleased with him, conveyed to him the message spoken by the heavenly voice.

Turn back and hear the plight of the minstrel, for the minstrel had (now) become desperate from waiting (so long).

The voice (of God) came to 'Umar, saying, "O 'Umar, redeem Our servant from want.

We have a servant, a favourite and highly esteemed one: take the trouble to go on foot to the graveyard.

O 'Umar, spring up and put in thy hand full seven hundred dínárs from the public treasury.

2165. Carry them to him (and say), 'O thou who art Our choice, accept this sum now and excuse (Us for offering such a small gift).

Spend this amount on the price (purchase) of silk: when it is spent, come here (again).'"

Then 'Umar in awe of that voice sprang up that he might gird his loins for this service.

'Umar set his face towards the graveyard with the purse under his arm, running in search (of God's favourite).

Long did he run round about the graveyard: no one was there but that poor old man.

2170. He said, "This is not he," and ran once more. He became tired out and saw none but the old man.

He said, "God said, 'We have a servant: he is a pure and worthy and blessed one.'

How should an old harper be the chosen of God? O Hidden Mystery, how excellent, how excellent art Thou!”

Once again he wandered about the graveyard, like the hunting lion about the desert.

When it became certain to him that none was there except the old man, he said, “Many an illumined heart is (to be found) in darkness.”

2175. He came and sat down there (beside him) with a hundred marks of respect.

ʻUmar happened to sneeze, and the old man sprang to his feet.

He saw ʻUmar and stood fixed in amazement: he resolved to go and began to tremble (with fear).

He said within himself, “O God, help, I beseech thee! The Inspector has fallen upon a poor old harper.”

When ʻUmar looked on the old man's countenance, he saw him ashamed and pale.

Then ʻUmar said to him, “Fear not, do not flee from me, for I have brought thee glad tidings from God.

2180. How often has God praised thy disposition, so that He has made ʻUmar in love with thy face!

Sit down beside me and do not make separation (between us), that I may say into thine ear the secret (message) from (the Divine) favour.

God sends thee greeting and asks thee how thou farest in thy distress and boundless sorrows.

Lo, here are some pieces of gold to pay for silk. Spend them and come back to this place.”

The old man heard this, trembling all over and biting his hand and tearing his garment,

2185. Crying, “O God who hast no like!” inasmuch as the poor old man was melted with shame.

After he had wept long and his grief had gone beyond (all) bounds, he dashed his harp on the earth and broke it to bits.

He said, “O thou (harp) that hast been to me a curtain (debarring me) from God, O thou (that hast been) to me a brigand (cutting me off) from the King's highway,

O thou that hast drunk my blood for seventy years, O thou because of whom my face is black (disgraced) before (the Divine) perfection!

Have mercy, O bounteous God who keepest faith, on a life passed in iniquity!

2190. God gave (me) a life, the value of every single day whereof none knoweth except Him.

I have spent my life, breath by breath: I have breathed it all away in treble and bass.

Ah me, that in minding the (musical) mode and rhythm of ʻIráq the bitter moment of parting (from this world) went out of my mind (was forgotten).

Alas that from the liquid freshness of the minor *zírafgand* the seed sown in my heart dried up, and my heart died.

Alas that from (my preoccupation with) the sound of these four-and-twenty (melodies) the caravan passed and the day grew late.”

2195. O God, help (me) against this (self of mine) that is seeking help (from Thee): I seek justice (redress) from no one (else, but only) from this justice-seeking (self).

I shall not get justice for myself from any one except, surely, from Him who is nearer to me than I;

For this “I-hood” comes to me from Him moment by moment: therefore when this has failed me, I see (only) Him,

As (when you are with) one who is counting out gold to you, you keep your gaze (directed) towards him, not towards yourself.

How ʻUmar, may God be well-pleased with him, bade him (the harper) turn his gaze from the stage of weeping, which is (self-) existence, to the stage of absorption (in God), which is non-existence (of self).

Then ‘Umar said to him, “This wailing of thine is also (one of) the marks of thy sobriety (self-consciousness).

2200. The way of him that has passed away (from self-consciousness) is another way, because sobriety is another sin.

Sobriety exists (arises) from recollection of what is past: past and future are to thee a curtain (separating thee) from God.

Cast fire on them both: how long, because of these twain, wilt thou be full of knots (joints) like a reed?

Whilst the reed is knotted, it is not a sharer of secrets: it is not the companion of the (flute-player's) lip and voice.

When thou art (engaged) in going about (seeking God) thou art indeed wrapped in (thy) going about: when thou hast come home, thou art still with thyself (self-conscious).

2205. O thou whose knowledge is without knowledge of the Giver of knowledge, thy repentance is worse than thy sin.

O thou that seekest to repent of a state that is past, say, when wilt thou repent of this repentance?

At one time thou turnest to the (low) sound of the treble, at another thou dost kiss (art in love with) weeping and wailing.”

When Fárúq (‘Umar) became a reflector of mysteries, the old man's heart was awakened from within.

He became without weeping or laughter, like the soul: his (animal) soul departed and the other soul came to life.

2210. In that hour such a bewilderment arose within him that he went forth from earth and heaven—

A seeking and searching beyond (all) seeking and search: I know not (how to describe it); (if) you know, tell!

Words and feelings beyond (all) feelings and words—he had become drowned in the beauty of the Lord of majesty,

Drowned, not in such wise that there should be for him any deliverance, or that any one should know him except the (Divine) Ocean.

Partial reason would not be telling of (the mysteries of) the Universal (Reason), if there were not demand after demand (perpetual Divine impulses necessitating the manifestation of these mysteries).

2215. Since demand after demand is arriving, the waves of that Sea (Universal Reason) reach this place (the world of partial reason).

Now that the story of the old man's (spiritual) experiences has come to this point, the old man and his experiences have withdrawn behind the veil.

The old man has shaken his skirt free from talk and speech: half of the tale has remained in our mouth (has not been told).

It behoves (us), for the sake of procuring (such) delight and enjoyment, to gamble away (sacrifice) hundreds of thousands of souls (lives).

In chase of the spiritual forest be (as) a falcon, be one who gambles his soul (life) away, like the sun of this world.

2220. The lofty sun is life-diffusing: every moment it becomes empty and is filled.

O Sun of Reality, diffuse spiritual life, show forth newness to this old world!

Soul and spirit are coming from the Unseen into human existence, like running water.

Commentary on the prayer of the two angels who daily make proclamation in every market, saying, “O God, bestow on every prodigal some boon in exchange! O God, bestow on every niggard some bane (in return)”; and an explanation that the prodigal is he that strives earnestly in the Way of God, not he that squanders his wealth in the way of sensuality.

The Prophet said, “For admonishment's sake two angels are always making goodly proclamation,

Saying, ‘O God, keep the prodigals fully satisfied, give hundred-thousandfold recompense for every dirhem that they spend.

2225. O God, do not give the niggards in this world anything but loss upon loss!'"

Oh, (there is) many an act of niggardliness that is better than prodigality: do not bestow what belongs to God except by the command of God,

That thou mayst gain infinite treasure in return, and that thou mayst not be numbered among the infidels

Who were offering camels in sacrifice in order that their swords might prevail against Mustafá.

Endeavour to find out the command of God from one who is united (with God): not every heart understands the command of God,

2230. As (for example) the slave, the enemy (of God), who did justice (in his own opinion, and) bestowed what belonged to the King upon those who rebelled against Him—

In the Qur'án there is warning to the heedless that all their spendings are a (cause of) bitter grief to them—

What increase does the equity and justice of this enemy produce in the sight of the King? Banishment and a black countenance (disgrace).

The chiefs of Mecca (when) at war with the Prophet offered sacrifice in hope of (Divine) favour.

On this account the true believer is saying in his prayer, from fear, "*Lead (us) in the right path!*"

2235. It beseems the generous man thus to give money, (but) verily the generosity of the lover is the surrender of his soul (life).

If you give bread for God's sake, you will be given bread (in return); if you give your life for God's sake, you will be given life (in return).

If the leaves of this plane-tree drop off, the Creator will bestow on it the provision of leaflessness (spiritual poverty).

If because of your liberality no wealth remains in your hand, how should the bounty of God let you be down-trodden?

When any one sows, his barn becomes empty (of seed), but there is goodliness in his cornfield;

2240. And, if he leaves it (the seed) in the barn and saves it up, weevils and mice and calamities (of time and decay) devour it.

This world is negation (of reality): seek (reality) in affirmation (of God). Your form (body) is void (of reality): seek in your essence.

Bring the briny bitter (animal) soul to the sword: buy the (heavenly) soul that is like a great sweet river.

And if you cannot become (one of the frequenters) of this threshold (sublime court), at least hear from me the following tale.

The story of the Caliph who in his time surpassed Hátim of Tayyi' in generosity and had no rival.

In former days there was a Caliph who made Hátim the slave of his liberality.

2245. He had raised high the banner of munificence and largesse, he had removed poverty and want from the world.

He was a sea of pearls, pure bounty: his largesse reached from Qáf to Qáf.

In this world of dust he was the cloud and the rain: he was the centre wherein the bounty of the Giver of all displayed itself.

His gifts caused sea and mine to quake (tremble with shame): caravan on caravan (were hastening) towards his liberality.

His gate and portal was the point to which Need turned: the fame of his munificence had gone (far and wide) into the world.

2250. Persians and Greeks, Turcomans and Arabs, were lost in amazement at his liberality and generosity.

He was the Water of Life and the Ocean of Bounty: by him both Arabs and foreigners were revived.

Story of the poor Arab of the desert and his wife's altercation with him because of (their) penury and poverty.

One night a Bedouin woman said to her husband—and she carried (her) talk beyond bounds—

"We are suffering all this poverty and hardship: all the world are (living) in happiness, we (alone) are unhappy.

We have no bread, our (only) condiment is anguish and envy: we have no jug, our (only) water is the tears (that flow) from our eyes.

2255. Our garment by day is the burning sunshine; at night our bed and coverlet is (made) of the moonbeams.

We fancy the disk of the moon is a disk (round cake) of bread and lift up our hands towards the sky.

The (poorest of the) poor feel shame at our poverty: day is turned to night (darkened) by our anxiety about our daily portion (of food).

Kinsfolk and strangers have come to flee from us in like fashion as Sámirí from men.

If I beg a handful of lentils from some one, he says to me, 'Be silent, O death and plague!'

2260. The Arabs take pride in fighting and giving: thou amongst the Arabs art like a fault in writing."

What fighting (can we do)? We are killed without fighting, we are made giddy (utterly distracted) by the sword of want.

What gifts (can we make)? We are continually in beggary, we are slitting the vein of (slaughtering) the gnat in the air.

If any guest arrive, if I am I (as sure as I am living) I will go for his tattered cloak when he falls asleep at night.

How disciples (novices in Súfism) are beguiled in their need by false impostors and imagine them to be Shaykhs and venerable personages and (saints) united (with God), and do not know the difference between fact (naqd) and fiction (naql) and between what is tied on (artificially) and what has grown up (naturally).

For this reason the wise have said with knowledge, 'One must become the guest of those who confer benefits.'

2265. Thou art the disciple and guest of one who, from his vileness, robs thee of all thou hast.

He is not strong: how should he make thee strong? He does not give light, (nay) he makes thee dark.

Since he had no light (in himself), how in association (with him) should others obtain light from him?

(He is) like the half-blind healer of eyes: what should he put in (people's) eyes except wool?

Such is our state in poverty and affliction: may no guest be beguiled by us!

2270. If thou hast never seen a ten years' famine in (visible) forms, open thine eyes and look at us.

Our outward appearance is like the inward reality of the impostor: darkness in his heart, his tongue flashy (plausible).

He has no scent or trace of God, (but) his pretension is greater than (that of) Seth and the Father of mankind (Adam).

The Devil (is so ashamed of him that he) has not shown to him even his portrait, (yet) he (the impostor) is saying, 'We are of the *Abdál* and are more (we are superior even to them).'

He has stolen many an expression used by dervishes, in order that he himself may be thought to be a (holy) personage.

2275. In his talk he cavils at Báyazíd, (although) Yazíd would be ashamed of his existence.

(He is) without (any) portion of the bread and viands of Heaven: God did not throw a single bone to him.

He has proclaimed, ‘I have laid out the dishes, I am the Vicar of God, I am the son of the (spiritual) Khalífa:

Welcome (to the feast), O simple-hearted ones, tormented (with hunger), that from my bounteous table ye may eat your fill’—of nothing.

Some persons, (relying) on the promise of ‘To-morrow,’ have wandered for years around that door, (but) ‘To-morrow’ never comes.

2280. It needs a long time for the inmost conscience of a man to become evident, more and less (both in great and small matters),

(So that we may know whether) beneath the wall of his body there is treasure, or whether there is the house of snake and ant and dragon.

When it became clear that he was naught (worthless), (by that time) the life of the seeker (disciple) had passed: what use (was) the knowledge (to him)?

Explaining how it may happen, (though) rarely, that a disciple sincerely puts his faith in a false impostor (and believes) that he is a (holy) personage, and by means of this faith attains unto a (spiritual) degree which his Shaykh has never (even) dreamed of, and (then) fire and water do him no hurt, though they hurt his Shaykh; but this occurs very seldom.

But exceptionally comes (the case of) a disciple to whom, because of his (spiritual) illumination, that falsehood (of the impostor) is beneficial.

He, by his goodly purpose, attains unto a (high) degree, although he fancied (the impostor to be) soul, and that (soul) proved to be (only) body.

2285. (It is) like trying to find the *qibla* in the heart (depth) of night: the *qibla* is not (found), but his (the seeker's) prayer is valid.

The impostor has a dearth of soul within, but we have a dearth of bread without.

Why should we conceal (our poverty) like the impostor and suffer agony for the sake of false reputation?”

How the Bedouin bade his wife be patient and declared to her the excellence of patience and poverty.

Her husband said to her, “How long wilt thou seek income and seed-produce? What indeed is left of (our) life? Most (of it) is past.

The sensible man does not look at increase or deficiency, because both (these) will pass by like a torrent.

2290. Whether it (life) be pure (clear and untroubled) or whether it be a turbid flood, do not speak of it, since it is not enduring for a moment.

In this world thousands of animals are living happily, without up and down (anxiety).

The dove on the tree is uttering thanks to God, though her food for the night is not (yet) ready.

The nightingale is singing glory to God (and saying), ‘I rely on Thee for my daily bread, O Thou who answerest (prayer).’

The falcon has made the king's hand his joy (the place in which he takes delight), and has given up hope of (has become indifferent to) all carrion.

2295. Similarly you may take (every animal) from the gnat to the elephant: they all have become God's family (dependent on Him for their nourishment), and what an excellent nourisher is God!

All these griefs that are within our breasts arise from the vapour and dust of our existence and wind (vain desire).

These uprooting griefs are as a scythe to us: (to think that) this is such and such or that that is such and such is a temptation (of the Devil) to us.

Know that every pain is a piece of Death: expel (that) part of Death from thee, if there be a means (of doing so).

When thou canst not flee from the part of Death, know that the whole of it will be poured upon thy head.

2300. If the part of Death has become sweet to thee, know that God will make the whole sweet.

Pains are coming from Death as (his) messengers: do not avert thy face from his messenger, O foolish one!

Whoever lives sweetly (pleasantly) dies bitterly (painfully): whoever serves his body does not save his soul.

Sheep are driven from the plains (to the town): the fatter they are, the quicker they are killed.

The night is past and dawn is come. O my soul, how long wilt thou take up (again) the tale of gold from the beginning?

2305. Thou wert young (once), and (then) thou wert more contented: (now) thou hast become a seeker of gold, (but) at first thou wert gold indeed (precious and perfect).

Thou wert a fruitful vine: how hast thou become unsaleable (worthless)? How hast thou become rotten when thy fruit is ripening?

Thy fruit ought to become sweeter and not move farther backwards like rope-makers.

Thou art my wife: the wife must be of the same quality (as the husband) in order that things may go rightly.

The married pair must match one another: look at a pair of shoes or boots.

2310. If one of the shoes is too tight for the foot, the pair of them is of no use to thee.

Hast thou ever seen one leaf of a (folding) door small and the other large, or a wolf mated with the lion of the jungle?

A pair of sacks on a camel do not balance properly when one is small and the other of full size.

I march with stout heart towards contentment: why art thou betaking thyself to revilement?"

In this fashion the contented man, moved by sincerity and ardour, was talking to his wife till daybreak.

How the wife counselled her husband, saying, "Don't talk any more about thy merit and (spiritual) rank—'why say ye that which ye do not?'—for although these words are true, yet thou hast not attained to the degree of trust in God, and to speak thus above thy station and devotional practice is harmful and 'exceedingly hateful in the sight of God.'"

2315. The wife cried out at him, saying, "O thou who makest reputation thy religion, I will not swallow thy spells (deceiving speeches) any more.

Don't talk nonsense in thy presumption and pretension: begone, don't speak from pride and arrogance.

How long (wilt thou utter) pompous and artificial phrases? Look at thine own acts and feelings and be ashamed!

Pride is ugly, and in beggars (all the) more ugly: (it is like) wet clothes after a cold snowy day.

How long (this) pretension and palaver and bluster, O thou whose house is (frail) as the house of the spider?

2320. When hast thou illumined thy soul by contentment? Of contentment thou hast learned (only) the name.

The Prophet said, 'What is contentment? A treasure.' Thou canst not distinguish the gain from the pain.

This contentment is the soul's treasure: do not thou boast (of possessing it), O (thou who art) grief and pain to my soul.

Don't call me thy mate, don't flap so much. I am the mate of justice, I am not the mate of fraud.

How art thou walking (consorting) with amír and bey, when thou art slitting the veins of (killing for food) the locust in the air?

2325. Thou art contending with dogs for the sake of a bone, thou art wailing like an empty-bellied reed-pipe.

Don't look at me dully (coldly) with contempt, lest I tell (others) what is in thy veins (disclose thy hidden faults).

Thou hast deemed thy understanding superior to mine, (but) how hast thou (truly) seen me, who am deficient in understanding?

Don't spring upon me like a reckless wolf! Oh, better be without understanding (mad) than (suffer) the disgrace of (having) thy understanding.

Since thy understanding is a shackle for mankind, it is not understanding: it is a snake and scorpion.

2330. May God be the enemy of thy iniquity and deceit! May the deceitfulness of thy understanding fall short of (fail to injure) us!

Thou art both the snake and the charmer—oh, wonderful! Thou art (both) the snakecatcher and the snake, O thou disgrace to the Arabs!

If the crow knew its ugliness, from grief and sorrow it would melt like snow.

The charmer chants (a spell) as an enemy (does); he is (casting) a spell upon the snake and the snake is (casting) a spell upon him.

If his trap were not (devised by him as) a spell for the snake (a means of catching it), how would he become a prey to the snake's spell?

2335. The charmer, from greed and (desire of) getting and making (money), is not conscious of the snake's spell at the time.

The snake says, 'O charmer, beware, beware! Thou hast beheld thine own spell (and its effect upon me): now behold mine!

Thou beguilest me with the Name of God in order that thou mayst expose me to shame and confusion.

The Name of God enthralled me, not thy contrivance: thou madest the Name of God a trap: woe to thee!

The Name of God will take vengeance from thee on my behalf: I commit my soul and body to the Name of God.

2340. Either it will sever the vein of thy life by my stroke, or it will bring thee into a prison as (it has brought) me.'"

Rough speeches of this sort, (whole) volumes, the woman recited to her youthful husband.

How the man counselled his wife, saying, "Do not look with contempt on the poor, but regard the work of God as perfect, and do not let thy vain thought and opinion of thine own penury cause thee to sneer at poverty and revile the poor."

"O woman," said he, "art thou a woman or the father of sorrow? Poverty is (my) pride, and do not thou beat me on the head (lash me with thy reproaches).

Wealth and gold are as a cap to the head: 'tis the bald man that makes a shelter of his cap,

(But) he that has curly and beautiful locks is happier when his cap is gone.

2345. The man of God (the saint) resembles the eye: therefore (his) sight is better bare (unveiled) than covered.

When a slave-dealer offers (slaves) for sale, he removes from the (sound) slave the garment that hides defects.

But if there be any defect, how should he strip (the slave)? Nay, he tricks him (the purchaser) by means of the garment.

'This one,' says he, 'is ashamed of good and evil: stripping him would cause him to run away from thee.'

The (rich) merchant is plunged in vice up to the ears, (but) the merchant has money, and his money covers his vice,

2350. For because of cupidity none that is covetous sees his vice: feelings of cupidity are a bond uniting (men's) hearts;

And if a beggar speak a word like the (pure) gold of the mine, his wares will not find the way to the shop.

The affair of (spiritual) poverty is beyond thy apprehension: do not look on poverty with contempt,

Because dervishes are beyond property and wealth: they possess an abundant portion from the Almighty.

The High God is just, and how should the just behave tyrannously to the dispirited (poor and weak)?

2355. (How should they) give fortune and goods to that one, while they put this one on the fire?

The fire burns him because he hath this (evil) thought about the Lord who created both worlds.

Is (the saying) 'Poverty is my pride' vain and false? No; 'tis thousands of hidden glories and disdains.

Thou in anger hast poured nicknames on me: thou hast called me a catcher (deceiver) of friends and a catcher of snakes.

If I catch the snake, I extract its fangs in order that I may save it from having its head crushed.

2360. Because those fangs are an enemy to its life, I am making the enemy a friend by means of this skill.

Never do I chant my spell from (motives of) cupidity: I have turned this cupidity upside down (I have entirely vanquished it).

God forbid! I desire nothing from created beings: through contentment there is a (whole) world within my heart.

Thou, (sitting) on the top of the pear-tree, seest (things) like that: come down from it, that the (evil) thought may not continue.

When thou turnest round and round and becomest giddy, thou seest the house turning round, and 'tis thou (thyself) art that (revolving object).

Explaining how every one's movement (action) proceeds from the place where he is, (so that) he sees every one (else) from the circle of his own self-existence: a blue glass shows the sun as blue, a red glass as red, (but) when the glass escapes from (the sphere of) colour, it becomes white, (and then) it is more truthful than all other glasses and is the Imám (exemplar to them all).

2365. Abú Jahl saw Ahmad (Mohammed) and said, ''Tis an ugly figure that has sprung from the sons of Háshim!'

Ahmad said to him, 'Thou art right, thou hast spoken truth, although thou art impertinent.'

The Siddíq (Abú Bakr) saw him and said, 'O Sun, thou art neither of East nor of West: shine beauteously!'

Ahmad said, 'Thou hast spoken the truth, O dear friend, O thou that hast escaped from this world of nothingness.'

They that were present said, 'O king, why didst thou call both of them truth-tellers when they contradicted each other?'

2370. He replied, 'I am a mirror polished by the (Divine) hand: Turcoman and Indian behold in me that which exists (in themselves).'

O wife, if thou deemest me very covetous, rise above this womanish care (for worldly things).

This (state of mine) resembles cupidity and (in reality) it is a (Divine) mercy: where that (spiritual) blessing is, where is cupidity?

Make trial of poverty for a day or two, that thou mayst see (find) in poverty double riches.

Have patience with poverty and abandon this disgust, because in poverty there is the light of the Lord of glory.

2375. Do not look sour, and (thou wilt) see thousands of souls plunged, through contentment, in an ocean of honey.

Behold hundreds of thousands of bitterly suffering souls steeped in rose-syrup, like the rose.

Oh, alas, would that thou hadst comprehension, so that the unfolded tale of my heart might be shown forth to thee from my soul.

This discourse is milk in the teat of the soul: it will not flow well without some one to suck (the teat).

When the hearer has become thirsty and craving, the preacher, (even) if he be (as good as) dead, becomes eloquent.

2380. When the hearer is fresh and without fatigue (not bored), the dumb and mute will find a hundred tongues to speak withal.

When a stranger comes in at my door, the women of the harem hide themselves in the veil,

But if a harmless relative should come in, those covered ones will lift up their faceveils.

Everything that is made beautiful and fair and lovely is made (so) for the eye of him that sees.

How should the sound of melody and treble and bass be (made) for the insentient ear of one who is deaf?

2385. Not in vain did God make musk fragrant: He made it (so) for the sense (of smell),

He did not make it for one whose nostrils are stopped (by disease).

God hath fashioned the earth and the sky, He hath raised in the midst much fire and light.

(He made) this earth for those (created) of clay, (He made) heaven to be the abode of the celestials.

The low (base) man is the enemy of what is high: the purchaser (seeker) of each place (Heaven or Hell) is manifest (made known by his actions).

O chaste woman, hast thou ever risen up and decked thyself for the sake of him that is blind?

2390. If I should fill the world with hidden pearls (of wisdom), how should I fare (what good would it do me), since they are not thy portion (since thou art unfit to receive them)?

O wife, take leave of quarrelling and waylaying, and if thou wilt not, (then) take leave of me!

What room have I for quarrelling with the good or the bad? —for this heart of mine is recoiling (even) from acts of peace.

If thou keep silence, ('tis well), and if not, I will so do that at this very moment I will leave my house and home."

How the wife paid regard to her husband and begged God to forgive her for what she had said.

When the wife saw that he was fierce and unmanageable, she began to weep: tears in sooth are a woman's lure.

2395. She said, "When did I imagine such (words) from thee? I hoped of thee something different."

The wife approached by the way of self-naughting (self-abasement). "I am thy dust," said she, "not (worthy to be) thy lady-wife.

Body and soul and all I am is thine: the entire authority and command belongs to thee.

If because of poverty my heart has lost patience, it is not for my own sake, but for thine.

Thou hast been my remedy in afflictions: I am unwilling that thou shouldst be penniless.

2400. On my soul and conscience, this is not for my own sake: this wailing and moaning is on account of thee.

(I swear) by God that at every moment my self would fain die for thy self before thee.

Would that thy soul, to which my soul is devoted, were aware of my soul's inmost thoughts!

Inasmuch as thou hast such (an ill) opinion of me, I am grown weary both of soul and of body.

I cast earth on (renounce) silver and gold, since thou behavest thus to me, O comfort of my soul.

2405. Thou who dwellest in my soul and heart, wilt thou declare thyself to be quit of me for this (small) amount (of offence)?

Be quit (then)! for thou hast the power, (but) oh, my soul pleads against thy making this declaration.

Remember the time when I was (beautiful) as the idol, and thou (adoring) as the idolater.

Thy slave has kindled her heart (in eagerness) to comply with thee: whatever thou callest 'cooked,' she says it is 'burnt.'

Whatever thou mayst cook me with, I am thy spinach: whether (thou art) sour broth (to me) or sweet, thou art worthy (of my

affection).

❀**2410.** I uttered infidelity (blasphemy): lo, I have returned to the true faith, I am come (to submit) with all my soul to thy command.

I did not know thy kingly nature, I rudely urged my beast (intruded) before thee.

Since I have made (for myself) a lamp of thy forgiveness, I repent, I cast away (abandon) opposition.

I am laying before thee sword and winding-sheet: I am bending my neck towards thee: smite!

Thou art talking of bitter separation (from me): do whatever thou wilt, but do not this.

❀**2415.** Thy conscience within thee is a pleader on my behalf, it is a perpetual intercessor with thee in my absence.

What pleads within thee for me is thy (noble) nature: from reliance on it my heart sought (to) sin (against thee).

Have mercy, unbeknown to thyself (without any self-conceit), O angry one, O thou whose nature is better than a hundred maunds of honey."

In this fashion was she speaking graciously and winningly: meanwhile a (fit of) weeping came upon her.

When the tears and sobs passed beyond bounds—from her who was fascinating even without tears—

❀**2420.** There appeared from that rain a lightning-flash (that) shot a spark of fire into the heart of the lonely man.

She by whose beauteous face man was enslaved, how will it be when she begins to play the (humble) slave?

She at whose haughtiness thy heart is trembling, how wilt thou fare when she falls aweeping before thee?

She from whose disdain thy heart and soul are bleeding, how will it be when she turns to entreaty?

She in whose tyranny and cruelty we are snared, what plea shall we have when she rises to plead?

❀**2425.** *(The love of desired things, women, etc.) is decked out for men* (made attractive to them): God has arranged it: how can they escape from what God has arranged?

Inasmuch as He created her (the woman) *that he* (Adam) *might take comfort in her*, how can Adam be parted from Eve?

Though he (the husband) be Rustam son of Zál and greater than Hamza (in valour), as regards authority he is his old woman's (his wife's) captive.

He (the Prophet), to whose words the (whole) world was enslaved (obedient), used to cry, "Speak to me, O Humayrá!"

The water prevailed over (extinguished) the fire by its dread onset, (but) the fire makes it seethe when it (the water) is screened (hidden in the cauldron).

❀**2430.** When a cauldron comes between (them), O king, it (the fire) annihilates the water and converts it into air.

If outwardly thou art dominating thy wife, like the (fire-quenching) water, (yet) inwardly thou art dominated and art seeking (the love of) thy wife.

This is characteristic of Man (alone): to the (other) animals love is wanting, and that (want of love) arises from (their) inferiority (to Man).

Explanation of the Tradition, "Verily, they (women) prevail over the wise man, and the ignorant man prevails over them."

The Prophet said that woman prevails exceedingly over the wise and intelligent,

(While), on the other hand, ignorant men prevail over woman, for in them the fierceness of the animal is imprisoned.

❀**2435.** They lack tenderness, kindness, and affection, because animality predominates over their (human) nature.

Love and tenderness are human qualities, anger and lust are animal qualities.

She (woman) is a ray of God, she is not that (earthly) beloved: she is creative, you might say she is not created.

How the man yielded to his wife's request that he should seek the means of livelihood, and regarded her opposition (to him) as a Divine indication. (Verse): To the mind of every knowing man it is a fact that with the revolving object there is one that causes it to revolve.

The man became as sorry for that speech (of his) as at the hour of death a tyrannical officer (is sorry) for his tyranny.

He said, "How did I become the adversary of (her who is) the life of my soul? How did I bestow kicks on the head of my soul?"

2440. When the (Divine) destiny comes, it muffles the sight, so that our intellect cannot distinguish foot from head.

As soon as the destiny is past, it (the intellect) devours itself (with grief): rending the veil (without regard for appearances), it tears its bosom.

The man said, "O wife, I am repenting: if I have been an infidel, I will (now) become a Moslem.

I am a sinner against thee: have mercy, do not dig me up all at once from root and foundation (do not bring me to utter ruin)."

If the old infidel is repenting, he becomes a Moslem when he pleads for pardon.

2445. He (God) is the merciful and bountiful Lord: both existence and non-existence are in love with Him.

(Both) infidelity and faith are lovers of that Majesty, both copper and silver are slaves to that Elixir.

Explaining that both Moses and Pharaoh are subject to the Divine Will, like antidote and poison and darkness and light, and how Pharaoh conversed in solitude with God, praying that He would not destroy his (good) reputation.

Moses and Pharaoh were servants (worshippers) of Reality, (though) outwardly the former keeps the way (is rightly guided), while the latter has lost the way.

In the daytime Moses was making lament (supplication) to God: at midnight Pharaoh would begin to weep,

Saying, "O God, what shackle is this on my neck? Were it not for the shackle, who would say 'I am I'?

2450. By that (will) whereby Thou hast made Moses to be illumined, by that (same will) Thou hast made me to be darkened;

By that whereby Thou hast made Moses' face like the moon Thou hast made the moon of my soul to be black-faced (eclipsed).

My star was not better than a moon (so that it should be exempt from eclipse): since it has suffered eclipse, what help have I?

If they beat drums in my honour (proclaiming me) as Lord and Sultan, ('tis like as when) the moon is eclipsed and the people beat bowls (of metal).

They beat those bowls and raise a clamour: they put the moon to shame by their blows.

2455. I, who am Pharaoh, oh, woe is me because of (what is being done by) the people: my (title of) 'My supreme Lord' is (like) the blows on the bowl (since it proclaims my eclipse).

We (Moses and I) are fellow-servants (to Thee), but Thy axe is cleaving the sappy boughs in Thy forest;

Then it makes one bough to be firmly planted, another bough to be left uncared for.

The bough has no power against the axe: no bough escaped from the power of the axe.

(I entreat Thee) by the truth of the might which belongs to Thy axe, do Thou graciously make these crooked (perverse) actions (of ours) straight (righteous)."

2460. Once more Pharaoh said to himself, “Oh, wonderful! Am not I (occupied) the whole night in (crying) ‘O our Lord’?

In secret I am growing humble and harmonious: when I reach Moses, how am I becoming (so different)?

The colour (gilt) of base gold is (laid on) in ten coats: how is it becoming black-faced in the presence of the fire?

Is it not (true) that my heart (spirit) and body are under His control, (so that) at one moment He makes me a kernel, at another moment a rind?

When He bids me be a cornfield, I become green; when He bids me be ugly, I become yellow.

2465. At one moment He makes me a moon, at another black.” How, indeed, is the action of God other than this?

Before the (blows of the) bat of His decree, “*Be, and it was*,” we are running (like balls) in Space and beyond.

Since colourlessness (pure Unity) became the captive of colour (manifestation in the phenomenal world), a Moses came into conflict with a Moses.

When you attain unto the colourlessness which you (originally) possessed, Moses and

Pharaoh are at peace (with each other).

If it occurs to you to ask questions about this mystery, (I reply), how should (the world

of) colour be devoid of contradiction?

2470. The marvel is that this colour arose from that which is colourless: how did colour arise to war with the colourless?

Inasmuch as oil has been formed (by God) from water, why have oil and water become opposites?

Since the rose springs from the thorn, and the thorn from the rose, why are both of them at war and (engaged) in recrimination?

Or is this not (really) war? Is it for (the Divine) purpose, (and is it) an artifice, like the bickering of those who sell asses?

Or is it neither this nor that? Is it bewilderment? The treasure must be sought and this (bewilderment) is the ruin (where it is hidden).

2475. That which you imagine to be the treasure—through that vain imagination you are losing the treasure.

Know that fancies and opinions are like the state of cultivation: treasure is not (to be found) in cultivated spots.

In the state of cultivation there is existence and strife (contrariety): the non-existent is ashamed of (all) existent things.

It is not the case that the existent implored help against (sought to escape from) nonexistence; nay, (’twas) the non-existent (that) repelled the existent.

Do not say, “I am fleeing from the non-existent”; nay, it is fleeing from you. Stop! (Do not fancy yourself to be fleeing.)

2480. Outwardly it is calling you towards itself, but inwardly it is driving you away with the cudgel of rejection.

O man of sound heart (mind), ’tis (a case of) reversed shoes: know that the rebelliousness of Pharaoh was (really) from (caused by) Moses.

The reason why the unblest are disappointed of both worlds, (according to the text) “he has lost this life and the life to come.”

The wretched philosopher being firmly convinced that the sky is an egg and the earth like its yolk,

Some one asked him how this earth remains, in the midst of this surrounding expanse of sky,

Suspended in the air like a lamp, moving neither to the bottom nor to the top.

2485. The philosopher said to him, “It remains in the air because of the attraction exerted by the sky from (all) six

directions.

(The sky is) like a vault moulded (made) of lodestone: (the earth like) a suspended piece of iron remains in the middle."

Said the other, "How should the pure sky draw the dark earth to itself?

Nay, it is repelling it (the earth) from (all) six directions: hence it (the earth) remains (suspended) amidst the violent winds (currents)."

(Similarly), then, because of the repulsion exerted by the hearts of the perfect (saints), the spirits of Pharaohs remain in perdition.

2490. Therefore, through being rejected by this world and by that world, these lost ones have been left without either this or that.

If you turn away your head from the (holy) servants of the Almighty, know that they are disgusted by your existence.

They possess the amber: when they display it, they make the straw of your existence frenzied (with desire for it).

When they conceal their amber, they quickly make your submission (to God) rebellion (against Him).

That (position which you hold in relation to them) is like the stage of animality, which is captive and subject to (the stage of) humanity.

2495. Know that the stage of humanity is subject to the power of the saints as the animal (is subject to man), O master.

Ahmad (Mohammed) in righteousness called (the people of) the whole world his servants: read (the text), "*Say, O My servants.*"

Your intellect is like the camel-driver, and you are the camel: it drives you in every direction under its bitter control.

The saints are the intellect of intellect, and (all) intellects (from the beginning) to the end are (under their control) like camels.

Come now, look upon them with (profound) consideration: there is (but) one guide, and a hundred thousand souls (following him).

2500. What is the guide and what the camel-driver? Get thee an eye that may behold the Sun!

Lo, the world has been left nailed fast in night, (while) day is waiting expectantly, depending on the sun.

Here is a sun hidden in a mote, a fierce lion in the fleece of a lamb.

Here is an ocean hidden beneath straw: beware, do not step on this straw with hesitancy.

(But) a feeling of hesitancy and doubt in the heart (of the foolish) is a Divine mercy in regard to the (spiritual) guide.

2505. Every prophet came alone into this world: he was alone, and (yet) he had a hundred unseen worlds within him.

By his power he enchanted the macrocosm (universe), he enfolded himself in a very small frame.

The foolish deemed him to be lonely and weak: how is he weak who has become the King's companion?

The foolish said, "He is a man, nothing more": woe to him that recks not of the end!

How the eyes of (external) sense regarded Sálih and his she-camel as despicable and without a champion; (for) when God is about to destroy an army He makes their adversaries appear despicable and few in their sight, even though the adversary be superior in strength: "and He was making you few in their eyes, that God might bring to pass a thing that was to be done."

The she-camel of Sálih was in (outward) form a camel: that bitter (graceless) tribe hamstrung (and slaughtered) her in their folly.

2510. When they became her foes on account of the water (which she shared with them), they were blind to bread and blind to water (ungrateful for the blessings of God).

God's she-camel drank water from brook and cloud: they (really) withheld God's water from God.

The she-camel of Sálih became, like the bodies of righteous men, an ambush for the destruction of the wicked,

That (you may see) what (the Divine command), *Let God's she-camel have her portion of water*, wrought against that people, through the ordainment of death and woe.

The vengeance, which is God's minister, demanded from them an entire town as the blood-price of a single camel.

2515. His (the prophet's or saint's) spirit is like Sálih, and his body is the she-camel: the spirit is in union (with God), the body in want (distress).

The Sálih-spirit is not susceptible to afflictions: the blows fall on the camel (body), not on the essence (spirit).

No one gains victory over their (the saints') hearts: harm comes (only) to the oystershell, not to the pearl.

The Sálih-spirit is not capable of being hurt: the light of God is not subject to infidels.

The Soul (God) attached to it (the spirit) the earthly body, that they (the infidels) might hurt (it) and suffer tribulation,

2520. Not knowing that to hurt this (body) is to hurt (offend) Him: the water in this jar is joined with the water in the river.

God connected (the spirit) with a body, in order that he (the prophet or saint) might become a refuge for the whole world.

Be a slave to the camel, which is the saint's body, that you may become the fellow servant of the Sálih-spirit.

Sálih said (to the people of Thamúd), “Inasmuch as ye have shown this envy, after three days the punishment will arrive from God.

After three more days there will come from the Taker of life a calamity that hath three signs.

2525. The colour of all your faces will be changed, (they will be of) colours different to look at.

On the first day your faces will be like saffron, on the second your faces will be red like *arghawán* (flowers of the Judas-tree).

On the third, all your faces will become black: after that, the vengeance of God will arrive.

If ye desire from me the sign of this threatened chastisement, the she-camel's foal has run towards the mountains:

If ye can catch him, there is help (for you); else the bird of hope hath surely escaped from the snare.”

2530. None was able to overtake the foal: he went into the mountains and vanished.

Sálih said, “Ye see, the (Divine) destiny has been ratified and has beheaded the phantom of your hope.”

What is the she-camel's foal? His (the saint's) heart, which ye may bring back to its place (win again) by means of well-doing and piety.

If his heart comes back (is reconciled), ye are saved from that (Divine punishment); otherwise ye are despairing and biting your fore-arms (in remorse).

When they heard this dark threat, they cast down their eyes and waited for it (to be fulfilled).

2535. On the first day they saw their faces yellow: from despair they were sighing heavily.

On the second day the faces of all became red: the time for hope and repentance was (irretrievably) lost.

On the third day all their faces became black: the prediction of Sálih came true without (possibility of) dispute.

When they all were cast away (and plunged) in despair, they fell on their knees, like (crouching) birds.

Gabriel, the trusted (angel), brought in the Qur’án the description of this kneeling, (which is described by the word) *játhimín.*

2540. Do thou kneel at the time when they (the saints) are teaching thee and bidding thee dread such a kneeling as this.

They (the people of Thamúd) were waiting for the stroke of vengeance: the vengeance came and annihilated this town.

Sálih went from his solitude to the town: he beheld the town amidst (wrapt in) smoke and heat.

He heard (the sound of) wailing from their limbs: the lamentation was plain (to hear), those who uttered it (were) invisible.

He heard wailings from their bones: tears of blood (poured) from their spirits, like hailstones.

2545. Sálih heard that and set to weeping: he began to lament for them that made lamentation.

He said, "O people that lived in vanity, and on account of you I wept before God!

God said (to me), 'Have patience with their iniquity: give them counsel, not much remains of their (allotted) period.'

I said, 'Counsel is barred by ill-treatment: the milk of counsel gushes forth from love and joy.

Much ill-treatment have they bestowed on me, (so that) the milk of counsel is curdled in my veins.'

2550. God said to me, 'I will give thee a boon, I will lay a plaster on those wounds (of thine).'

God made my heart clear as the sky, He swept your oppression out of my mind.

I went (back) once more to admonition, I spake parables and words (sweet) as sugar,

I produced fresh milk from the sugar, I mingled milk and honey with my words.

In you those words became like poison, because ye were filled with poison from the root and foundation.

2555. How should I be grieved that grief is overthrown? Ye were grief (to me), O obstinate people.

Does any one lament the death of grief? Does any one tear out his hair when the sore on his head is removed?"

(Then) he turned to himself and said, "O mourner, those folk are not worth thy mourning."

Recite correctly—do not regard my misquotation—(the words in the Qur'án) "*Say, how shall I be grieved for an unjust people?*"

Again he felt a weeping in his eye and heart: an uncaused (involuntary) compassion shone forth in him.

2560. He was raining drops of water (shedding tears)—and he had become distraught— an uncaused drop from the Ocean of Bounty.

His intellect was saying, "Wherefore is this weeping? Ought one to weep for such scoffers?

Tell me, what art thou weeping for? For their fraud? For the host of their ill-shod (miserable) hatreds?

For their murky hearts full of rust? For their venomous snake-like tongues?

For their *sagsár*-like breath and teeth? For their mouths and eyes teeming with scorpions?

2565. For their wrangling and sneering and scoffing? Give thanks, since God has imprisoned (restrained) them.

Their hands are perverse, their feet perverse, their eyes perverse, their love perverse, their peace perverse, their anger perverse."

For the sake of blind conformity and (for the sake of following) the standards of tradition, they set their feet (trampled) on the camels of Reason, the venerable guide.

They were not eager for a guide (*pír-khar*): they all had become (like) an old donkey (*pír khar*) from paying hypocritical observance to each other's eyes and ears.

God brought the (devout) worshippers from Paradise that He might show unto them the nurslings of Hell-fire.

On the meaning of "He let the two seas go to meet one another: between them is a barrier which they do not seek (to cross)."

2570. Behold the people of (destined for) the Fire and those of Paradise dwelling in the same shop, (yet) *between them is a barrier which they do not seek to cross.*

He hath mixed the people of the Fire and the people of the Light: between them He hath reared the mountain of Qáf.

He hath mixed (them) like earth and gold in the mine: between them are a hundred deserts and caravanserays.

(They are) mixed even as pearls and jet beads in the necklace, (soon to be parted) like guests of a single night.

One half of the sea is sweet like sugar: the taste sweet, the colour bright as the moon.

2575. The other half is bitter as snake's venom: the taste bitter and the colour dark as pitch.

Both (halves) dash against one another, from beneath and from the top, wave on wave like the water of the sea.

The appearance of collision, (arising) from the narrow body, is (due to) the spirits' being intermingled in peace or war.

The waves of peace dash against each other and root up hatreds from (men's) breasts.

In other form do the waves of war turn (men's) loves upside down (confound and destroy them).

2580. Love is drawing the bitter ones to the sweet, because the foundation of (all) loves is righteousness.

Wrath is carrying away the sweet one to bitterness: how should the bitter sort with (be suited to) the sweet?

The bitter and the sweet are not visible to this (ocular) sight, (but) they can be seen through the window of the latter end.

The eye that sees the end (*ákhir*) can see truly; the eye that sees (only) the stable (*ákhur*) is delusion and error.

Oh, many the one that is sweet as sugar, but poison is concealed in the sugar.

2585. He that is more sagacious (than the rest) will know it by the smell; another (only) when it touches his lips and teeth:

Then his lips will reject it before (it reaches) his throat, although the Devil is shouting, “Eat ye!”

And to another it will declare (itself) in his throat, while to another it will unmask in his body;

And to another it will give burning pain in evacuation: its outgoing will give him instruction as to its incoming (will show him what he has swallowed);

And to another (it will become manifest) after days and months; and to another after death, from the depth of the grave;

2590. And if he be given a respite in the depth of the grave, (then) it will inevitably become manifest on the Day of Resurrection.

Every piece of candy and sugar (desirable thing) in the world manifestly has a period granted to it from the revolution of Time.

Years are needed in order that the ruby in (exposed to the rays of) the sun may obtain (the perfect) tint and splendour and brilliance.

Vegetables, again, reach maturity in two months, while the red rose comes to perfection in a year.

For this reason the Almighty and Glorious God in the *Súratu ’l-An‘ám* has made mention of an appointed term (*ajal*).

2595. You have heard this (discourse): may the whole of you, hair by hair, be an ear (to receive it)! ’Tis the Water of Life: (if) you have drunk, may it do you good!

Call it the Water of Life, call it not a discourse: behold the new spirit in the body of the old letter!

(Now), my friend, hearken to another saying (which is), like the soul, very clear (to mystics) and abstruse (to the rest):

In a certain place (spiritual degree), through Divine dispositions even this poison and snake (worldliness and sensuality) is (rendered) digestible.

In one place (it is) poison and in one place medicine, in one place infidelity and in one place approved.

2600. Although *there* it is injurious to the soul, when it arrives *here* it becomes a remedy.

In the young grape (*ghúra*) the juice is sour, but it is sweet and good when the *ghúra* comes to be an *angúr* (ripe grape).

Again in the wine-jar it becomes bitter and unlawful, (but) in the state (form) of vinegar how excellent it is as a seasoning!

Concerning the impropriety of the disciple's (muríd) presuming to do the same things as are done by the saint (walí), inasmuch as sweetmeat does no harm to the physician, but is harmful to the sick, and frost and snow do no harm to the ripe grape, but are injurious to the young fruit; for he (the disciple) is (still) on the way, for he has not (yet) become (the saint to whom are applicable the words in the Qur'án): "That God may forgive thee thy former and latter sins."

If the saint drinks a poison it becomes an antidote, but if the seeker (disciple) drinks it, his mind is darkened.

From Solomon have come the words, "*O Lord, give me (a kingdom that it behoves not any one after me to obtain)*," that is, "do not give this kingdom and power to any but me.

2605. Do not bestow this grace and bounty on any but me." This looks like envy, but it was not that (in reality).

Read with your soul the mystery of "*it behoves not*," do not deem the inward meaning of "*after me*" (to be derived) from his (Solomon's) avarice.

Nay, but in sovereignty he saw a hundred dangers: the kingdom of this world was (has ever been), hair by hair (in every respect), fear for one's head.

Fear for head with fear for heart with fear for religion— there is no trial for us like this.

Therefore one must needs possess the high aspiration of a Solomon in order to escape from these myriads of colours and perfumes (enticing vanities).

2610. Even with such (great) strength (of spirit) as he had, the waves of that (worldly) kingdom were stifling his breath (choking him).

Since dust settled on him from this sorrow, he had compassion for all the kings of the world.

Hence he interceded (with God on their behalf) and said, "Give this kingdom (to them) with (accompanied by) the (spiritual) perfection which Thou hast given to me.

To whomsoever Thou wilt give (it), and (on whomsoever) Thou wilt confer that bounty, he (that person) is Solomon, and I also am he.

He is not '*after me*,' he is with me. What of 'with me,' indeed? I am without rival."

2615. 'Tis my duty to explain this, but (now) I will return to the story of the man and wife.

The moral of the altercation of the Arab and his wife.

The heart of one who is sincere is seeking (to find) a moral for the altercation of the man and wife.

The altercation of the man and wife has been related (as a story): know that it is a parable of your own flesh (*nafs*) and reason.

This man and wife, which are the flesh and the reason, are very necessary for (the manifestation of) good and evil;

And this necessary pair in this house of earth are (engaged) in strife and altercation day and night.

2620. The wife is craving requisites for the household, that is to say, reputation and bread and viands and rank.

Like the wife, the flesh, in order to contrive the means (of gratifying its desires), is at one time seeking (having recourse to) humility and at another time to domination.

The reason is really unconscious of these (worldly) thoughts: in its brain is nothing but love of God.

Although the inner meaning of the tale is this bait and trap, listen now to the outward form of the tale in its entirety.

If the spiritual explanation were sufficient, the creation of the world would have been vain and idle.

2625. If love were (only spiritual) thought and reality, the form of your fasting and prayer would be non-existent.

The gifts of lovers to one another are, in respect of love, naught but forms;

(But the purpose is) that the gifts may have borne testimony to feelings of love which are concealed in secrecy,

Because outward acts of kindness bear witness to feelings of love in the heart, O dear friend.

Your witness is sometimes true, sometimes false, sometimes drunken with wine, sometimes with sour curds.

2630. He that has drunk sour curds makes a show of intoxication, shouts ecstatically, and behaves like one whose head is heavy (with the fumes of wine);

That hypocrite is (assiduous) in fasting and praying, in order that it may be supposed that he is drunken with devotion (to God).

In short, external acts are different (from internal feelings), (and their purpose is) to indicate that which is hidden.

O Lord, grant us according to our desire such discernment that we may know the false indication from the true.

Do you know how the sense-perception becomes discerning? In this way, that the sense-perception should be seeing by the light of God.

2635. And if there be no effect (outward sign), the cause too makes manifest (that which is hidden), as (for example) kinship gives information concerning love (enables you to infer the presence of love).

When the light of God comes into the sensorium (and becomes the medium of perception), you will not be a slave to effect or cause—

So that Love will throw a spark within, wax mighty, and make (the illumined one) independent of effect.

He has no need for the signs of love, since Love has shot its radiance over the sky (of his heart).

There are detailed explanations (which I could give) in order to complete this subject; but seek them (for yourself), and (now) farewell.

2640. And as for him that perceived the inner meaning in this outward form, the form is (both) near to the meaning and far (from it).

In regard to indication, they (the meaning and the form) are like the sap and the tree;

(but) when you turn to the quiddity, they are very far (removed from each other).

(Let me) take leave of quiddities and essential properties, and relate what happened to those twain with faces like the moon.

How the Arab set his heart on (complying with) his beloved's request and swore that in thus submitting (to her) he had no (idea of) trickery and making trial (of her).

The man said, “Now I have ceased to oppose (thee): thou hast authority (to do what thou wilt): draw the sword from the sheath.

Whatsoever thou biddest me do, I will obey: I will not consider the bad or good result of it.

2645. I will become non-existent in thy existence, because I am thy lover: love makes blind and deaf.”

The wife said, “Oh, I wonder if thou art (really) my friend, or whether thou art (bent on) discovering my secret by trickery?”

He said, “(No), by God who knows the thought most deeply hid, who out of dust created Adam pure (chosen above all),

Who, in the body three cubits long which He gave him, displayed everything that was contained in the tablets (of destiny) and the (world of) spirits.

Through his *He (God) taught him (Adam) the Names* (through his God-given knowledge) he at the very first gave instruction (to the angels) concerning everything that shall come to pass unto everlasting,

2650. So that the angels became beside themselves (in amazement) at his teaching, and gained from his glorification (of God) a holiness other (than they possessed before).

The revelation that appeared to them from Adam was not (contained) in the amplitude of their heavens.

In comparison with the spaciousness of the range of that pure spirit (Adam), the expanse of the seven heavens became narrow.

The Prophet said that God has said, ‘I am not contained in the jar of “high” and “low” (spatial dimensions);

I am not contained in earth or heaven or even in the empyrean—know this for certain, O noble one;

2655. (But) I am contained in the true believer's heart: oh, how wonderful! If thou seekest Me, search in those hearts.’

He (God) said (also), ‘*Enter among My servants*, thou wilt meet with a Paradise (consisting) of vision of Me, O God-fearing one.’

The empyrean, notwithstanding its wide (far-extending) light, when it beheld that (spirit of Adam), was confounded.

Truly, the magnitude of the empyrean is very great, but who (what) is form when reality has arrived?

Then the angels were saying (to Adam), ‘Before this (time) we had a friendship (with thee) on the dust of the earth.

2660. On the earth we were sowing the seed of service (worship): we were marveling at that connexion,

Marvelling what connexion we had with that dust, inasmuch as our nature is of heaven.

(We said), Why (this) friendship in us, who are light, with darkness? How can light live with darkness?

O Adam, that friendship was owing to the scent of thee, because earth was the woof and warp of thy body.

From this place (the earth) thy earthly body was woven, in this place thy pure light was found.

2665. This (light) that our souls have obtained from thy spirit shone erstwhile from the dust.

We were in the earth, and heedless of the earth, heedless of the treasure that lay buried there.

When He (God) bade us journey from that place of abode our palates were soured (we were bitterly grieved) by the change,

So that we were arguing (and saying), ‘O God, who will come in our stead?

Wilt Thou sell the splendour of the praise with which we glorify and magnify Thee for babble and palaver?’

2670. The decree of God spread for us the carpet (of indulgence), (and He said), ‘Speak ye, in the way of boldness

(And) without fear, whatever comes upon your tongues, like only children with their father;

For what if these words (of yours) are unseemly? My mercy likewise is prior (superior) to My wrath.

In order to manifest this priority, O angel, I will put in thee incitement to perplexity and doubt,

That thou mayst speak and I not take offence at thee, (so that) none who denies My clemency may dare to utter a word.

2675. Within My (infinite) clemency (the clemencies of) a hundred fathers and a hundred mothers at every moment are born and vanish.

Their clemency is (but) the foam of the sea of My clemency: the foam comes and goes, but the sea is (always) there.’’

What indeed shall I say? Compared with that pearl (Divine clemency) this oyster-shell (human clemency) is naught but the foam of the foam of the foam of foam.

By the truth of that foam, by the truth of that pure sea, (I swear) that these words (of mine) are not (meant to make) trial of thee and are not vain.

They are from (inspired by) love and sincerity and humbleness, (I swear) by the truth of that One to whom I turn.

2680. If this affection (which I am showing) seems to thee a trial, do thou for one moment put the (supposed) trial (of thee) to the test.

Do not hide thy secret (but reveal it), in order that mine may be revealed: command anything that I am able to do.

Do not hide thy heart (but reveal it), in order that mine may be revealed and that I may accept whatever I am capable of (performing).

How shall I do? What remedy is in my power? Look what a plight my soul is in."

How the wife specified to her husband the way to earn daily bread and how he accepted (her proposal).

The wife said, "A sun has shone forth, a (whole) world has received light from him—

2685. The Vicar of the Merciful (God), the Khalífa of the Creator: through him the city of Baghdád is (gay and happy) as the season of spring.

If thou gain access to that King, thou wilt become a king: how long wilt thou go after every (kind of) misfortune?"

Companionship with the fortunate is like the Elixir: indeed, how is an Elixir like (to be compared with) their looks (of favour)?

The eye of Ahmad (Mohammed) was cast upon an Abú Bakr: he by a single act of faith became a Siddíq.

Said the husband, "How should I go to meet the King? How should I go to him without a pretext?

2690. I must have some reference or device: is any handicraft right (possible) without tools?

As (to mention a similar case) the famous Majnún, when he heard from some one that Laylá was a little unwell,

Cried, 'Ah, how shall I go (to her) without a pretext? And if I fail to visit her when she is ill, how (wretched) shall I be!

Would that I were a skilled physician! I would have gone on foot to Laylá first of all (before any one else).'

God said to us, '*Say, Come ye*,' in order to signify to us the (means of) vanquishing our feeling of shame.

2695. If bats had sight and means (ability to bear the sunshine), they would fly about and enjoy themselves by day."

The wife said, "When the gracious King goes into the field (*maydán*), the essence of every lack of means (inability) becomes a means (ability),

Because the means (ability) is (involves) pretension and self-existence: the (pith of the) matter lies in lack of means (inability) and non-existence."

"How," said he, "should I do business without means, unless I make it manifest that I (really) have no means?

Therefore I must needs have attestation of my want of means, that he (the King) may pity me in want.

2700. Do thou produce some attestation besides talk and show, so that the beauteous King may take pity,

For the testimony that consisted of talk and show was (ever) invalidated before that Supreme Judge.

He requires truth (veracity) as witness to his (the indigent man's) state, so that his (inner) light shall shine forth (and proclaim his indigence) without any words of his."

How the Arab carried a jug of rain-water from the midst of the desert as a gift to the Commander of the Faithful at Baghdád, in the belief that in that town also there was a scarcity of water.

The wifè said, "When people with all their might (endeavour to) rise up entirely purged of self-existence—that is veracity.

We have the rain-water in the jug: 'tis thy property and capital and means.

2705. Take this jug of water and depart, make it a gift and go into the presence of the King of kings.

Say, ‘We have no means except this: in the desert there is nothing better than this water.’

If his treasury is full of gold and jewels, (yet) he does not get water like this: ’tis rare.”

What is that jug? Our confined body: within it is the briny water of our senses.

O Lord, accept this jar and jug of mine by the grace of “*God hath purchased (from the believers their lives and wealth in return for Paradise).*”

2710. (’Tis) a jug with five spouts, the five senses: keep this water pure (and safe) from every filth,

That there may be from this jug a passage to the sea, and that my jug may assume the nature of the sea,

So that when you carry it as a gift to the King, the King may find it pure and be its purchaser;

(And) after that, its water will become without end: a hundred worlds will be filled from my jug.

Stop up its spouts and keep it filled (with water) from the jar (of Reality): God said, “*Close your eyes to vain desire.*”

2715. His (the husband's) beard was full of wind (he was puffed up with pride): “Who (thought he) has such a gift as this? This, truly, is worthy of a King like him.”

The wife did not know that in that place (Baghdád) on the thoroughfare there is the great stream (of water) sweet as sugar,

Flowing like a sea through the city, full of boats and fishing-nets.

Go to the Sultan and behold this pomp and state! Behold the senses of *(those for whom God hath prepared gardens) beneath which the rivers flow*!

Our senses and perceptions, such as they are, are (but) a single drop in those rivers.

How the Arab's wife sewed the jug of rain-water in a felt cloth and put a seal on it because of the Arab's utter conviction (that it was a precious gift for the King).

2720. “Yes,” said the husband, “stop up the mouth of the jug. Take care, for this is a gift that will bring us profit.

Sew this jug in felt, that the King may break his fast with our gift,

For there is no (water) like this in all the world: no (other) water is so pure as this.”

(This he said) because they (people like him) are always full of infirmity and half-blind from (drinking) bitter and briny waters.

The bird whose dwelling-place is the briny water, how should it know where to find in it the clear (and sweet) water?

2725. O thou whose abode is in the briny spring, how shouldst thou know the Shatt and the Jayhún and the Euphrates?

O thou who hast not escaped from this fleeting caravanseray (the material world), how shouldst thou know (the meaning of) “self-extinction” and (mystical) “intoxication” and “expansion”?

And if thou knowest, ’tis (by rote, like the knowledge) handed down to thee from father and grandfather: to thee these names are like *abjad.*

How plain and evident to all children are *abjad* and *hawwaz*, and (yet) the real meaning is far away (hard to reach).

Then the Arab man took up the jug and set out to journey, carrying it along (with him) day and night.

2730. He was trembling for the jug, in fear of Fortune's mischiefs: all the same, he conveyed it from the desert to the city (Baghdád).

His wife unrolled the prayer-rug in supplication; she made (the words) *Rabbi sallim* (Save, O Lord) her litany in prayer,

Crying, “Keep our water safe from scoundrels! O Lord, let that pearl arrive at that sea!

Although my husband is shrewd and artful, yet the pearl has thousands of enemies.

Pearl indeed! ’Tis the water of Kawthar: ’tis a drop of this that is the origin of the pearl.”

2735. Through the prayers and lamentation of the wife, and through the husband's anxiety and his patience under the heavy burden,

He bore it without delay, safe from robbers and unhurt by stones, to the seat of the Caliphate (the Caliph's palace).

He saw a bountiful Court, (where) the needy had spread their nets;

Everywhere, moment by moment, some petitioner gained (and carried away) from that Court a donation and robe of honour:

’Twas like sun and rain, nay, like Paradise, for infidel and true believer and good folk and bad.

2740. He beheld some people arrayed (with favour) in the sight (of the Caliph), and others who had risen to their feet (and were) waiting (to receive his commands).

High and low, from Solomon to the ant, they (all) had become quickened with life, like the world at the blast of the trumpet (on the Day of Resurrection).

The followers of Form were woven (entangled) in pearls, the followers of Reality had found the Sea of Reality.

Those without aspiration—how aspiring had they become! and those of high aspiration—to what felicity had they attained!

Showing that, as the beggar is in love with bounty and in love with the bountiful giver, so the bounty of the bountiful giver is in love with the beggar: if the beggar have the greater patience, the bountiful giver will come to his door; and if the bountiful giver have the greater patience, the beggar will come to his door; but the beggar's patience is a virtue in the beggar, while the patience of the bountiful giver is in him a defect.

A loud call was coming (to his ears): “Come, O seeker! Bounty is in need of beggars: (it is needy) like a beggar.

2745. Bounty is seeking the beggars and the poor, just as fair ones who seek a clear mirror.

The face of the fair is made beautiful by the mirror, the face of Beneficence is made visible by the beggar.

Therefore on this account God said in the Súra *?a’d-Duhá*, “O Mohammed, do not shout at (and drive away) the beggar.”

Inasmuch as the beggar is the mirror of Bounty, take care! Breath is hurtful to the face of the mirror.

In the one case, his (the giver's) bounty makes the beggar manifest (causes him to beg), while in the other case he (the giver), (without being asked), bestows on the beggars more (than they need).

2750. Beggars, then, are the mirror of God's bounty, and they that are with God are (united with) the Absolute Bounty;

And every one except those two (types of beggar) is truly a dead man: he is not at this door (the Divine Court), he is (lifeless as) a picture (embroidered) on a curtain.

The difference between one that is poor for (desirous of) God and thirsting for Him and one that is poor of (destitute of) God and thirsting for what is other than He.

He (that seeks other than God) is the (mere) picture of a dervish, he is not worthy of bread (Divine bounty): do not throw bread to the picture of a dog!

He wants a morsel of food, he does not want God: do not set dishes before a lifeless picture!

The dervish that wants bread is a land-fish: (he has) the form of a fish, but (he is) fleeing from the sea.

2755. He is a domestic fowl, not the Símurgh of the air: he swallows sweet morsels (of food), he does not eat from God.

He loves God for the sake of gain: his soul is not in love with (God's) excellence and beauty.

If he conceives that he is in love with the Essence (of God), conception of the (Divine) names and attributes is not the Essence.

Conception is begotten of qualities and definition: God is not begotten, He is *lam yúlad.*

How should he that is in love with his own imagination and conception be one of them that love the Lord of bounties?

2760. If the lover of that (false) conception be sincere, that metaphor (unreal judgement) will lead him to the reality.

The exposition of this saying demands a commentary, but I am afraid of senile (feeble) minds.

Senile and short-sighted minds bring a hundred evil fancies into their thoughts.

Not every one is able to hear rightly: the fig is not a morsel for every little bird,

Especially a bird that is dead, putrid; a blind, eyeless (fellow) filled with vain fancy.

2765. To the picture of a fish what is the difference between sea and land? To the colour of a Hindoo what is the difference between soap and black vitriol?

If you depict the portrait on the paper as sorrowful, it has no lesson (learns nothing) of sorrow or joy.

Its appearance is sorrowful, but it is free from that (sorrow); (or) its appearance is smiling, but it has no (inward) impression of that (joy).

And this (worldly) sorrow and joy which are delineated in the heart are naught but a picture in comparison with that (spiritual) joy and sorrow.

The picture's smiling appearance is for your sake, in order that by means of that picture the reality may be established (rightly understood by you).

2770. The pictures (phenomena) which are in these hot baths (the world), (when viewed) from outside the undressing-room (of self-abandonment), are like clothes.

So long as you are outside, you see only the clothes (phenomena): put off your clothes and enter (the bath of reality), O kindred spirit,

Because, *with* your clothes, there is no way (of getting) inside: the body is ignorant of the soul, the clothes (are ignorant) of the body.

How the Caliph's officers and chamberlains came forward to pay their respects to the Bedouin and to receive his gift.

When the Bedouin arrived from the remote desert to the gate of the Caliph's palace,

The court officers went to meet the Bedouin: they sprinkled much rose-water of graciousness on his bosom.

2775. Without speech (on his part) they perceived what he wanted: it was their practice to give before being asked.

Then they said to him, “O chief of the Arabs, whence dost thou come? How art thou after the journey and fatigue?”

He said, “I am a chief, if ye give me any countenance (favour); I am without means (of winning respect) when ye put me behind your backs.

O ye in whose faces are the marks of eminence, O ye whose splendour is more pleasing than the gold of Ja‘far,

O ye, one sight of whom is (worth many) sights, O ye at the sight of whom pieces of gold are scattered (as largesse),

2780. O ye, all of whom have become seeing by the light of God, who have come from God for the sake of munificence,

That ye may cast the elixir of your looks upon the copper of human individuals,

I am a stranger: I have come from the desert: I have come in hope of (gaining) the grace of the Sultan.

The scent of his grace covered (took entire possession of) the deserts: even the grains of sand were ensouled (thereby).

I came all the way to this place for the sake of dinars: as soon as I arrived, I became drunken with sight (contemplation)."

2785. A person ran to the baker for bread: on seeing the beauty of the baker, he gave up the ghost.

A certain man went to the rose-garden to take his pleasure, and found it in the beauty of the gardener,

Like the desert Arab who drew water from the well and tasted the Water of Life from the (lovely) face of Joseph.

Moses went to fetch fire: he beheld such a Fire (the Burning Bush) that he escaped from (searching after) fire.

Jesus sprang up, to escape from his enemies: that spring carried him to the Fourth Heaven.

2790. The ear of wheat became a trap for Adam, so that his existence became the wheat-ear (seed and origin) of mankind.

The falcon comes to the snare for food: it finds the fore-arm (wrist) of the King and fortune and glory.

The child went to school to acquire knowledge, in hope of (getting) its father's pretty bird (as a prize);

Then, by (going to) school, that child rose to the top, paid monthly fees (to his teacher), and became perfect (in knowledge).

ʻAbbás had come to war for vengeance' sake, for the purpose of subduing Ahmad (Mohammed) and opposing the (true) religion:

2795. He and his descendants in the Caliphate became a back and front (complete support) to the (true) religion until the Resurrection.

"I came to this court in quest of wealth: as soon as I entered the portico I became (a spiritual) chief.

I brought water as a gift for the sake of (getting) bread: hope of bread led me to the highest place in Paradise.

Bread drove an Adam forth from Paradise: bread caused me to mix (made me consort) with those who belong to Paradise.

I have been freed, like the angels, from water and bread (materiality): without (any worldly) object of desire I move round this court, like the (revolving) sphere of heaven."

2800. Nothing in the world is without object (disinterested) in its movement (activity) except the bodies and the souls of (God's) lovers.

Showing that the lover of this world is like the lover of a wall on which the sunbeams strike, who makes no effort and exertion to perceive that the radiance and splendour do not proceed from the wall, but from the orb of the sun in the Fourth Heaven; consequently he sets his whole heart on the wall, and when the sunbeams rejoin the sun (at sunset), he is left for ever in despair: "and a bar is placed between them and that which they desire."

The lovers of the Whole are not those who love the part: he that longed for the part failed to attain unto the Whole.

When a part falls in love with a part, the object of its love soon goes (returns) to its own whole.

He (the lover of the particular) became the laughing-stock of another's slave: he became (like a man who was) drowning and clung to some one weak (and powerless to help him).

He (the loved slave) possesses no authority, that he should care for him: shall he do his own master's business or his (the lover's)?

The Arabic proverb, "If you commit fornication, commit it with a free woman, and if you steal, steal a pearl."

2805. Hence (the saying), "Commit fornication with a free woman," became proverbial; (and the words) "steal a pearl" were transferred (metaphorically) to this (meaning).

The slave (the loved one) went away to his master: he (the lover) was left in misery.

The scent of the rose went (back) to the rose: he was left with the thorn.

He was left far from the object of his desire—his labour lost, his toil useless, his foot wounded,

Like the hunter who catches a shadow—how should the shadow become his property?

The man has grasped tightly the shadow of a bird, (while) the bird on the branch of the tree is fallen into amazement,

2810. (Thinking), "I wonder who this crack-brained fellow is laughing at? Here's folly for you, here's a rotten cause!"

And if you say that the part is connected with the whole, (then) eat thorns: the thorn is connected with the rose.

Except from one point of view, it (the part) is not connected with the whole: otherwise, indeed, the mission of the prophets would be vain,

Inasmuch as the prophets are (sent) in order to connect (the part with the whole): how, then, should they (the prophets) connect them when they are (already) one body?

This discourse hath no end. O lad, the day is late: conclude the tale.

How the Arab delivered the gift, that is, the jug to the Caliph's servants.

2815. He presented the jug of water, he sowed the seed of homage in that (exalted) court.

"Bear this gift," said he, "to the Sultan, redeem the King's suitor from indigence.

'Tis sweet water and a new green jug—some of the rain-water that collected in the ditch."

The officials smiled at that, but they accepted it (the jug) as (though it were precious as) life,

Because the graciousness of the good and wise King had made a mark (impressed itself) on all the courtiers.

2820. The disposition of kings settles (becomes implanted) in their subjects: the green sky makes the earth verdant.

Regard the king as a reservoir with pipes in every direction, and water running from all (the pipes) like hoppers (in a mill).

When the water in all (the pipes) is from a pure reservoir, every single one gives sweet water, pleasant to taste;

But if the water in the reservoir is brackish and dirty, every pipe brings the same to view,

Because every pipe is connected with the reservoir. Dive, dive into (ponder deeply) the meaning of these words.

2825. (Consider) how the imperial grace of the homeless Spirit has produced effects on the whole body;

How the grace of Reason, which is of goodly nature, of goodly lineage, brings the entire body into discipline;

How Love, saucy, uncontrolled, and restless, throws the whole body into madness.

The purity of the water of the Sea that is like Kawthar (is such that) all its pebbles are pearls and gems.

For whatever science the master is renowned, the souls of his pupils become endued with the same.

2830. With the master-theologian the quick and industrious pupil reads (scholastic) theology.

With the master-jurist the student of jurisprudence reads jurisprudence, when he (the teacher) expounds it, not theology.

Then the master who is a grammarian—the soul of his pupil becomes imbued by him with grammar.

Again, the master who is absorbed in the Way (of Súfism)— because of him the soul of his pupil is absorbed in the King (God).

Of all these various kinds of knowledge, on the day of death the (best) equipment and provision for the road is the knowledge of (spiritual) poverty.

The story of what passed between the grammarian and the boatman.

2835. A certain grammarian embarked in a boat. That self-conceited person turned to the boatman

And said, “Have you ever studied grammar?” “No,” he replied. The other said, “Half your life is gone to naught.”

The boatman became heart-broken with grief, but at the time he refrained from answering.

The wind cast the boat into a whirlpool: the boatman spoke loud (shouted) to the grammarian,

“Tell me, do you know how to swim?” “No,” said he, “O fair-spoken good-looking man!”

2840. “O grammarian,” said he, “your whole life is naught, because the boat is sinking in these whirlpools.”

Know that here *mahw* (self-effacement) is needed, not *nah?* (grammar): if you are *mahw* (dead to self), plunge into the sea without peril.

The water of the sea places the dead one on its head (causes him to float on the surface); but if he be living, how shall he escape from the sea?

Inasmuch as you have died to the attributes of the flesh, the Sea of (Divine) consciousness will place you on the crown of its head (will raise you to honour).

(But) O thou who hast called the people asses, at this time thou art left (floundering), like an ass, upon this ice.

2845. If in the world thou art the most learned scholar of the time, behold the passing away of this world and this time!

We have stitched in (inserted) the (story of the) grammarian, that we might teach you the grammar (*nahw*) of self-effacement (*mahw*).

In self-loss, O venerated friend, thou wilt find the jurisprudence of jurisprudence, the grammar of grammar, and the accidence of accidence.

That jug of water is (an emblem of) our different sorts of knowledge, and the Caliph is the Tigris of God's knowledge.

We are carrying jugs full (of water) to the Tigris: if we do not know ourselves to be asses, asses we are.

2850. After all, the Bedouin was excusable, for he was ignorant of the Tigris and of the (great) river.

If he had been acquainted with the Tigris, as we are, he would not have carried that jug from place to place;

Nay, had he been aware of the Tigris, he would have dashed that jug against a stone.

How the Caliph accepted the gift and bestowed largesse, notwithstanding that he was entirely without need of the gift (the water) and the jug.

When the Caliph saw (the gift) and heard his story, he filled the jug with gold and added (other presents).

He delivered the Arab from penury, he bestowed donations and special robes of honour,

2855. Saying, “Give into his hand this jug full of gold. When he returns (home), take him to the Tigris.

He has come (hither) by way of the desert and by travelling (on land): it will be nearer for him (to return) by water.”

When he (the Arab) embarked in the boat and beheld the Tigris, he was prostrating himself in shame and bowing (his head),

Saying, “Oh, wonderful is the kindness of that bounteous King, and ’tis (even) more wonderful that he took that water.

How did that Sea of munificence so quickly accept from me such spurious coin as this?”

2860. Know, O son, that everything in the universe is a jug which is (filled) to the brim with wisdom and beauty.

It (everything in the universe) is a drop of the Tigris of His beauty, which (beauty) because of its fullness is not contained under the skin (that should enclose it).

’Twas a hidden treasure: because of its fullness it burst forth and made the earth more shining than the heavens.

’Twas a hidden treasure: because of its fullness it surged up and made the earth (like) a sultan robed in satin.

And if he (the Arab) had seen a branch of the Divine Tigris, he would have destroyed that jug, destroyed it.

2865. They that saw it are always beside themselves: like one beside himself, they hurled a stone at the jug (of their self-existence).

O thou who from jealousy hast hurled a stone at the jug, while the jug has (only) become more perfect through being shattered,

The jar is shattered, (but) the water is not spilled from it: from this shattering have arisen a hundred soundnesses.

Every piece of the jar is in dance and ecstasy, (though) to the partial (discursive) reason this seems absurd.

In this state (of ecstasy) neither the jug is manifest nor the water. Consider well, and God knoweth best what is right.

2870. When you knock at the door of Reality, it will be opened to you: beat the pinion of thought, in order that you may be made a king-falcon.

The pinion of your thought has become mud-stained and heavy because you are a clayeater: clay has become to you as bread.

Bread and meat are (originally) clay: eat little thereof, that you may not remain in the earth, like clay.

When you become hungry, you become a dog: you become fierce and ill-tempered and ill-natured.

When you have eaten your fill, you have become a carcase: you have become devoid of understanding and without feet (inert), like a wall.

2875. So at one time you are a carcase and at another time a dog: how will you run well in the road of the lions (follow the saints)?

Know that your only means of hunting is the dog (the animal soul): throw bones to the dog but seldom,

Because when the dog has eaten its fill, it becomes rebellious: how should it run to the goodly chase and hunt?

Want of food was leading the Arab to that (exalted) court, and (there) he found his fortune.

We have related in the (foregoing) story the kindness shown by the King to that needy one who had no refuge.

2880. Whatsoever the man in love (with God) speaks, the scent of Love is springing from his mouth into the abode of Love.

If he speak (formal) theology, it all turns to (spiritual) poverty: the scent of poverty comes from that man of sweet and beguiling discourse.

And if he speak infidelity, it has the scent of (the true) religion, and if he speak doubtfully, his doubt turns to certainty.

The perverse froth that has risen from a sea of sincerity— that turbid (froth) has been set out by the pure source.

Know that its froth is pure and worthy: know that it is like revilement from the lips of the beloved,

2885. Whose unsought reproaches have become sweet (to the lover) for the sake of her cheek which he desires.

If he (the lover of God) speak falsehood, it seems (like) the truth. O (fine) falsehood that would adorn (even) the truth!

If you cook (a confection) of sugar in the form of a loaf of bread, it will taste of candy, not of bread, while you are sucking it.

If a true believer find a golden idol, how should he leave it (there) for the sake of a worshipper?

Nay, he will take it and cast it into the fire: he will break (destroy) its borrowed (unreal) form,

2890. In order that the idol-shape may not remain on the gold, because Form hinders and waylays (those who seek Reality).

The essence of its gold is the essence of Lordship (Divinity): the idol-stamp on the sterling gold is borrowed (unreal).

Do not burn a blanket on account of a flea, and do not let the day go (to waste) on account of every gnat's headache.

You are an idol-worshipper when you remain in (bondage to) forms: leave its (the idol's) form and look at the reality.

If you are a man (bound) for the Pilgrimage, seek a pilgrim (as your) companion, whether he be a Hindoo or a Turcoman or an Arab.

2895. Do not look at his figure and colour, look at his purpose and intention.

If he is black, (yet) he is in accord with you: call him white, for (spiritually) his complexion is the same as yours.

This story has been told up and down (confusedly), like the doings of lovers, without foot (end) or head (beginning).

It hath no head, inasmuch as it existed before eternity; it hath no foot: it has (always) been akin to everlastingness.

Nay, it is like water: every drop thereof is both head and foot, and at the same time without both.

2900. This is not a story, mark you! God forbid! This is the ready money (presentation, here and now) of my state and yours. Consider (it) well,

Because the Súfí is grand and glorious (in his spiritual vision): whatever is past is not remembered (does not enter his mind).

We are both the Arab and the jug and the King; we are all: *he that has been turned away from it (the Truth) shall be turned away.*

Know that the husband is Reason, and the wife is greed and cupidity: these twain are dark and deniers (of Reason); Reason is the (bright) candle.

Now hear the origin of their denial, whence it arose: (it arose) from the fact that the Whole hath various parts.

2905. The parts of the Whole are not parts in relation to the Whole — (they are) not like the scent of the rose, which is a part of the rose.

The beauty of (all) green herbs is a part of the Rose's beauty, the coo of the turtle-dove is a part of that Nightingale.

If I become occupied with a difficulty (difficult question) and the answer (explanation), how shall I be able to give water to the thirsty?

If you are wholly perplexed and in straits, have patience: patience is the key to joy.

Abstain from (distracting) thoughts, abstain: thought is (like) the lion and the wild ass, and (men's) hearts are the thickets (which they haunt).

2910. Acts of abstinence are superior to medicines, because scratching is an increase (aggravation) of the itch.

Assuredly abstinence is the first principle of medicine: abstain, and behold the strength of the spirit.

Receive these words, like the (open) ear, that I may make for you an earring of gold:

(Then) you will become a ring in the ear of (devoted to) the Moon that works in gold, you will ascend to the moon and the Pleiades.

First, hear (and learn) that the diverse created beings are spiritually different, from *yá* (Y) to *alif* (A).

2915. Amongst the various letters there is a confusion and uncertainty, though from one point of view they are (all) one from head (beginning) to foot (end).

From one aspect they are opposites, and from one aspect they are unified; from one aspect they are jest, and from one aspect they are earnest.

Therefore the Resurrection is the day of the supreme inspection: inspection is desired by him (only) who is glorious and splendid.

Whoever is like a fraudulent Hindoo, for him the day of inspection is the time of exposure.

Inasmuch as he hath not a face like the sun, he desires nothing but night (to cover him) like a veil.

2920. Since his thorn hath not a single rose-leaf, Spring is the enemy of his conscience,

While to one that is roses and lilies from head to foot Spring is (welcome as) a pair of bright eyes.

The unspiritual thorn wishes for autumn, for autumn, in order that it may jostle with (contend as a rival with) the rose-garden,

And that it (autumn) may hide the beauty of that (the rose) and the shame of this (the thorn), so that you may not see the colour of that and the colour of this.

Therefore autumn is its (the thorn's) Spring and life, (for then) the (worthless) stone and the pure ruby appear one.

2925. The Gardener knows that (difference) even in autumn, but the One's sight is better than the world's sight.

Truly that One Person is (essentially) the (whole) world: he is unaware of evil (does not know evil as such). The stars, every one, are all part of the Moon.

Therefore every fair form and shape (in the world) is crying, “Good news! good news! Lo, here comes the Spring.”

So long as the blossom is shining like a coat of mail, how should the fruits display their knobs?

When the blossom is shed, the fruit comes to a head: when the body is shattered, the spirit lifts up its head.

2930. The fruit is the reality, the blossom is its form: the blossom is the good news, the fruit is the bounty (given as a reward) for it.

When the blossom was shed, the fruit became visible: when that diminished this began to increase.

How should bread give strength until it is broken? How should uncrushed clusters (of grapes) yield wine?

Unless myrobalan is pounded up with medicines, how should the medicines by themselves become health-increasing (act as tonics)?

Concerning the qualities of the Pír (Spiritual Guide) and (the duty of) obedience to him.

O Splendour of the Truth, Husámu’ddín, take one or two sheets of paper and add (them to the poem) in description of the Pír.

2935. Although thy slender body hath no strength, yet without the sun (of thy spirit) we have no light.

Although thou hast become the lighted wick and the glass (lamp), yet thou art the heart's leader (the Spiritual Guide): thou art the end of the thread (which serves as a clue).

Inasmuch as the end of the thread is in thy hand and will, the beads (of spiritual knowledge) on the heart's necklace are (derived) from thy bounty.

Write down what appertains to the Pír (Guide) who knows the Way:—Choose the Pír and regard him as the essence of the Way.

The Pír is (like) summer, and (other) people are (like) the autumn month; (other) people are like night, and the Pír is the moon.

2940. I have bestowed on (my) young Fortune (Husámu’ddín) the name of Pír (old), because he is (made) old by the Truth, not (made) old by Time.

So old is he that he hath no beginning: there is no rival to such a unique Pearl.

Verily, old wine grows more potent; verily, old gold is more highly prized.

Choose a Pír, for without a Pír this journey is exceeding full of woe and affright and danger.

Without an escort you are bewildered (even) on a road you have travelled many times (before):

2945. Do not, then, travel alone on a Way that you have not seen at all, do not turn your head away from the Guide.

Fool, if his shadow (protection) be not over you, then the cry of the ghoul will keep you (wandering about) with your head in a whirl.

The ghoul will (entice you) from the Way (and) cast you into destruction: there have been in this Way many craftier than you

(who have perished miserably).

Hear (learn) from the Qur'án the perdition of the wayfarers, what the evil-souled Iblís did unto them:

He carried them far—a journey of hundreds of thousands of years—from the Highway, and made them backsliders and naked (devoid of good works).

2950. Behold their bones and their hair! Take warning, and drive not your ass towards them!

Seize the neck of your ass (the flesh) and lead him towards the Way, towards the good keepers and knowers of the Way.

Beware! do not let your ass go, and do not remove your hand from him, because his love is for the place where green herbs are plentiful.

If you carelessly leave him free for one moment, he will go (many) leagues in the direction of the herbage.

The ass is an enemy to the Way, (he is) madly in love with fodder: oh, many is the attendant on him that he has brought to ruin!

2955. If you know not the Way, whatsoever the ass desires, do the contrary thereof: that, surely, will be the right Way.

(The Prophet said), "Consult them (women), and then oppose (them in what they advise): he that disobeys them not will be ruined."

Be not a friend to (sensual) passion and desire, since it leads you astray from the Way of God.

Nothing in the world will break (mortify) this passion like the shadow (protection) of fellow-travellers.

How the Prophet, on whom be peace, enjoined 'Alí—may God make his person honoured—saying, "When every one seeks to draw nigh to God by means of some kind of devotional act, do thou seek the favour of God by associating with His wise and chosen servant, that thou mayst be the first of all to arrive (to gain access to Him)."

The Prophet said to 'Alí, "O 'Alí, thou art the Lion of God, thou art a courageous knight,

2960. But do not even rely upon thy lion-heartedness: come into the shade of the palm tree of hope.

Come into the shade (protection) of the Sage whom no conveyer can carry off from the Way.

His shadow on the earth is like Mount Qáf, his spirit is (like) the Símurgh that circles (soars) exceedingly high.

If I should tell of his qualities until the Resurrection, do not seek (expect) any conclusion and end to them.

The (Divine) Sun has veiled Himself in Man: apprehend (this mystery), and God knows best what is right.

2965. O 'Alí, above all devotional acts in the Way (of God) do thou choose the shadow (protection) of the servant of God.

Every one took refuge in some act of devotion and discovered for themselves some means of deliverance.

Go thou, take refuge in the shadow of the Sage, that thou mayst escape from the Enemy that opposes (thee) in secret.

Of all acts of devotion this is the best for thee: (thereby) thou wilt gain precedence over every one that has outstripped (the rest)."

When the Pír has accepted thee, take heed, surrender thyself (to him): go, like Moses, under the authority of Khizr.

2970. Bear patiently whatever is done by a Khizr who is without hypocrisy, in order that Khizr may not say, "Begone, *this is (our) parting.*"

Though he stave in the boat, do not speak a word; though he kill a child, do not tear thy hair.

God has declared that his (the Pír's) hand is as His own, since He gave out (the words) *the Hand of God is above their hands.*

The Hand of God causes him (the child) to die and (then) brings him to life. What of life? He makes him a spirit everlasting.

If any one, by rare exception, traversed this Way alone (without a Pír), he arrived (at his goal) through the help (and favour) of the hearts of the Pírs.

2975. The hand of the Pír is not withdrawn from the absent (those who are not under his authority): his hand is naught but the grasp of God.

Inasmuch as they give such a robe of honour to the absent, (what must they give their disciples?): undoubtedly the present are better than the absent.

Since they are bestowing (spiritual) food on the absent, see what bounties they must lay before one who is present.

Where is one that girds himself (for service) before them to (*i.e.* how far superior is he to) one that is outside the door?

When thou hast chosen thy Pír, be not faint-hearted, be not weak as water and crumbly as earth.

2980. If thou art enraged by every blow, then how wilt thou become a (clear) mirror without being polished?

How the man of Qazwín was tattooing the figure of a lion in blue on his shoulders, and (then) repenting because of the (pain of the) needle-pricks.

Hear from the narrator this story about the way and custom of the people of Qazwín.

They tattoo themselves in blue with the point of a needle on body and hand and shoulders, so as to suffer no injury.

A certain man of Qazwín went to a barber and said, "Tattoo me (and) do it charmingly (artistically)."

"O valiant sir," said he, "what figure shall I tattoo?" He answered, "Prick in the figure of a furious lion.

2985. Leo is my ascendant: tattoo the form of a lion. Exert yourself, prick in plenty of the blue dye."

"On what place," he asked, "shall I tattoo you?" Said he, "Prick the design of the beauty on my shoulder-blade."

As soon as he began to stick in the needle, the pain of it settled in the shoulder,

And the hero fell a-moaning—"O illustrious one, you have killed me: what figure are you tattooing?"

"Why," said he, "you bade me do a lion." "What limb (of the lion)," asked the other, "did you begin with?"

2990. "I have begun at the tail," said he. "O my dear friend," he cried, "leave out the tail!

My breath is stopped by the lion's tail and rump: his rump has tightly closed (choked) my windpipe.

Let the lion be without a tail, O lion-maker, for my heart is faint from the blows of the prong (the tattooer's needle)."

That person commenced to prick in (the blue) on another part (of the man's shoulder) without fear, without favour, without mercy.

He yelled—"Which of his members is this?" "This is his ear, my good man," the barber replied.

2995. "O Doctor," said he, "let him have no ears: omit the ears and cut the frock short."

The barber began to insert (his needle) in another part: once more the man of Qazwín set out to wail,

Saying, "What is the member (you are pricking in) now on this third spot?" He replied, "This is the lion's belly, my dear sir."

"Let the lion have no belly," said he: "what need of a belly for the picture that is (already) sated?"

The barber became distraught and remained in great bewilderment: he stood for a long time with his fingers in his teeth;

3000. Then the master flung the needle to the ground and said, "Has this happened to any one in the world?

Who (ever) saw a lion without tail and head and belly? God himself did not create a lion like this."

O brother, endure the pain of the lancet, that you may escape from the poison of your miscreant self (*nafs*),

For sky and sun and moon bow in worship to the people who have escaped from self existence.

Any one in whose body the miscreant self has died, sun and cloud obey his command.

3005. Since his heart has learned to light the candle (of spiritual knowledge and love), the sun cannot burn him.

God hath made mention of the rising sun as *turning aside*— like that—*from their cave.*

The thorn becomes entirely beautiful, like the rose, in the sight of the particular that is going towards the Universal.

What is (the meaning of) to exalt and glorify God? To deem yourself despicable and (worthless) as dust.

What is (the meaning of) to learn the knowledge of God's unity? To consume yourself in the presence of the One.

3010. If you wish to shine like day, burn up your night-like self-existence.

Melt away your existence, as copper (melts away) in the elixir, in the being of Him who fosters (and sustains) existence.

You have fastened both your hands tight on (are determined not to give up) "I" and "we": all this (spiritual) ruin is caused by dualism.

How the wolf and fox went to hunt in attendance on the lion.

A lion, wolf, and fox had gone to hunt in the mountains in quest (of food),

That by supporting each other they might tie fast the bonds and fetters (of captivity) on the hunted animals,

3015. And all three together might seize much and great quarry in that deep wilderness.

Although the fierce lion was ashamed of them (the wolf and fox), yet he did them honour and gave them his company on the way.

To a king like this the (escort of) soldiers are an annoyance, but he accompanied them: a united party is a mercy (from God).

A moon like this is disgraced by the stars: it is amongst the stars for generosity's sake.

The (Divine) command, *Consult them*, came to the Prophet, though no counsel is to be compared with his own.

3020. In the scales barley has become the companion of gold, (but that is) not because barley has become a substance like gold.

The spirit has now become the body's fellow-traveller: the dog has become for a time the guardian of the palace-gate.

When this party (the wolf and fox) went to the mountains at the stirrup (side) of the lion majestic and grand,

They found a mountain-ox and goat and fat hare, and their business went forward (prosperously).

Whoever is on the heels of him that is a lion in combat, roast-meat does not fail him by day or by night.

3025. When they brought them (the animals which they had caught) from the mountains to the jungle, killed and wounded and dragging along in (streams of) blood,

The wolf and fox hoped that a division (of the prey) would be made according to the justice of emperors.

The reflexion of the hope of both of them struck the lion: the lion knew (what was) the ground for those hopes.

Any one that is the lion and prince of (spiritual) mysteries, he will know all that the conscience thinks.

Beware! Guard thyself, O heart disposed to thinking, from any evil thought in his presence.

3030. He knows and keeps riding on silently: he smiles in thy face in order to mask (his feelings).

When the lion perceived their bad ideas, he did not declare (his knowledge), and paid (courteous) regard (to them) at the time,

But he said to himself, “I will show you what (chastisement) ye deserve, O beggarly villains!

Was my judgement not enough for you? Is this your opinion of my bounty,

O ye whose understanding and judgement are (derived) from my judgement and from my world-adorning gifts?

3035. What else (but good) should the picture think of the painter, since he bestowed thought and knowledge upon it?

Had ye such a vile opinion of me, O ye who are a scandal to the world?

I will strike off the hypocritical heads of *them that think ill of God.*

I will deliver the Sphere (of Time) from your disgrace, so that this tale shall remain in the world (as a warning).”

While thus meditating, the lion continued to smile visibly: do not trust the smiles of the lion!

3040. Worldly wealth is (like) the smiles of God: it has made us drunken and vainglorious and threadbare (deprived of the means of salvation).

Poverty and distress are better for thee, O lord, for (then) that smile will remove its lure.

How the lion made trial of the wolf and said, “Come forward, O wolf, and divide the prey amongst us.”

The lion said, “O wolf, divide this (prey): O old wolf, make justice new (give it new life by thy example).

Be my deputy in the office of distributor, that it may be seen of what substance thou art.”

“O King,” said he, “the wild ox is thy share: he is big, and thou art big and strong and active.

3045. The goat is mine, for the goat is middle and intermediate; do thou, O fox, receive the hare, and no mistake!”

The lion said, “O wolf, how hast thou spoken? Say! When I am here, dost thou speak of ‘I’ and ‘thou’?

Truly, what a cur the wolf must be, that he regarded himself in the presence of a lion like me who am peerless and unrivalled!”

(Then) he said, “Come forward, O thou self-esteeming ass!” He approached him, the lion seized him with his claws and rent him.

Inasmuch as he (the lion) did not see in him the kernel of right conduct, he tore the skin off his head as a punishment.

3050. He said, “Since the sight of me did not transport thee out of thyself, a spirit like this (thine) must needs die miserably.

Since thou wert not passing away (from thyself) in my presence, ’twas an act of grace to smite thy neck (behead thee).”

Everything is perishing except His face: unless thou art in His face (essence), do not seek to exist.

When any one has passed away (from himself) in my face (essence), (the words) *everything is perishing* are not applicable (to him),

Because he is in *except*, he has transcended *not* (nonentity): whosoever is in *except* has not passed away (perished).

3055. Whosoever is uttering ‘I’ and ‘we’ at the door (of the Divine Court), he is turned back from the door and is continuing in *not* (nonentity).

The story of the person who knocked at a friend's door: his friend from within asked who he was: he said, “’Tis I,” and the friend answered, “Since thou art thou, I will not open the door: I know not any friend that is ‘I.’”

A certain man came and knocked at a friend's door: his friend asked him, “Who art thou, O trusty one?”

He answered, “I.” The friend said, “Begone, ’tis not the time (for thee to come in): at a table like this there is no place for the raw.”

Save the fire of absence and separation, who (what) will cook the raw one? Who (what) will deliver him from hypocrisy?

The wretched man went away, and for a year in travel (and) in separation from his friend he was burned with sparks of fire.

3060. That burned one was cooked: then he returned and again paced to and fro beside the house of his comrade.

He knocked at the door with a hundred fears and respects, lest any disrespectful word might escape from his lips.

His friend called to him, “Who is at the door?” He answered, “’Tis thou art at the door, O charmer of hearts.”

“Now,” said the friend, “since thou art I, come in, O myself: there is not room in the house for two I's.

The double end of thread is not for the needle: inasmuch as thou art single, come into this needle.”

3065. ’Tis the thread that is connected with the needle: the eye of the needle is not suitable for the camel.

How should the existence (body) of the camel be fined down save by the shears of ascetic exercises and works?

For that, O reader, the hand (power) of God is necessary, for it is the *Be, and it was* (bringer into existence) of every (seemingly) impossible thing.

By His hand every impossible thing is made possible; by fear of Him every unruly one is made quiet.

What of the man blind from birth and the leper? Even the dead is made living by the spell of the Almighty,

3070. And that non-existence which is more dead than the dead— non-existence is compelled (to obey) when He calls it into being.

Recite (the text), *Every day He is (engaged) in some affair*: do not deem Him idle and inactive.

His least act, every day, is that He despatches three armies:

One army from the loins (of the fathers) towards the mothers, in order that the plant may grow in the womb;

One army from the wombs to the Earth, that the world may be filled with male and female;

3075. One army from the Earth (to what is) beyond death, that every one may behold the beauty of (good) works.

This discourse hath no end. Come, hasten (back) to those two sincere and devoted friends.

Description of Unification.

His friend said to him, “Come in, O thou who art entirely myself, not different like the rose and thorn in the garden.”

The thread has become single. Do not now fall into error if thou seest that the letters K and N are two.’

K and N are pulling like a noose, that they may draw non-existence into great affairs.

3080. Hence the noose must be double in (the world of) forms, though those two (letters) are single in effect.

Whether the feet be two or four, they traverse one road, like the double shears (which) makes (but) one cut.

Look at those two fellow-washermen: there is apparently a difference between that one and this:

The one has thrown the cotton garments into the water, while the other partner is drying them.

Again the former makes the dry clothes wet: ’tis as though he were spitefully thwarting his opposite;

3085. Yet these two opposites, who seem to be at strife, are of one mind and acting together in agreement.

Every prophet and every saint hath a way (of religious doctrine and practice), but it leads to God: all (the ways) are (really)

one.

When slumber (heedlessness) overtook the concentration (attention) of the listener, the water carried the millstones away.

The course of this water is above the mill: its going into the mill is for your sakes.

Since ye had no further need of the mill, he (the prophet or saint) made the water flow back into the original stream.

3090. The rational spirit (the Logos) is (coming) to the mouth for the purpose of teaching: else (it would not come, for) truly that speech hath a channel apart:

It is moving without noise and without repetitions (of sound) to the rose-gardens *beneath which are the rivers.*

O God, do Thou reveal to the soul that place where speech is growing without letters,

That the pure soul may make of its head a foot (fly headlong) towards the far stretching expanse of non-existence—

An expanse very ample and spacious; and from it this phantasy and being (of ours) is fed.

3095. (The realm of) phantasies is narrower than non-existence (potential existence): on that account phantasy is the cause of pain.

(The realm of actual) existence, again, was (ever) narrower than (the realm of) phantasy: hence in it moons become like the moon that has waned.

Again, the existence of the world of sense and colour is narrower (than this), for 'tis a narrow prison.

The cause of narrowness is composition (compoundness) and number (plurality): the senses are moving towards composition.

Know that the world of Unification lies beyond sense: if you want Unity, march in that direction.

3100. The (Divine) Command *KuN* (Be) was a single act, and the (two letters) N and K occurred (only) in speech, while the (inward) meaning was pure (uncompounded).

This discourse hath no end. Return, that (we may see) what happened to the wolf in combat (with the lion).

How the lion punished the wolf who had shown disrespect in dividing (the prey).

That haughty one tore off the head of the wolf, in order that two-headedness (dualism) and distinction might not remain (in being).

'Tis (the meaning of) *So we took vengeance on them*, O old wolf, inasmuch as thou wert not dead in the presence of the Amír.

After that, the lion turned to the fox and said, "Divide it (the prey) for breakfast."

3105. He bowed low and said, "This fat ox will be thy food at breakfast, O excellent King,

And this goat will be a portion reserved for the victorious King at midday,

And the hare too for supper—(to be) the repast at nightfall of the gracious and bountiful King."

Said the lion, "O fox, thou hast made justice shine forth: from whom didst thou learn to divide in such a manner?

Whence didst thou learn this, O eminent one?" "O King of the world," he replied, "(I learned it) from the fate of the wolf."

3110. The lion said, "Inasmuch as thou hast become pledged to love of me, pick up all the three (animals), and take (them) and depart.

O fox, since thou hast become entirely mine, how should I hurt thee when thou hast become myself?

I am thine, and all the beasts of chase are thine: set thy foot on the Seventh Heaven and mount (beyond)!

Since thou hast taken warning from (the fate of) the vile wolf, thou art not a fox: thou art my own lion.

The wise man is he that in (the hour of) the shunned tribulation takes warning from the death of his friends."

3115. The fox said (to himself), “A hundred thanks to the lion for having called me up after that wolf.

If he had bidden me first, saying, ‘Do thou divide this,’ who would have escaped from him with his life?”

Thanks be to Him (God), then, that He caused us to appear (be born) in the world after those of old,

So that we heard of the chastisements which God inflicted upon the past generations in the preceding time,

That we, like the fox, may keep better watch over ourselves from (considering) the fate of those ancient wolves.

3120. On this account he that is God's prophet and veracious in explanation called us “a people on which God has taken mercy.”

Behold with clear vision the bones and fur of those wolves, and take warning, O mighty ones!

The wise man will put off from his head (lay aside) this self-existence and wind (of vanity), since he heard (what was) the end of the Pharaohs and ‘Ád;

And if he do not put it off, others will take warning from what befell him in consequence of his being misguided.

How Noah, on whom be peace, threatened his people, saying, “Do not struggle with me, for I am (only) a veil: ye are really struggling with God (who is) within this (veil), O God-forsaken men!”

Noah said, “O ye headstrong ones, I am not I: I am dead to the (animal) soul, I am living through the Soul of souls.

3125. Inasmuch as I am dead to the senses of the father of mankind (human sense perceptions), God has become my hearing and perception and sight.

Since I am not I, this breath (of mine) is from Him: in the presence of this breath if any one breathes (a word) he is an infidel.”

In the form of this fox there is the lion: ’tis not fitting to advance boldly towards this fox.

Unless thou believe in him from his exterior aspect (accept him in the form in which he appears), thou wilt not hear from him the lions' roar.

If Noah had not been the Eternal Lion, why should he have cast a whole world into confusion?

3130. He was hundreds of thousands of lions in a single body; he was like fire, and the world (like) a stack.

Forasmuch as the stack neglected (to pay) the tithe due to him, he launched such a flame against that stack.

Whosoever in the presence of this hidden Lion opens his mouth disrespectfully, like the wolf,

That Lion will tear him to pieces, as (he tore) the wolf, and will recite to him (the text) *So we took vengeance upon them.*

He will suffer blows, like the wolf, from the Lion's paw: foolish is he that waxed bold in the presence of the Lion.

3135. Would that those blows fell upon the body, so that it might be that (the sinner's) faith and heart would be safe!

My power is broken (fails me) on reaching this point: how can I declare this mystery?

Make little of your bellies, like that fox: do not play fox's tricks in His presence.

Lay the whole of your “we” and “I” before Him: the kingdom is His kingdom: give the kingdom to Him.

When ye become poor (selfless) in the right Way, verily the Lion and the Lion's prey are yours,

3140. Because He is holy, and Glory is His attribute: He hath no need of good things and kernel or rind.

Every prize and every gift of grace that exists is for the sake of the servants of that King (God).

The King hath no desire (for anything): He hath made all this empire for His creatures. Happy is he that knew!

Of what use should the possession of empires be to Him who created (all) empire and the two worlds?

In the presence of His Glory keep close watch over your hearts, lest ye be put to shame by thinking evil.

3145. For He sees conscience and thought and quest (desire) as (plainly) as a thread of hair in pure milk.

He whose clear breast has become devoid of (any) image (impression) has become a mirror for the impressions of the Invisible.

He becomes intuitively and undoubtingly aware of our inmost thought, because the true believer is the mirror of the true believer.

When he rubs our (spiritual) poverty on the touchstone, then he knows the difference between faith and doubt.

When his soul becomes the touchstone of the coin, then he will see (distinguish) the (true) heart and the false money (of hypocrisy).

How kings seat in front of them the Súfís who know God, in order that their eyes may be illumined by (seeing) them.

3150. Such is the custom of kings: you will have heard of this, if you remember.

The paladins stand on their left hand, because the heart (the seat of courage) is fixed on the left side (of the body).

On the right hand are the chancellor and the secretaries, because the science of writing and book-keeping belongs (in practice) to this hand.

They give the Súfís the place in front of their countenance, for they (the Súfís) are a mirror for the soul, and better than a mirror,

(Since) they have polished their breasts (hearts) in commemoration (of God) and meditation, that the heart's mirror may receive the virgin (original) image.

3155. Whoever is born beautiful from the loins of Creation, a mirror must be placed before him.

The beauteous face is in love with the mirror: it (such a face) is a polisher of the soul and (a kindler) of *the fear of God in (men's) hearts.*

How the guest came to Joseph, on whom be peace, and how Joseph demanded of him a gift and present on his return from abroad.

The loving friend came from the ends of the earth and became the guest of Joseph the truthful,

For they had been well acquainted in childhood, reclining (together) on the sofa of acquaintance.

He spoke to him (Joseph) of the injustice and envy of his brethren: Joseph said, “That was (like) a chain, and I was the lion.

3160. The lion is not disgraced by the chain: I do not complain of God's destiny.

If the lion had a chain on his neck, (yet) he was prince over all the chain-makers.”

He asked, “How wert thou in regard to the prison and the well?” “Like the moon,” said Joseph, “in the interlunar period (when she is) on the wane.”

If in that period the new moon is bent double, does not she at last become the full moon in the sky?

Though the seed-pearl is pounded in the mortar, it becomes the light of eye and heart and looks aloft.

3165. They cast a grain of wheat under earth, then from its earth they raised up ears of corn;

Once more they crushed it with the mill: its value increased and it became soul invigorating bread;

Again they crushed the bread under their teeth: it became the mind and spirit and understanding of one endowed with reason;

Again, when that spirit became lost in Love, it became (as that which) *rejoiceth the sowers* after the sowing.

This discourse hath no end. Come back, that we may see what that good man said to Joseph.

3170. After he (Joseph) had told him his story, he (Joseph) said, "Now, O so-and-so, what traveller's gift hast thou brought for me?"

To come empty-handed to the door of friends is like going without wheat to the mill.

God, exalted is He, will say to the people at the gathering (for Judgement), "Where is your present for the Day of Resurrection?

Ye have come to Us and *alone* without provision, just in the same guise as *We created you.*

Hark, what have ye brought as an offering—a gift on homecoming for the Day when ye rise from the dead?

3175. Or had ye no hope of returning? Did the promise of (meeting Me) to-day seem vain to you?"

Dost thou (O reader) disbelieve in the promise of being His guest? Then from the kitchen (of His bounty) thou wilt get (only) dust and ashes.

And if thou art not disbelieving, how with such empty hands art thou setting foot in the Court of that Friend?

Refrain thyself a little from sleep and food: bring the gift for thy meeting with Him.

Become scant of sleep *(like them that) were slumbering (but a small part of the night); in the hours of dawn* be *of (those who) were asking pardon of God.*

3180. Stir a little, like the embryo, in order that thou mayst be given the senses which behold the Light,

And (then) thou art outside of this womb-like world: thou goest from the earth into a wide expanse.

Know that the saying, "God's earth is wide," refers to that ample region into which the saints have entered.

The heart is not oppressed by that spacious expanse: there the fresh boughs of the palm-tree do not become dry.

At present thou art bearing (the burden of) thy senses: thou art becoming weary and exhausted and (ready to fall) headlong.

3185. Since, at the time of sleep, thou art borne (on high), and art not bearing (the burden), thy fatigue is gone and thou art free from pain and anguish.

Regard the time of sleep as a (mere) taste (sample) in comparison with the state in which the saints are borne (on high).

The saints are (like) the Men of the Cave, O obstinate one: *they are asleep* (even) in rising up and turning to and fro.

He (God) is drawing them, without their taking trouble to act, without consciousness (on their part), *to the right hand and to the left.*

What is that *right hand*? Good deeds. What is that *left hand*? The affairs of the body.

3190. These two (kinds of) actions proceed from the saints, (while) they are unconscious of them both, like the echo:

If the echo causes thee to hear good and evil, the mountain itself is unconscious of either.

How the guest said to Joseph, "I have brought thee the gift of a mirror, so that whenever thou lookest in it thou wilt see thine own fair face and remember me."

Joseph said, "Come, produce the gift." He (the guest), on account of shame (confusion) at this demand, sobbed aloud.

"How many a gift," said he, "did I seek for thee! No (worthy) gift came into my sight.

How should I bring a grain (of gold) to the mine? How should I bring a drop (of water) to the (Sea of) 'Umán?

3195. I shall (only) bring cumin to Kirmán, if I bring my heart and soul (as a gift) to thee.

There is no seed that is not in this barn, except thy beauty which hath no equal.

I deemed it fitting that I should bring to thee a mirror like the (inward) light of a (pure) breast,

That thou mayst behold thy beauteous face therein, O thou who, like the sun, art the candle of heaven.

I have brought thee a mirror, O light (of mine eyes), so that when thou seest thy face thou mayst think of me."

3200. He drew forth the mirror from beneath his arm: the fair one's business is with a mirror.

What is the mirror of Being? Not-being. Bring not-being (as your gift), if you are not a fool.

Being can be seen (only) in not-being: the rich bestow (exhibit) generosity on the poor.

The clear mirror of bread is truly the hungry man; tinder, likewise, is the mirror of that (the stick or flint) from which fire is struck.

Not-being and defect, wherever they arise (appear), are the mirror which displays the excellence of all crafts.

3205. When a garment is neat and well-stitched, how should it enable the tailor to exhibit his skill?

Trunks of trees must be unhewn in order that the woodcutter may fashion the stem or the branches (and thus exercise his craft).

The doctor who sets broken bones goes to the place where the person with the fractured leg is.

How shall the excellence of the art of medicine be made manifest when there is no emaciated invalid?

How shall the (power of the) Elixir be shown if the vileness and baseness of coppers is not notorious?

3210. Defects are the mirror of the quality of perfection, and that vileness is the mirror of power and glory,

Because (every) contrary is certainly made evident by its contrary; because honey is perceived (to be sweet by contrast) with vinegar.

Whoever has seen and recognised his own deficiency has ridden post-haste (made rapid progress) in perfecting himself.

The reason why he (any one) is not flying towards the Lord of glory is that he supposes himself to be perfect.

There is no worse malady in your soul, O haughty one, than the conceit of perfection.

3215. Much blood must flow from your heart and eye, that self-complacency may go out of you.

The fault of Iblís lay in thinking "*I am better* (than Adam)," and this disease is in the soul of every (human) creature.

Though he regard himself as very broken (in spirit), know that it is (a case of) clear water (on the surface) and dung under the stream.

When he (the Devil) stirs you in trial, immediately the water becomes dung-coloured.

There is dung in the bed of the stream, my man, though to you the stream appears pure.

3220. 'Tis the Pír full of wisdom, well-acquainted with the Way, that digs a channel for (draining off) the streams of the flesh and the body.

Can the water of the (polluted) stream clear out the dung? Can man's knowledge sweep away the ignorance of his sensual self?

How shall the sword fashion its own hilt? Go, entrust (the cure of) this wound to a surgeon.

Flies gather on every wound, so that no one sees the foulness of his wound.

Those flies are your (evil) thoughts and your (love of) possessions: your wound is the darkness of your (spiritual) states;

3225. And if the Pír lays a plaster on your wound, at once the pain and lamentation are stilled,

So that you fancy it (the wound) is healed, (whereas in reality) the (healing) ray of the plaster has shone upon the (wounded) spot.

Beware! Do not (scornfully) turn your head away from the plaster, O you who are wounded in the back, but recognise that that (healing of the wound) proceeds from the ray: do not regard it as (proceeding) from your own constitution.

How the writer of the (Qur'ánic) Revelation fell into apostasy because (when) the ray of the Revelation shot upon him, he recited the (revealed) verse before the Prophet, on whom be peace, (had dictated it to him); then he said, "So I too am one upon whom Revelation has descended."

Before (the time of) 'Uthmán there was a scribe who used to be diligent in writing down the Revelation.

Whenever the Prophet dictated the Revelation, he would write out the same (portion) on the leaf.

3230. The beams of that Revelation would shine upon him, and he would find Wisdom within him.

The substance of that Wisdom was dictated by the Prophet: by this (small) amount (of reflected Wisdom) that meddling fool was led astray,

Thinking, "I have in my conscience the Truth of that which the illumined Prophet is saying."

The ray of his thought struck the Prophet: the wrath of God descended on his (the scribe's) soul.

He abandoned both his work as a scribe and the Religion (Islam): he became the malignant foe of Mustafá (Mohammed) and the Religion.

3235. Mustafá said, "O obstinate miscreant, if the Light was from thee, how shouldst thou have become black (with sin)?

If thou hadst been the Divine fountain (whence the Revelation issued), thou wouldst not have let out such black water as this."

Lest his reputation should be ruined in the sight of all and sundry, this (pride) kept his mouth shut.

His (a sinner's) heart is being darkened, hence he is unable to repent: this is wonderful.

He (the scribe) was crying "Alas," but "Alas" was of no use to him when the sword came on and took off his head.

3240. God has made reputation (to be like) a hundred maunds' weight of iron: oh, many a one is bound in the unseen chain!

Pride and infidelity have barred that Way (of repentance) in such wise that he (the sinner) cannot utter a sigh.

He (God) said, "*(We have put on their necks) shackles (chin-high), and thereby they are forced to lift up their heads*": those shackles are not (put) on us from outside.

"*(And We have put) behind them a barrier, and We have made a covering (of darkness) over them*": the uncle (old sinner) is not seeing the barrier in front (of him) and behind.

The barrier that arose has the appearance of open country: he does not know that it is the barrier of the Divine destiny.

3245. Your (earthly) beloved is a barrier to the face of the (Divine) Beloved: your (worldly) guide is a barrier to the words of the (true spiritual) guide.

Oh, many are the infidels that have a passionate longing for the Religion (Islam): his (such a one's) chain (stumbling-block) is reputation and pride and that and this (object of desire).

The chain is hidden. but 'tis worse than iron: the iron chain is cloven by the axe.

The iron chain can be removed: none knows how to cure the invisible chain.

If a man is stung by a wasp, he extracts the wasp's sting from his body,

3250. But since the stinging wound is from (inflicted by) your self-existence, the pain continues with violence and the anguish is not relieved.

The (full) explanation of this (matter) is springing forth (seeking to escape) from my breast, but I am afraid it may give (you cause to) despair.

Nay, do not despair: make yourself cheerful, call for help to Him who comes at the call,

Saying, “Forgive us, O Thou who lovest to forgive, O Thou who hast a medicine for the old gangrenous disease!”

The reflexion of Wisdom led astray that miserable one (the Prophet's scribe): be not self-conceited, lest it (your self-conceit) raise up the dust from you (utterly destroy you).

3255. O brother, Wisdom is flowing in upon you: it comes from the *Abdál*, and in you it is (only) a borrowed thing.

Although the house (your heart) has found a light within it, that (light) has shone forth from a light-giving neighbour.

Render thanks, be not beguiled by vanity, do not turn up your nose (in disdain), hearken attentively, and do not show any self-conceit.

’Tis a hundred pities and griefs that this borrowed (unreal) state (of self-assertion) has put the religious communities far from religious communion.

I am the (devoted) slave of him who does not regard himself in every caravanseray (at every stage in his spiritual progress) as having attained to (the privilege of sitting at) the table (of union with God).

3260. Many is the caravanseray that must be quitted, in order that one day the man may reach home.

Though the iron has become red, it is not red (by nature): it (the redness) is a ray borrowed from something that strikes fire.

If the window or the house is full of light, do not deem aught luminous except the sun.

Every door and wall says, “I am luminous: I do not hold the rays of another, I (myself) am this (light).”

Then the sun says, “O thou who art not right (in thy belief), when I set ’twill become evident (thou wilt see what the truth is).”

3265. The plants say, “We are green of ourselves, we are gay and smiling (blooming) and we are tall (by nature).”

The season of summer says (to them), “O peoples, behold yourselves when I depart!”

The body is boasting of its beauty and comeliness, (while) the spirit, having concealed its glory and pinions and plumes,

Says to it, “O dunghill, who art thou? Through my beams thou hast come to life for a day or two.

Thy coquetry and prideful airs are not contained in the world (go beyond all bounds), (but) wait till I spring up (and escape) from thee!

3270. They whose love warmed thee will dig a grave for thee, they will make thee a morsel for ants and reptiles.

That one who many a time in thy presence was dying (with desire for thee) will hold his nose at thy stench.”

The beams of the spirit are speech and eye and ear: the beam (effect) of fire is the bubbling in the water.

As the beam of the spirit falls on the body, so fall the beams of the *Abdál* on my soul.

When the Soul of the soul withdraws from the soul, the soul becomes even as the soulless (lifeless) body. Know (this for sure)!

3275. For that reason I am laying my head (humbly) on the earth, so that she (the earth) may be my witness on the Day of Judgement.

On the Day of Judgement, when *she shall be made to quake mightily*, this earth will bear witness to all that passed (in and from us);

For *she will* plainly *declare what she knows*: earth and rocks will begin to speak.

The philosopher, in his (vain) thought and opinion, becomes disbelieving: bid him go and dash his head against this wall!

The speech of water, the speech of earth, and the speech of mud are apprehended by the senses of them that have hearts (the mystics).

3280. The philosopher who disbelieves in the moaning pillar is a stranger to the senses of the saints.

He says that the beam (influence) of melancholia brings many phantasies into people's minds.

Nay, but the reflexion of his wickedness and infidelity cast this idle fancy of scepticism upon him.

The philosopher comes to deny the existence of the Devil, and at the same time he is possessed by a devil.

If thou hast not seen the Devil, behold thyself: without diabolic possession there is no blueness in the forehead.

3285. Whosoever hath doubt and perplexity in his heart, he in this world is a secret philosopher.

He is professing firm belief, but some time or other that philosophical vein will blacken his face (bring him to shame).

Take care, O ye Faithful! for that (vein) is in you: in you is many an infinite world.

In thee are all the two-and-seventy sects: woe (to thee) if one day they gain the upper hand over thee.

From fear of this, every one who has the fortune (*barg*) of (holding) this Faith (Islam) is trembling like a leaf (*barg*).

3290. Thou hast laughed at Iblís and the devils because thou hast regarded thyself as a good man.

When the soul shall turn its coat inside out (and be revealed as it really is), how many a

"Woe is me" will it extort from the followers of the (Mohammedan) Religion!

On the counter (of the shop) everything (every gilded coin) that looks like gold is smiling, because the touchstone is out of sight.

O Coverer (of faults), do not lift up the veil from us, be a protector to us in our test (on the Day of Judgement).

At night the false coin jostles (in rivalry) with the gold: the gold is waiting for day.

3295. With the tongue of its (inward) state the gold says, "Wait, O tinselled one, till day rises clear."

Hundreds of thousands of years the accursed Iblís was a saint and the prince of true believers;

On account of the pride which he had, he grappled with Adam and was put to shame, like dung at morning tide.

How Bal' am son of Bá'úr prayed (to God), saying, "Cause Moses and his people to turn back, without having gained their desire, from this city which they have besieged."

To Bal'am son of Bá'úr the people of the world became subject, (for he was) like unto the Jesus of the time.

They bowed (worshipfully) to none but him: his spell was (giving) health to the sick.

3300. From pride and (conceit of) perfection he grappled with Moses: his plight became such as thou hast heard.

Even so there have been in the world, manifest or hidden, a hundred thousand like Iblís and Bal'am.

God caused these twain to be notorious, that these twain might bear witness against the rest.

These two thieves He hanged on a high gallows (to be a warning to all); else there were many (other) thieves in (the pale of) His vengeance.

These twain He dragged by their forelocks to the city (for slaughter); (but) 'tis impossible to number (all) the victims of His wrath.

3305. You are a favourite (of God), but within your (due) bounds. (Fear) God, (fear) God, do not set foot beyond (those) bounds.

If you combat with one who is a greater favourite than yourself, 'twill bring you down to the lowest depth of the seventh earth.

For what purpose is the tale of 'Ád and Thamúd? That you may know that the prophets have disdain (for the wicked).

These signs—the (earth's) swallowing up (sinners), the hurling of stones (upon them), and the thunderbolts—were evidence of the might of the Rational Soul.

Kill all animals for the sake of man, kill all mankind for the sake of Reason.

3310. What is Reason? The Universal Intelligence of the man (prophet or saint) endowed with reason. Partial reason is reason (too), but it is infirm.

All the animals that are wild (unfriendly) to man are inferior to the human animal.

Their blood is free to mankind, since they have not become capable of human actions.

The honour of the wild animals is fallen (has come to be of no account) because they have grown hostile to man.

What honour, then, will be thine, O marvel (of folly), since thou hast become *(like) timorous wild asses*?

3315. Because of his usefulness, the (domesticated) ass ought not to be killed; (but) when he turns wild, his blood becomes lawful.

Although the ass had no knowledge to restrain him (from becoming wild), the Loving One is not excusing him at all.

How, then, shall man be excused, O noble friend, when he has become wild (refractory and hostile) to that Word (the voice of Reason)?

Of necessity permission was given to shed the blood of the infidels, like (that of) a wild beast before the arrows and lances.

All their wives and children are free spoil, because they are wildly averse to the august Reason.

3320. Once more, a reason that flees from the Reason of reason (Universal Reason) is transported from rationality to (the grade of) the animals.

How Hárút and Márút relied upon their immaculateness and desired to mix with the people of this world and fell into temptation.

As (for example), because of their arrogance, the celebrated Hárút and Márút were smitten by the poisoned arrow (of Divine wrath).

They had confidence in their holiness, (but) what (use) is it for the buffalo to have confidence in the lion?

Though he make a hundred shifts (to defend himself) with his horn, the fierce lion will tear him to pieces limb by limb.

(Even) if he become as full of horns (prickles) as a hedgehog, the buffalo will inevitably be killed by the lion.

3325. (But) though the Sarsar wind uproots many trees, it makes every blade of grass glisten with beauty.

That violent wind had pity on the weakness of the grass: do not thou, O heart, brag vainly of thy strength.

How should the axe be afraid of the thickness of the branches? It cuts them to picces.

But it does not beat itself against a leaf, it does not beat its edge except against an edge (something hard and solid like itself).

What does the flame care for the great quantity of firewood? How should the butcher flee in terror from the multitude of sheep?

3330. What is form in the presence of (in comparison with) reality? Very feeble. 'Tis the reality of the sky that keeps it upside down (like an inverted cup).

Judge by the analogy of the celestial wheel: from whom does its motion proceed? From directive Reason.

The motion of this shield-like body is (derived) from the veiled spirit, O son.

The motion of this wind is from its reality, like the wheel that is captive to the water of the stream.

The ebb and flow and incoming and outgoing of this breath —from whom does it proceed but from the spirit that is filled with desire?

3335. Now it (the spirit) makes it (the breath) *jím*, now *há* and *dál*; now it makes it peace, now strife.

Even so our God had made this (Sarsar) wind like a (raging) dragon against ‘Ád.

Again, He had also made that wind (to be) peace and regardfulness and safety for the true believers.

“The Reality is Allah,” said the Shaykh of the (Mohammedan) Religion, (who is) the sea of the spiritual realities of the Lord of created beings.

All the tiers of earth and heaven are (but) as straws in that flowing sea.

3340. The rushing and tossing of the straws in the water is produced by the water when it is agitated.

When it (the sea of Reality) wishes to make them (the straws) cease from struggling, it casts the straws toward the shore.

When it draws them from the shore into the surge it does with them that which the Sarsar (wind) does with the grass.

This topic is endless. Speed back, O youth, to (the story of) Hárút and Márút.

The rest of the story of Hárút and Márút, and how an exemplary punishment was inflicted on them, even in this world, in the pit of Babylon.

Inasmuch as the sin and wickedness of the people of the world was becoming clearly visible to them both from the latticed window (of Heaven),

3345. They began to gnaw their hands in wrath, but had no eyes for their own fault.

The ugly man saw himself in the mirror: he turned his face away from that (spectacle) and was enraged.

When the self-conceited person has seen any one commit a sin, there appears in him a fire (derived) from Hell.

He calls that (hellish) pride defence of the Religion: he regards not the soul of arrogance in himself.

Defence of the Religion has a different character, for from that (religious) fire a (whole) world is green (verdant and flourishing).

3350. God said to them, “If ye are enlightened, (nevertheless) look not (with scorn) upon the doers of black deeds who have been made forgetful (of God).

Render thanks, O Host (of Heaven) and Servants (of God)! Ye are freed from lust and sexual intercourse.

If I impose that kind of nature on you, Heaven will accept you no more.

The preservation (from sin) which ye have in your bodies is from the reflexion of My preservation and care (of you).

Oh, beware! Regard that as (coming) from Me, not from yourselves, lest the accursed Devil prevail against you.”

3355. As (for example) the writer of the Revelation given to the Prophet deemed the Wisdom and the Original Light (to be residing) in himself.

He was reckoning himself a fellow-songster of the Birds of God, (whereas) that (which proceeded from him) was (only) a whistle resembling an echo.

If you become an exponent (imitator) of the song of birds, how will you become acquainted with the (real) meaning of the bird?

If you learn the note of a nightingale, how will you know what (feelings) it has towards a rose?

Or if you do know, ’twill be from analogy and surmise, like the conjectures formed by deaf people from those who move their lips.

How the deaf man went to visit his sick neighbour.

3360. One possessed of much wealth said to a deaf man, “A neighbour of thine is fallen ill.”

The deaf man said to himself, “Being hard of hearing, what shall I understand of the words spoken by that youth?—

Especially (as) he is ill and his voice is weak; but I must go thither, there's no escape.

When I see his lips moving, I will form a conjecture as to that (movement) from myself.

When I say, ‘How are you, O my suffering (friend)?’ he will reply, ‘I am fine’ or ‘I am pretty well.’

3365. I will say, ‘Thanks (to God)! What posset have you had to drink?’ He will reply, ‘Some sherbet’ or ‘a decoction of kidney-beans.’

(Then) I will say, ‘May you enjoy health! Who is the doctor attending you?’ He will answer, ‘So-and-so.’

‘He is one who brings great luck with him,’ I will remark; ‘since he has come, things will go well for you.

I have experienced (the luck of) his foot: wherever he goes, the desired object is attained.’”

The good man made ready these conjectural answers, and went to see the invalid.

3370. “How are you?” he asked. “I am at the point of death,” said he. “Thanks (to God)!” cried the deaf man. At this, the patient became resentful and indignant,

Saying (to himself), “What (cause for) thanksgiving is this? He has been my enemy.”—The deaf man made a conjecture, and (as now appears) it has turned out to be wrong.

After that, he asked him what he had drunk. “Poison,” said he. “May it do you good and give you health!” said the deaf man. His (the invalid's) wrath increased.

Then he inquired, “Which of the doctors is it that is coming to attend you?”

He replied, “Azrael (the Angel of Death) is coming. Get you gone!” “His foot (arrival),” said the deaf man, “is very blessed: be glad!”

3375. The deaf man went forth. He said gaily, “Thanks (to God) for that! Now I will take leave.”

The invalid said, “This is my mortal foe: I did not know he was (such) a mine of iniquity.”

The mind of the invalid was seeking a hundred abusive terms, that he might send him a message (filled with abuse) of every description,

As, when any one has eaten bad (indigestible) food, it is turning his heart (stomach) until he vomits.

Suppression of anger is (like) this: do not vomit it, so that you may gain sweet words in recompense.

3380. Since he had no patience, he was tormented. “Where,” he cried, “is this cur, this infamous cuckold,

That I may pour upon him what he said (make a retort in his own style)?—for at that time the lion of my thought was asleep (I was too weak to contend with him).

Inasmuch as visiting the sick is for the purpose of (giving them) tranquillity, this is not a visit to the sick: it is the satisfaction of an enemy's wish.

(His motive was) that he should see his enemy enfeebled and that his wicked heart should be at peace.”

Many are they that do works of devotion and set their hearts on being approved and rewarded for the same.

3385. ’Tis in truth a lurking sin: that which he (the pietist) thinks pure is (really) foul,

As (in the case of) the deaf man, who fancied that he did a kindness, but it had the opposite result.

He sits down well-pleased, saying, “I have paid my respects, I have performed what was due to my neighbour”;

(But) he has (only) kindled a fire (of resentment) against himself in the invalid's heart and burned himself.

Beware, then, of the fire that ye have kindled: verily ye have increased in sin.

3390. The Prophet said to our desert Arab, "Pray, for indeed thou hast not prayed (aright), my man."

As a means of preventing these dangers, "*Guide us*" comes in every (ritual) prayer,

That is to say, "O God, do not mingle my prayer with the prayer of the erring and the hypocrites."

By the analogical reasoning which the deaf man adopted a ten years' friendship was made vain.

Especially, O master, (you must avoid) the analogy drawn by the low senses in regard to the Revelation which is illimitable.

3395. If your sensuous ear is fit for (understanding) the letter (of the Revelation), know that your ear that receives the occult (meaning) is deaf.

The first to bring analogical reasoning to bear against the Revealed Text was Iblís.

The first person who produced these paltry analogies in the presence of the Lights of God was Iblís.

He said, "Beyond doubt fire is superior to earth: I am of fire, and he (Adam) is of dingy earth.

Let us, then, judge by comparing the secondary with its principal: he is of darkness, I of radiant light."

God said, "Nay, but on the contrary *there shall be no relationships* : asceticism and piety shall be the (sole) avenue to pre-eminence."

3400. This is not the heritage of the fleeting world, so that thou shouldst gain it by ties of relationship: 'tis a spiritual (heritage).

Nay, these things are the heritage of the prophets; the inheritors of these are the spirits of the devout.

The son of Bú Jahl became a true believer for all to see; the son of Noah became one of those who lost the way.

"The child of earth (Adam) became illumined like the moon; thou art the child of fire: get thee gone with thy face black (in disgrace)!"

The wise man has made (use of) such reasonings and investigation on a cloudy day or at night for the sake of (finding) the *qibla*;

3405. But with the sun and with the Ka'ba before your face, do not seek to reason and investigate in this manner.

Do not pretend that you cannot see the Ka'ba, do not avert your face from it because you have reasoned (that it is not to be seen). God knows best what is right.

When you hear a pipe from the Bird of God, you commit its outward (meaning) to memory, like a lesson,

And then from yourself (out of your own head) you make some analogies: you make (what is) mere fancy into a (thing of) substance (reality).

The *Abdál* have certain mystical expressions of which the doctrines (of external religion) are ignorant.

3410. You have learned the birds' language by the sound (alone), you have kindled (invented) a hundred analogies and a hundred caprices.

The hearts (of the saints) are wounded by you, as the invalid (was hurt by the deaf man), (while) the deaf man became intoxicated (overjoyed) with the vain notion of success.

The writer of the Revelation, from (hearing) the Bird's voice, supposed that he was the Bird's equal:

The Bird flapped a wing and blinded him: lo, it plunged him in the abyss of death and bale.

"Beware! do not ye also, (beguiled) by a reflexion or an opinion, fall from the dignities of Heaven!

3415. Although ye are Hárút and Márút and superior to all (the angels) on the terrace of *We are they that stand in ranks*,

(Yet) take mercy on the wickednesses of the wicked: do not cleave to egoism and selfconceit.

Beware, lest (the Divine) jealousy come from ambush and ye fall headlong to the bottom of the earth."

They both said, "O God, Thine is the command: without Thy security (protection) where indeed is any security?"

They were saying that, but their hearts were throbbing (with desire)—"How should evil come from us? Good servants (of God) are we!"

3420. The prick of desire in the two angels did not leave (them) until it sowed the seed of self-conceit.

Then they were saying, "O ye that are composed of the (four) elements (and are) unacquainted with the purity of the spiritual beings,

We will draw curtains (of light) over this (terrestrial) sky, we will come to earth and set up the canopy,

We will deal justice and perform worship and every night we will fly up again to Heaven,

That we may become the wonder of the world, that we may establish safety and security on the earth."

3425. The analogy between the state of Heaven and (that of) the earth is inexact: it has a concealed difference.

Explaining that one must keep one's own (spiritual) state and (mystical) intoxication hidden from the ignorant.

Hearken to the words of the Sage (Hakím) who lived in seclusion, "Lay thy head in the same place where thou hast drunk the wine."

When the drunken man has gone astray from a tavern, he becomes the children's laughing-stock and plaything.

Whatever way he goes, he is falling in the mud, (now) on this side and (now) on that side, and every fool is laughing at him.

He (goes on) like this, while the children at his heels are without knowledge of his intoxication and the taste of his wine.

3430. All mankind are children except him that is intoxicated with God; none is grownup except him that is freed from sensual desire.

He (God) said, "This world is a play and pastime, and ye are children"; and God speaks truth.

If you have not gone forth from (taken leave of) play, you are a child: without purity of spirit how will you be fully intelligent (like an adult)?

Know, O youth, that the lust in which men are indulging here (in this world) is like the sexual intercourse of children.

What is the child's sexual intercourse? An idle play, compared with the sexual intercourse of a Rustam and a brave champion of Islam.

3435. The wars of mankind are like children's fights—all meaningless, pithless, and contemptible.

All their fights are (fought) with wooden swords, all their purposes are (centred) in futility;

They all are riding on a reed-cane (hobby-horse), saying, "This is our Buráq or mule that goes like Duldul."

They are (really) carrying (their hobby-horses), but in their folly they have raised themselves on high: they have fancied themselves to be riders carried along the road.

Wait till the day when those who are borne aloft by God shall pass, galloping, beyond the nine tiers (of Heaven)!

3440. "*The spirit and the angels shall ascend to Him*": at the ascension of the spirit Heaven shall tremble.

Like children, ye all are riding on your skirts: ye have taken hold of the corner of your skirt (to serve) as a horse.

From God came (the text), “*Verily, opinion doth not enable (you) to dispense (with the Truth)*”: when did the steed of opinion run (mount) to the Heavens?

While preferring (in case of doubt) the stronger of the two (alternative) opinions, do not doubt whether you see the sun when it is shining!

At that time (when the spirit returns to God) behold your steeds! Ye have made a steed of your own foot.

3445. Come, recognise that your imagination and reflection and sense-perception and apprehension are like the reed-cane on which children ride.

The sciences of the mystics bear them (aloft); the sciences of sensual men are burdens to them.

When knowledge strikes on the heart (is acquired through mystical experience), it becomes a helper (*yárí*); when knowledge strikes on the body (is acquired through the senses), it becomes a burden (*bárí*).

God hath said, “*(Like an ass) laden with his books”: burden*some is the knowledge that is not from Himself.

The knowledge that is not immediately from Himself does not endure, (it is) like the tire woman's paint.

3450. But when you carry this burden well, the burden will be removed and you will be given (spiritual) joy.

Beware! Do not carry this burden of knowledge for the sake of selfish desire (but mortify yourself), so that you may ride on the smooth-paced steed of knowledge,

So that you may mount the smooth-paced steed of knowledge, (and that) afterwards the burden may fall from your shoulder.

How wilt thou be freed from selfish desires without the cup of *Hú* (Him), O thou who hast become content with no more of *Hú* than the name of *Hú*?

From attribute and name what comes to birth? Phantasy; and that phantasy shows the way to union with Him.

3455. Hast thou ever seen a subject that shows without (the existence of) an object that is shown: unless there is the road, there can never be the ghoul (which entices travelers to stray from the road).

Hast thou ever seen a name without the reality (denoted by the name)? Or hast thou plucked a rose (*gul*) from the (letters) *gáf* and *lám* of (the word) *gul*?

Thou hast pronounced the name: go, seek the thing named. Know that the moon is on high, not in the water of the stream.

If thou wouldst pass beyond name and letter, oh, make thyself wholly purged of self.

Like (polished) iron, lose the ferruginous colour; become in thy ascetic discipline (like) a mirror without rust.

3460. Make thyself pure from the attributes of self, that thou mayst behold thine own pure untarnished essence,

And behold within thy heart (all) the sciences of the prophets, without book and without preceptor and master.

The Prophet said, “Amongst my people are some who are one with me in nature and aspiration:

Their spirits behold me by the same light by which I am beholding them.”

Without the two *Sahíhs* and Traditions and Traditionists; nay, (they behold him) in the place where they drink the Water of Life.

3465. Know the secret of “In the evening I was a Kurd”; read the mystery of “In the morning I was an Arab.”

And if you desire a parable of the hidden knowledge, relate the story of the Greeks and the Chinese.

The story of the contention between the Greeks and the Chinese in the art of painting and picturing.

The Chinese said, “We are the better artists”; the Greeks said, “The (superiority in) power and excellence belongs to us.”

“I will put you to the test in this matter,” said the Sultan, “(and see) which of you are approved in your claim.”

The Chinese and the Greeks began to debate: the Greeks retired from the debate.

3470. (Then) the Chinese said, “Hand over to us a particular room, and (let there be) one for you (as well).”

There were two rooms with door facing door: the Chinese took one, the Greeks the other.

The Chinese requested the King to give them a hundred colours: the King opened his treasury that they might receive that (which they sought).

Every morning, by (his) bounty, the colours were dispensed from the treasury to the Chinese.

The Greeks said, “No tints and colours are proper for our work, (nothing is needed) except to remove the rust.”

3475. They shut the door and went on burnishing: they became clear and pure like the sky.

There is a way from many-colouredness to colourlessness: colour is like the clouds, and colourlessness is a moon.

Whatsoever light and splendour you see in the clouds, know that it comes from the stars and the moon and the sun.

When the Chinese had finished their work, they were beating drums for joy.

The King entered and saw the pictures there: that (sight), as he encountered it, was robbing him of his wits.

3480. After that, he came towards the Greeks: they removed the intervening curtain.

The reflexion of those (Chinese) pictures and works (of art) struck upon these walls which had been made pure (from stain).

All that he had seen there (in the Chinese room) seemed more beautiful here: ’twas snatching the eye from the socket.

The Greeks, O father, are the Súfís: (they are) without (independent of) study and books and erudition,

But they have burnished their breasts (and made them) pure from greed and cupidity and avarice and hatreds.

3485. That purity of the mirror is, beyond doubt, the heart which receives images innumerable.

That Moses (the perfect saint) holds in his bosom the formless infinite form of the Unseen (reflected) from the mirror of his heart.

Although that form is not contained in Heaven, nor in the empyrean nor in the sphere of the stars, nor (in the earth which rests) on the Fish,

Because (all) those are bounded and numbered—(yet is it contained in the heart): know that the mirror of the heart hath no bound.

Here the understanding becomes silent or (else) it leads into error, because the heart is with Him (God), or indeed the heart is He.

3490. The reflexion of every image shines unto everlasting from the heart alone, both with plurality and without.

Unto everlasting every new image that falls on it (the heart) is appearing therein without any imperfection.

They that burnish (their hearts) have escaped from (mere) scent and colour: they behold Beauty at every moment without tarrying.

They have relinquished the form and husk of knowledge, they have raised the banner of the eye of certainty.

Thought is gone, and they have gained light: they have gained the throat (core and essence) and the sea (ultimate source) of gnosis.

3495. Death, of which all these (others) are sore afraid, this people (the perfect Súfís) are holding in derision.

None gains the victory over their hearts: the hurt falls on the oyster-shell, not on the pearl.

Though they have let go grammar (*nahw*) and jurisprudence (*fiqh*), yet they have taken up (instead) mystical self-effacement (*mahw*) and spiritual poverty (*faqr*).

Ever since the forms of the Eight Paradises have shone forth, they have found the tablets of their (the Súfís') hearts receptive.

(They receive) a hundred impressions from the empyrean and the starry sphere and the void: what impressions? Nay, 'tis the very sight of God.

How the Prophet, on whom be peace, asked Zayd, "How art thou to-day and in what state hast thou risen?" and how Zayd answered him, saying, "This morning I am a true believer, O Messenger of Allah."

3500. One morning the Prophet said to Zayd, "How art thou this morning, O sincere Companion?"

He replied, "(This morning I am) a faithful servant of God." Again he (the Prophet) said to him, "Where is thy token from the garden of Faith, if it has bloomed?"

He said, "I have been athirst in the daytime, at night I have not slept because of love and burning griefs,

So that I passed through (and beyond) day and night, as the point of the spear passes through the shield;

For beyond (the realm of contraries) nativity and continued growth are one: hundreds of thousands of years are the same as a single hour.

3505. Everlastingness and eternity are unified (yonder): the understanding hath no way thither by means of inquiry."

The Prophet said, "Where is the traveller's gift (that thou hast brought home) from this journey? Produce it. Where is the token of sincerity (that thou hast brought) from yon fair land?"

Zayd said, "When (other) people see the sky, I behold the Empyrean with those who dwell there.

The Eight Paradises and the Seven Hells are as visible to me as the idol to the idolater.

I am distinguishing the people (here), one by one, like wheat from barley in the mill,

3510. So that who is for Paradise and who shall be a stranger (to Paradise) is as clear to me as (the difference between) snake and fish."

The day of birth for Anatolians and Ethiopians and every race (of mankind) is *the Day when faces shall become white or black.*

Before this (birth), however sinful the spirit was, it was in the womb (of the body) and was hidden from the people.

The damned are they that are damned in the mother's womb: all of them are known by

the marks of God.

The body, like a mother, is big with the spirit-child: death is the pangs and throes of birth.

3515. All the spirits that have passed over (to the next life) are waiting to see in what state that proud spirit shall be born.

The Ethiopians (the damned spirits) say, "It belongs to us"; the Anatolians (the blessed spirits) say, "Nay, it is comely."

As soon as it is born into the world of spirit and (Divine) grace, there is no further difference (of opinion) between the whites (the blessed) and the blacks (the damned).

If it is an Ethiopian (a damned spirit), the Ethiopians carry it off; and if it is an Anatolian (a blessed spirit), the Anatolians lead it away.

Until it is born (into the next life), it is a riddle for (all) the world: few are they that know (the destiny of) the unborn.

3520. Such a one surely is seeing by the light of God, for he has the way (the means of knowing what is hidden) within the skin.

Principium aquae seminis candidum est et pulchrum, but the reflexion of the spirit, (whether the spirit be) Anatolian or Ethiopian,

Is giving colour (glory) to *those* (the Anatolians) *who are most excellent in their (original) constitution*, (while) it is bearing this (other) half (*i.e.* the Ethiopians) down to the lowest depth.

This discourse hath no end. Hasten back, that we may not be left behind by the caravan's file of camels.

On the Day when faces shall become white or black, by whom shall reverence still be paid to Turk and Hindoo (alike)?

3525. In the womb (of this world) Hindoo and Turk are not distinguishable, (but) when each is born (into the next world) he (the seer) sees that each is miserable or glorious (according to his spiritual nature).

"I am seeing them all plainly, as (they shall be) on the Day of Resurrection, like (multitudes of) people, men and women.

Hark, shall I tell or shall I stop my breath (keep silence)?" Mustafá (Mohammed) bit his (Zayd's) lip, as though to say, "Enough!"

"O Messenger of Allah, shall I tell the mystery of the Gathering (on the Day of Judgement), shall I make the Resurrection manifest in the world to-day?

Let me be, that I may rend the curtains asunder, that my (spiritual) substance may shine forth like a sun;

3530. That the sun may be eclipsed by me, that I may show (the difference between) the (fruitful) date-palm and the (barren) willow.

I will show forth the mystery of Resurrection, the sterling coin and the coin mixed with alloy,

The people of the left with their hands cut off; I will show forth the colour of infidelity and the colour of the (Prophet's) folk.

I will lay bare the seven rifts (sins) of hypocrisy in the light of the moon that suffers no eclipse or waning.

I will display the woollen frocks of the damned, I will cause the drums and kettledrums of the prophets to be heard.

3535. Hell and the Gardens (of Paradise) and the intermediate state I will bring clearly before the eyes of the infidels.

I will display the pond of Kawthar heaving (with waves), which dashes water on their (the blessed ones') faces, (while) its sound (rings) in their ears;

And those who are running athirst round Kawthar I will name one by one (and tell) who they are:

Their shoulders are rubbing against my shoulder, their cries are piercing my ears.

Before my eyes the people of Paradise, from free choice, clasp each other to their bosoms,

3540. Visiting one another's high places of honour and snatching kisses from the lips (of the houris).

This ear of mine has become deafened by the cries of 'Alas, Alas!' (uttered) by the vile wretches (in Hell) and by the screams of 'O sorrow!'

These are (only) hints. I would speak from the depth (of my knowledge), but I fear to offend the Messenger (of Allah)."

He was speaking in this wise, intoxicated and distraught: the Prophet twitched his collar

And said, "Beware! Draw (rein), for thy horse has become hot. (When) the reflexion of *God is not ashamed (to speak the truth)* strikes (on the heart), shame is gone.

3545. Thy mirror has shot out of the case: how shall mirror and balance speak falsehood?

How shall mirror and balance stop their breath (suppress the truth) for fear of hurting and shaming any one?

Mirror and balance are noble touchstones: if thou do service (sue) to them for two hundred years,

Saying, 'Conceal the truth for my sake, display the surplus and do not display the deficiency,'

They will say to thee, 'Do not laugh at thy beard and moustache: mirror and balance, and then deceit and trickery!

3550. Since God has raised us up in order that by means of us it may be possible to know the truth,

If this do not happen (if we fail to display the truth), what worth have we, O young man? How shall we become a standard for the face of the fair?'

But (said the Prophet) slip the mirror (back) into the cloth, if (Divine) illumination has made thy breast a Sinai."

He (Zayd) said, “Why, shall the Sun of the Truth and the Sun of Eternity be contained any wise under the armpit?

It bursts asunder both armpit (*baghal*) and imposture (*daghal*); in its presence neither madness nor (soundness of) understanding remains.”

3555. He (the Prophet) said, “When thou layest one finger on an eye, thou seest the world empty of the sun.

One finger-tip becomes a veil over the moon—and this is a symbol of God's covering—

So that the (whole) world may be covered (hidden from view) by a single point, and the sun be eclipsed by a splinter.”

Close thy lips and gaze on the depth of the sea (within thee): God made the sea subject to man,

Even as the fountains of Salsabíl and Zanjabíl are under the control of the exalted ones of Paradise.

3560. The four rivers of Paradise are under our control; this is not (by) our might, ’tis (by) the command of God:

We keep them flowing wheresoever we will, like magic (which takes its course) according to the desire of the magicians,

Just as these two flowing eye-fountains (the two eyes) are under the control of the heart and subject to the command of the spirit.

If it (the heart) will, they turn towards poison and the snake, and if it will, they turn to (edifying) consideration.

If it will, they turn to sensuous things, and if it will, they turn to things clothed (in the forms of thought and phantasy).

3565. If it will, they advance towards universals, and if it will, they remain turned towards particulars.

Similarly all the five senses are passing (in movement) according to the will and command of the heart, like the spool (in the hand of a weaver).

All the five senses are moving and trailing their skirts (sweeping along) in whatever direction the heart indicates to them.

Hand and foot are plainly under command of the heart, like the staff in the hand of Moses.

If the heart will, at once the foot begins to dance, or flees from defect towards increase.

3570. If the heart will, the hand comes to terms with the fingers to write a book.

The hand remains in (the grasp of) a hidden hand: it (the hidden hand) within has set the body outside (as its instrument).

If it (the hidden hand) will, it (the external hand) becomes a snake to the enemy; and if it will, it becomes a helper to the friend;

And if it will, a spoon in food; and if it will, a mace weighing ten maunds.

I wonder what the heart is saying to them (the members of the body). ’Tis a marvelous connexion, a marvellous hidden link.

3575. Surely the heart has gotten the seal of Solomon, so that it has pulled the reins of (exerted control over) the five senses.

Five external senses are easy for it to manage, five internal senses (faculties) are under its command.

There are ten senses and seven limbs (of the body) *et cetera*: count over (to yourself) what is not mentioned (here).

O heart, since thou art a Solomon in empire, cast thy seal-ring (powerful spell) upon peri and demon.

If in this kingdom thou art free from deceit, the three demons will not take the seal outmof thy hand;

3580. After that, thy name will conquer the world: the two worlds (will be) ruled by thee like thy body.

And if the demon take the seal off thy hand, thy kingdom is past, thy fortune is dead;

After that, O servants (of God), “O sorrow!” is your inevitable doom till the day when ye are gathered together (for Judgement).

And if thou art denying thy deceit, how wilt thou save thy soul from the scales and the mirror?

How suspicion was thrown upon Luqmán by the slaves and fellow-servants who said that he had eaten the fresh fruit which they were bringing (to their master).

In the eyes of his master, amongst (in comparison with) the (other) slaves, Luqmán was despicable on account of his body (outward aspect).

3585. He (the master) used to send the slaves to the garden, that fruit might come (be brought to him) for his pleasure.

Amongst the slaves Luqmán was (despised) like a parasite; (he was) full of (spiritual) ideas, dark-complexioned as night.

Those slaves, being impelled by greed, ate the whole of the fruit with enjoyment,

And told their master that Luqmán had eaten it, (whereupon) the master became bitter and sorely displeased with Luqmán.

When Luqmán inquired (and ascertained) the cause (of this), he opened his lips to reproach his master.

3590. "O sire," said Luqmán, "an unfaithful servant is not approved in the sight of God.

Put us all to the test, O noble sir: give us our fill of hot water (to drink),

And afterwards make us run into a great plain, thou being mounted and we on foot.

Then behold the evil-doer, (behold) the things that are done by Him who revealeth mysteries!"

The master gave the servants hot water to drink, and they drank it in fear (of him).

3595. Afterwards he was driving them into the plains, and they were running amidst the cornfields.

From distress they began to vomit: the (hot) water was bringing up the fruit from them.

When Luqmán began to vomit from his navel (belly), there was coming up from within him (only) the pure water.

Inasmuch as Luqmán's wisdom can show forth this, then what must be the wisdom of the Lord of existence!

On the day when all *the inmost thoughts shall be searched out*, there will appear from you something latent, (the appearance of) which is not desired.

3600. When *they shall be given hot water to drink*, all the veils will be cut asunder (torn off) from that which is abhorred.

The fire (of Hell) is made the torment of the infidels because fire is the (proper) test for stones.

How oft, how oft, have we spoken gently to our stony hearts, and they would not accept the counsel!

For a bad wound the vein gets (requires) a bad (severe) remedy: the teeth of the dog are suitable for the donkey's head.

The wicked women to the wicked men is wisdom: the ugly is the mate and fitting (consort) for the ugly.

3605. Whatever, then, you wish to mate with, go, become absorbed in the loved (object), and assume its shape and qualities.

If you wish for the light, make yourself ready to receive the light; if you wish to be far (from God), become self-conceited and far;

And if you wish (to find) a way out of this ruined prison, do not turn your head away from the Beloved, *but bow in worship and draw nigh.*

The remainder of the story of Zayd (and what he said) in answer to the Prophet, on whom be peace.

This discourse hath no end. "Arise, O Zayd, and tie a shackle on the Buráq (steed) of thy rational spirit.

Since the rational spirit exposes faults, it is rending the curtains of concealment.

3610. Concealment is desired by God for awhile. Drive away this drummer, bar the road!

Do not gallop, draw rein, ’tis better it (thy spirit) should be veiled; ’tis better that every one should be gladdened by his own fancy.

God is wishing that even His despairing ones should not avert their faces (refrain) from this worship (of Him).

Even on the ground of a hope they become ennobled: for a few days (a short time) they are running at its stirrup (following Divine worship).

He wishes that that mercy should shine upon all, on the evil and the good, because of the universality of His mercy.

3615. God is wishing that every prince and captive should be hopeful and fearful and afraid.

This hope and fear are in the veil (separating the seen from the unseen), that they may be fostered behind this veil.

When thou hast rent the veil, where are fear and hope? Might and majesty and (the power to inflict) probation belong to the unseen.”

A young man on the bank of a river thought (to himself), “Our fisherman (here) is Solomon.

(But) if this is he, why is he alone and disguised? And if not, why has he the aspect of Solomon?”

3620. Thus thinking, he remained in two minds until Solomon (once more) became king and absolute ruler.

The demon departed and fled from his (Solomon's) kingdom and throne: the sword of his fortune shed that devil's blood.

He put the ring upon his finger, the hosts of demons and peris assembled.

The men came to look, amongst them he who had the fancy (that the fisherman was Solomon in disguise).

When he opened his (Solomon's) hand and saw the ring, his pondering and seeking (to decide rightly) vanished all at once.

3625. Anxiety occurs (only) at the time when that (object of desire) is hidden: this searching is after the unseen.

Whilst he was absent, fancy waxed strong in his breast: as soon as he was present, his fancy departed.

If the radiant sky is not without rain, neither is the dark earth without vegetation.

(God said), “I want (what is signified by the words) *they believe in the unseen*: on that account I have shut the window of the fleeting world.

If I open its window as on the day of the (last) trump, how should I say, ‘*Dost thou see any clefts therein?*’”

3630. In order that in this darkness they may make endeavours (to find the way), they are turning, every one, their faces in some direction.

For awhile things are reversed: the thief brings the magistrate to the gallows,

So that many a sultan and man of lofty spirit becomes the slave of his own slave for awhile.

Service (performed) in absence (through faith in the unseen) is fair and comely; when service is demanded (by God from us), ‘tis pleasing (to Him) that the absent should be remembered (that we should remember to perform what is due to Him, though He is unseen).

Where (in what position) is one that praises the king in his presence, compared with one that is shamefaced in absence (from him)?

3635. The governor of a fortress who, on the border of the kingdom, far from the sultan and the shadow (protection) of the sultanate,

Guards the fortress from enemies and will not sell it for boundless riches,

Who, though absent from the king on the outskirt of the frontiers, keeps faith (with him) like one who is present—

He in the king's sight is better than the rest who are serving in his presence and ready to devote their lives.

Therefore half an atom of regard to one's duty in absence is better than a hundred thousand fold observance thereof in

presence.

3640. Obedience (to God) and faith are praiseworthy now; after death, when all is plainly shown, they will be spurned.

"Inasmuch as the unseen and the absent and the veil are better, close thy mouth: 'tis better for us to be silent.

O brother, refrain from speech: God himself will make manifest the knowledge that is with Him (in His possession).

Witness enough for the sun is its face: what thing is the greatest witness (of all)? God."

"Nay, speak I will, since both God and the angels and the men of learning are allied in setting forth (this truth).

3645. God and the angels and those learned in the sciences (of divinity) bear witness that there is no Lord except Him who endureth for ever."

Since God hath given testimony, who are the angels, that they should be associated in the testimony?

(They are associated) because unsound (weak) eyes and hearts cannot support the radiance and (clear) testimony of the Sun,

Like a bat, which cannot bear the glow of the sun and abandons hope.

Know, then, that the angels, as we also, are helpers (co-witnesses)—displayers of the sun in heaven—

3650. Who say, "We have derived (our) light from a Sun, we have shone upon the weak, like vicegerents (of a mighty King)."

(Whether they be like) the new moon or the moon seven days old or the full moon, every angel has his (particular) rank in respect of light and (spiritual) worth.

Every angel, according to their (different) degrees, has (a portion of) that radiance, consisting of three or four (pairs of) luminous wings,

Just as the wings of human intellects, amongst which there is great difference (in quality).

Hence the associate of every human being in good and evil is that angel whose dignity is corresponding to his or hers.

3655. The stars shine, for the sake of guidance, upon the dim-sighted man who cannot bear even (the light of) the moon.

How the Prophet, on whom be peace, said to Zayd, "Do not tell this mystery more plainly than this, and take care to comply (with the religious law)."

The Prophet said, "My Companions are (like) the stars, a candle to travellers (on the Way), and meteors to be cast at the devils."

If every one had the eye and the strength to receive light from the sun of heaven,

No moon and stars would be needed to serve as witnesses to (the existence of) a sun.

The Moon (the Prophet) is saying to earth and cloud and shadow, "I am a man, I am *one like you, (but) it is revealed to* me (that your God is one God).

3660. Like you, I was dark in my nature: the Sun's revelation gave me such a light as this.

I have a certain darkness in comparison with the (spiritual) suns, (but) I have light for the darknesses of (human) souls.

I am faint (less bright than the Sun) in order that thou mayst be able to bear (my beams), for thou art not the man for (a man who can bear) the most radiant Sun.

I was woven (mingled) together, like honey and vinegar, that I might find the way to (cure) sickness of heart.

Since thou hast recovered from thine illness, O thou (that wert) in thrall (to it), leave the vinegar and continue to eat the honey."

3665. (If) the throne of the heart has become restored to soundness and purged of sensuality, thereon *the Merciful God is seated on His Throne.*

After this, God controls the heart without intermediary, since the heart has attained to this relation (with Him).

This discourse hath no end. Where is Zayd, that I may counsel him not to seek notoriety?

The (author's) return to the story of Zayd.

You will not find Zayd now, for he has fled: he has darted away from the shoe-row and dropped his shoes.

Who are you (that you should hope to find him)? Zayd cannot even find himself, (he has vanished) like the star on which the sun shone.

3670. You will find neither mark nor trace of him, you will not find a straw (star) in the straw-strewn Way (the Milky Way).

Our senses and finite speech (reason) are obliterated in the knowledge and wisdom of our (Divine) King.

Their (the God-intoxicated mystics') senses and understandings within (them) are (tossed), wave on wave, in (the sea of) *they are assembled before Us.*

When night comes, 'tis again the time of (bearing) the burden: the stars, which had become hidden, go (again) to work.

God gives back to the senseless ones their (lost) senses: (they return to consciousness) troop after troop, with rings (of mystic knowledge) in their ears,

3675. Dancing, waving their hands in praise (of God), triumphing (and crying), "O Lord, Thou hast brought us to life."

Those crumbled skins and bones have become (like) horsemen and have raised the dust:

At Resurrection both the thankful and the ungrateful rush along from non-existence towards existence.

Why do you turn away your head and pretend not to see? Did you not turn away your head at first, (when you were) in non-existence (and disbelieved that you would ever come into existence)?

You had planted your foot (firmly) in non-existence, saying, "Who will uproot me from my place?"

3680. Are not you beholding the action of your Lord, who dragged you (into existence) by the forelock,

Until He drew you into (all) these various states (of being), which were not in your thought or fancy?

That non-existence is always His slave: work (in His service), O demon! Solomon is living.

The demon is making *large bowls like watering-troughs*: he dare not say a word in refusal or in retort.

Look at yourself, how you are trembling with fear (of non-existence): know that nonexistence also is constantly trembling (lest God should bring it into existence).

3685. And if you are grasping at (worldly) dignities, 'tis from fear too that you are suffering agony of spirit.

Except love of the most beauteous God everything, though (outwardly) it is (pleasant like) eating sugar, is (in truth) agony of spirit.

What is agony of spirit? To advance towards death and not grasp the Water of Life.

People fix both their eyes on earth and death: they have a hundred doubts concerning the Water of Life.

Strive that the hundred doubts may become ninety (may decrease): go (towards God) in the night (of this world), for if you slumber, the night will go (from you).

3690. In the dark night seek that (shining) Day: put in front (follow) the darkness consuming Reason.

In the evil-coloured night there is much good: the Water of Life is the mate of darkness.

How is it possible to lift up the head from slumber, whilst you are sowing a hundred such seeds of slothfulness?

Dead (heavy) slumber and dead (unlawful) food became friends: the merchant fell asleep and the night-thief got to work.

Do you not know who your enemies are? Those made of fire are enemies to the existence of those made of earth.

3695. Fire is the enemy of water and its children, even as water is an enemy to the life of fire.

Water kills fire because it is the enemy and foe of the children of water.

To proceed, this fire is the fire of lust, wherein is the root of sin and error.

The external fire may be quenched by some water, (but) the fire of lust is bringing (you) to Hell.

The fire of lust is not allayed by water, because it has the (insatiable) nature of Hell in respect of (inflicting) torment.

3700. What is the remedy for the fire of lust? The light of the Religion: your (the Moslems') light is the (means of) extinguishing the fire of the infidels.

What kills this fire? The Light of God. Make the light of Abraham your teacher,

That this body of yours, which resembles wood (faggots), may be delivered from the fire of the Nimrod-like flesh (*nafs*).

Fiery lust is not diminished by indulging it: it is diminished, without any escape (inevitably), by leaving it (ungratified).

So long as thou art laying faggots on a fire, how will the fire be extinguished by a carrier of faggots?

3705. When thou withholdest the faggots, the fire dies out, because fear of God carries (as it were) water to the fire.

How should the fire blacken the beauteous face (of a soul) which lays (on itself) rose colour (derived) from the fear of God that is in (men's) hearts?

How a conflagration occurred in the city (Medina) in the days of 'Umar, may God be well-pleased with him.

A conflagration occurred in the time of 'Umar: it was devouring stones as though they were dry wood.

It fell upon buildings and houses, until (at last) it darted at the wings and nests of birds.

Half the city caught fire from the flames: water was afraid of it (the fire) and amazed.

3710. Some intelligent persons were throwing skins of water and vinegar on the fire,

(But) out of spite (obstinacy) the fire was increasing: aid was coming to it from One who is infinite.

The people came in haste to 'Umar, saying, "Our fire will not be quenched at all by water."

He said, "That fire is one of God's signs: 'tis a flame from the fire of your wickedness.

Discard water and deal out bread (in charity), discard avarice if ye are my people (followers)."

3715. The folk said to him, "We have opened our doors, we have been bountiful and devoted to generosity."

He replied, "Ye have given bread by rule and habit, ye have not opened your hands for the sake of God—

(Only) for glory and for ostentation and for pride, not because of fear and piety and supplication."

Wealth is seed, and do not lay it in every salty ground: do not put a sword in the hand of every highwayman.

Distinguish the friends of the Religion (*ahl-i Dín*) from the enemies of God (*ahl-i kín*): seek the man that sits with God, and sit with him.

3720. Every one shows favour to his own folk: the fool (who shows favour to the foolish) thinks he has really done (good

and religious) work.

How an enemy spat in the face of the Prince of the Faithful, 'Alí, may God honour his person, and how 'Alí dropped the sword from his hand.

Learn how to act sincerely from 'Alí: know that the Lion of God ('Alí) was purged of (all) deceit.

In fighting against the infidels he got the upper hand of (vanquished) a certain knight, and quickly drew a sword and made haste (to slay him).

He spat on the face of 'Alí, the pride of every prophet and every saint;

He spat on the countenance before which the face of the moon bows low in the place of worship.

3725. 'Alí at once threw his sword away and relaxed (his efforts) in fighting him.

That champion was astounded by this act and by his showing forgiveness and mercy without occasion.

He said, "You lifted your keen sword against me: why have you flung it aside and spared me?

What did you see that was better than combat with me, so that you have become slack in hunting me down?

What did you see, so that such anger as yours abated, and so that such a lightning flashed and (then) recoiled?

3730. What did you see, that from seeing (only) the reflexion thereof a flame appeared in my heart and soul?

What did you see, beyond (material) existence and space, that was better than life?— and (so) you gave me life.

In bravery you are the Lion of the Lord: in generosity who indeed knows who (what) you are?

In generosity you are (like) Moses' cloud in the desert, whence came the dishes of food and bread incomparable."

The clouds give wheat which man with toil makes cooked (easy to digest) and sweet as honey.

3735. (But) Moses' cloud spread the wings of mercy and gave cooked and sweet food that was (ready to be eaten) without trouble.

For the sake of those (beggars) who partook of its bounty, its (the cloud's) mercy raised a banner (displayed itself) in the world.

During forty years that ration and largesse did not fail the hopeful people (of Israel) for a single day,

Until they too, because of their vileness, arose and demanded leeks and green herbs and lettuce.

O people of Ahmad (Mohammed), who are of the noble, (for you) that food is continuing till the Resurrection.

3740. When (the Prophet's saying), "I pass the night with my Lord," was uttered, (the words) "He gives (me) food" and "He gives (me) drink" referred metaphorically to (spiritual) food (and drink).

Accept this (saying) without any (perverse) interpretation, that it may come into your throat (as agreeably) as honey and milk.

Because interpretation (alteration of the meaning) is a rejection of the gift, since he (the interpreter) regards that real (original) meaning as faulty.

The view that it is faulty arises from the weakness of his understanding: Universal Reason is the kernel, and our reason is like the rind.

Alter yourself, not the Traditions (of the Prophet): abuse your (dull) brain, not the rose garden (the true sense which you cannot apprehend).

3745. "O 'Alí, thou who art all mind and eye, relate a little of that which thou hast seen!

The sword of thy forbearance hath rent my soul, the water of thy knowledge hath purified my earth.

Tell it forth! I know that these are His (God's) mysteries, because 'tis His work (way) to kill without sword.

He that works without tools and without limbs, He that bestows these profitable gifts,

Causes the intelligence to taste myriads of wines in such wise that eyes and ears are unaware.

3750. Tell it forth, O falcon of the empyrean that findest goodly prey, that (I may know) what thou hast seen at this time from the Maker.

Thine eye has learned to perceive the Unseen, (while) the eyes of bystanders are sealed."

One man is beholding a moon plainly, while another sees the world dark,

And another beholds three moons together. These three persons (beholders) are seated in one place, yea (verily).

The eyes of all three are open, and the ears of all three are sharp (attentive); (they are) fastened on thee and in flight from me.

3755. Is this an enchantment of the eye? (Or) is it a marvellous hidden grace? On thee is the form of the wolf, and on me is the quality (beauty) of Joseph.

If the worlds are eighteen thousand and more, these eighteen (thousand) are not subject (accessible) to every eye.

"Reveal the mystery, O 'Alí, thou who art approved (by God), O thou who art good fate after evil fate.

Either do thou declare that which thy reason hath found, or I will tell that which hath shone forth on me.

From thee it shone forth on me: how shouldst thou hide it? Without tongue thou art darting rays of light, like the moon.

3760. But if the moon's orb come to speech, it more quickly leads the night-travellers into the (right) way.

They become safe from error and heedlessness: the voice of the moon prevails over the voice of the ghoul.

Inasmuch as the moon (even) without speech is showing the way, when it speaks it becomes light upon light.

Since thou art the gate of the city of Knowledge, since thou art the beams of the sun of Clemency,

Be open, O Gate, to him that seeks the gate, so that by means of thee the husks may reach the core.

3765. Be open unto everlasting, O Gate of Mercy, O Entrance-hall to *None is like unto Him.*"

Every air and mote is indeed a place for vision (of God), (but so long as it is) unopened, who says "Yonder is a door"?

Unless the Watcher open a door, this idea never stirs within.

When a door is opened, he (on whom this idea has dawned) becomes amazed, grows wings, and begins to fly on (the wings of) the idea.

A careless man suddenly found the treasure in the ruin: after that, he was hastening to (search in) every ruin.

3770. Till you gain the pearl from one dervish, how should you seek the pearl from another dervish?

Though opinion run with its own feet for (many) years, it will not pass beyond the cleft of its own nostrils.

Say, are you seeing aught except your nose? Say, how will you see if you turn up your nose (in self-conceit)?

How that infidel asked 'Alí, may God honour his person, saying, "Since thou wert victorious over such a man as I am, how didst thou drop the sword from thy hand?"

He said, "Speak, O Prince of the Faithful, that my soul may stir within my body, like the embryo."

How hath the embryo the means (of stirring) during the period when it is ruled (by the stars)? It comes (turns) from the stars towards the sun.

3775. When the time comes for the embryo to receive the (vital) spirit, at that time the sun becomes its helper.

This embryo is brought into movement by the sun, for the sun is quickly endowing it with spirit.

From the other stars this embryo received only an impression, until the sun shone upon it.

By which way did it become connected in the womb with the beauteous sun?

By the hidden way that is remote from our sense-perception. The sun in heaven hath many ways:

3780. The way whereby gold receives nourishment, and the way whereby the (common) stone is made a jacinth,

And the way whereby it makes the ruby red, and the way whereby it gives the lightning-flash to the (iron) horse-shoe,

And the way whereby it ripens the fruit, and the way whereby it gives heart to one distraught (with fear).

"Say it forth, O falcon with shining wings who hast learned (to be familiar) with the King and with his fore-arm.

Say it forth, O royal falcon that dost catch the 'Anqá, O thou that dost vanquish an army by thyself, not with (the aid of) an army.

3785. Thou alone art the (whole) community, thou art one and a hundred thousand. Say it forth, O thou to whose falcon thy slave has fallen a prey.

Wherefore this mercy in the place of vengeance? Whose way is it to give the hand to a dragon?"

How the Prince of the Faithful made answer (and explained) what was the reason of his dropping the sword from his hand on that occasion.

He said, "I am wielding the sword for God's sake, I am the servant of God, I am not under the command of the body.

I am the Lion of God, I am not the lion of passion: my deed bears witness to my religion.

In war I am (manifesting the truth of) *thou didst not throw when thou threwest*: I am (but) as the sword, and the wielder is the (Divine) Sun.

3790. I have removed the baggage of self out of the way, I have deemed (what is) other than God to be non-existence.

I am a shadow, the Sun is my lord; I am the chamberlain, I am not the curtain (which prevents approach) to Him.

I am filled with the pearls of union, like a (jewelled) sword: in battle I make (men) living, not slain.

Blood does not cover the sheen of my sword: how should the wind sweep away my clouds?

I am not a straw, I am a mountain of forbearance and patience and justice: how should the fierce wind carry off the mountain?"

3795. That which is removed from its place by a wind is rubbish, for indeed the contrary winds are many.

The wind of anger and the wind of lust and the wind of greed swept away him that performed not the (ritual) prayers.

"I am a mountain, and my being is His building; and if I become like a straw, my wind (the wind that moves me) is His wind.

My longing is not stirred save by His wind; my captain is naught but love of the One.

Anger is king over kings, and to me it is a slave: even anger I have bound under the bridle.

3800. The sword of my forbearance hath smitten the neck of my anger; the anger of God hath come on me like mercy.

I am plunged in light although my roof is ruined; I have become a garden although I am (styled) Bú Turáb (the father of dust).

Since (the thought of something) other than God has intervened, it behoves (me) to sheathe my sword,

That my name may be *he loves for God's sake*, that my desire may be *he hates for God's sake*,

That my generosity may be *he gives for God's sake*, that my being may be *he withholds for God's sake.*

3805. My stinginess is for God's sake, my bounty is for God's sake alone: I belong entirely to God, I do not belong to any one (else);

And that which I am doing for God's sake is not (done in) conformity, it is not fancy and opinion, it is naught but intuition.

I have been freed from effort and search, I have tied my sleeve to the skirt of God.

If I am flying, I behold the place to which I soar; and if I am circling, I behold the axis on which I revolve;

And if I am dragging a burden, I know whither: I am the moon, and the Sun is in front of me as the guide."

3810. There is no means (possibility) of communicating more than this to the people: in the river there is no room for the Sea.

I speak low according to the measure of (their) understandings: 'tis no fault, this is the practice of the Prophet.

"I am free from self-interest: hear the testimony of a freeman, for the testimony of slaves is not worth two barleycorns."

In the religious law the testimony of a slave has no value at (the time of) litigation and judgement.

(Even) if thousands of slaves bear witness on thy behalf, the law does not accept their testimony as worth a straw.

3815. In God's sight the slave of lust is worse than menials and slaves brought into servitude,

For the latter becomes free at a single word from his master, while the former lives sweet but dies sour and bitter.

The slave of lust hath no (means of) release at all except through the grace of God and His special favour.

He has fallen into a pit that has no bottom, and that is his (own) sin: it is not (Divine) compulsion and injustice.

He has cast himself into such a pit that I find no rope capable of (reaching) its bottom.

3820. I will make an end. If this discourse go further, not only hearts but rocks will bleed.

(If) these hearts have not bled, 'tis not because of (their) hardness, 'tis (because of) perplexity and preoccupation and ill-fatedness.

They will bleed one day when blood is no use to them: do thou bleed at a time when (thy) blood is not rejected.

Inasmuch as the testimony of slaves is not accepted, the approved witness is he that is not the slave of the ghoul (of sensuality).

(The words) *We have sent thee as a witness* came in the Warning (the Qur'án), because he (the Prophet) was entirely free from (creaturely) existence.

3825. "Since I am free, how should anger bind me? Nothing is here but Divine qualities. Come in!

Come in, for the grace of God hath made thee free, because His mercy had the precedence over His wrath.

Come in now, for thou hast escaped from the peril: thou wert a (common) stone, the Elixir hath made thee a jewel.

Thou hast been delivered from unbelief and its thorn-thicket: blossom like a rose in the cypress-garden of *Hú* (God).

Thou art I and I am thou, O illustrious one: thou wert 'Alí— how should I kill 'Alí?

3830. Thou hast committed a sin better than any act of piety, thou hast traversed Heaven in a single moment."

Very fortunate (was) the sin which the man committed: do not rose-leaves spring from a thorn?

Was not the sin of 'Umar and his attempt on (the life of) the Prophet leading him to the gate of acceptance?

Was not Pharaoh because of the magic of the magicians drawing them (to himself), and did not (spiritual) fortune come to their aid?

Had it not been for their magic and denial (of Moses), who would have brought them to rebellious Pharaoh?

3835. How would they have seen the rod and the miracles? Disobedience (to God) became obedience, O disobedient people.

God hath smitten the neck of despair, inasmuch as sin and disobedience have become obedience.

Since He changes evil acts (into good), He makes it (the disobedience) an act of obedience in despite of slanderers (devils).

By this (mercy of God) the stoned (accursed) Devil is driven away and bursts with envy and is cloven asunder.

He strives to foster a sin (in us) and by means of that sin bring us into a pit;

3840. When he sees that the sin has become an act of obedience (to God), there comes round for him an unblest hour.

"Come in! I open the door to thee. Thou spattest (on me) and I give thee a present.

Such things I am giving to the doer of iniquity: (thou seest) in what fashion I lay my head before the left foot.

What then do I bestow on the doer of righteousness? Know thou, (I bestow) treasures and kingdoms everlasting.

How the Prophet, on whom be peace, said in the ear of the stirrup-holder of the Prince of the Faithful ('Alí), may God honour his person, "I tell thee, 'Alí will be slain by thy hand."

I am such a man that the honey of my kindness did not become poison in wrath (even) against my murderer.

3845. The Prophet said in the ear of my servant that one day he would sever this head of mine from my neck.

The Prophet by (Divine) inspiration informed my friend that in the end my destruction would be (wrought) by his hand.

He (my friend) says, 'Kill me first, in order that this hateful crime may not proceed from me.'

I say, 'Since my death is (to come) from thee, how can I seek to evade the destiny (of God)?'

He falls before me, saying, 'O generous man, for God's sake cleave me in twain,

3850. That this evil end may not come upon me, and that my soul may not burn (with grief) for (thee who art) its (very) life.'

I say, 'Go: the Pen (of Divine ordainment) is dry; by that Pen many a (lofty) landmark is overthrown.

There is no hatred of thee in my soul, because I do not regard this (act) as (proceeding) from thee.

Thou art God's instrument, God's hand is the (real) agent: how should I assail and oppose God's instrument?'"

He (the knight) said, "For what reason, then, is retaliation (sanctioned)?" "'Tis from God, too," said 'Alí, "and that is a hidden mystery.

3855. If He takes offence at His own act, (yet) He causes gardens (of good) to grow from that taking offence.

It beseems Him to take offence at His own act, inasmuch as in vengeance and mercy He is One.

In this city of phenomena He is the Prince; in (all) the realms (of the world) He is the Ruler.

If He breaks His own instrument, He mends that which has become broken."

Recognise, O noble sir, the indication of (the text), *(Whatever) verse We shall cancel or cause to be forgotten*, followed by *We shall bring a better.*

3860. Every (religious) law that He (God) has cancelled—He has taken away grass and brought roses in exchange.

Night cancels the business of day: behold an inanimateness (inertia) that enlightens the intellect!

Again, night is cancelled by the light of day, so that the inanimateness is consumed by that fire-kindling one.

Although that sleep and rest are darkness, is not the Water of Life within the darkness?

Did not minds become refreshed in that darkness? Did not a pause (in recitation) become the source of (increased beauty in) the voice?

3865. For contraries are manifested by means of contraries: in the black core (of the heart) He (God) created the everlasting light (of love).

The wars of the Prophet became the pivot (determining cause) of peace: the peace of this latter age was (produced) from those wars.

That heart-ravisher cut off hundreds of thousands of heads, in order that the heads of the (whole) world's people might win security.

The gardener lops the harmful bough, in order that the date-palm may gain (tallness of) stature and goodness.

The expert (gardener) digs up the weeds from the garden, in order that his garden and fruit may look flourishing.

3870. The physician extracts bad teeth, in order that the beloved (patient) may be saved from pain and sickness.

Many advantages are (concealed) within defects: for martyrs there is life in death.

When the (martyr's) throat has been cut that swallowed the daily bread, (the spiritual

blessings implied in the text) *receiving the (Divine) bounty, rejoicing*, shall be delicious (to him).

When the throat of an animal is cut duly (in the manner prescribed by law), there grows (from it) the throat of man, and its excellence is increased (thereby).

When a (martyred) man's throat is cut, come, consider what the result will be! Judge of this (case) by the analogy of that (case).

3875. A third throat will be born, and care of it will be (taken by) the sherbet of God and His lights.

The throat that has been cut drinks (the Divine) sherbet, but (only) the throat that has been delivered from Nay and has died in Yea.

Make an end, O pusillanimous short-fingered (infirm) one! How long will the life of thy spirit be (sustained) by bread?

Like the willow, thou hast no fruit, because thou hast lost thine honour for the sake of white bread.

If the sensual soul cannot refrain from this bread, take the elixir and turn thy copper into gold.

3880. Wouldst thou wash thy garment (clean), O so-and-so, do not avert thy face from the bleachers' quarter.

Although the bread has broken thy fast, cling to Him that binds what is broken, and ascend!

Inasmuch as His hand binds what is broken, it follows that His breaking is assuredly mending.

It thou break it, He will say to thee, “Come, make it whole (again)”; and thou hast neither hand nor foot (thou art helpless).

Therefore He (alone) has the right to break, for He (alone) can mend what has been broken.

3885. He that knows how to sew (together) knows how to tear (asunder); whatsoever

He sells, He buys (something) better (in exchange).

He lays the house in ruins, upside down; then in one moment He makes it more habitable (than it was before).

If He sever one head from the body, He at once raises up hundreds of thousands of heads (for the beheaded person).

If He had not ordained a retaliation upon the guilty, or if He had not said, “*In retaliation there is (for you) a life*,”

Who would have the stomach (would dare) of himself (on his own responsibility) to wield (draw) a sword against him that is a thrall to the decree of God?—

3890. Because every one whose eyes He (God) hath opened would know that the slayer was constrained (to slay) by (Divine) predestination.

Any one on whom that predestination became a collar (any one subjected to it) would strike a sword-blow even at the head of his (own) child.

Go, fear (God) and do not rail at the wicked: know thine own impotence before the snare of the (Divine) decree.

How Adam, on whom be peace, marvelled at the perdition of Iblís and showed vanity.

One day Adam looked with contempt and scorn on Iblís who is damned.

He behaved with self-conceit and became self-approving: he laughed at the plight of accursed Iblís.

3895. The jealousy of God cried out (against him)—"O chosen one, thou art ignorant of the hidden mysteries (of His providence).

If He should turn the fur inside out, He would tear up from root and bottom (even) the (firmest) mountain (of faith);

At that instant He would rend the veil of (put to shame) a hundred Adams and bring (to light) a hundred Devils newly converted to Islam."

Adam said, "I repent of this look; I will not think so disrespectfully again."

O Help of them that call for help, lead us (aright)! There is no (cause for) pride in knowledge or riches.

3900. Do not let a heart stray that Thou hast guided by Thy grace, and avert the evil which the Pen has written.

Let the evil of Thy ordainment pass from our souls: do not cut us off from those who are well-pleased (with Thee).

There is naught more bitter than separation from Thee: without Thy protection there is naught but perplexity.

Our (worldly) goods waylay (and plunder) our (spiritual) goods: our bodies tear the garment (of spirituality) from our souls.

Inasmuch as (the evil wrought by) our hand devours (the good towards which we move) our foot, how shall any one save his soul without Thy security?

3905. And (even) if (unaided) he save his soul from these awful dangers, he will (only) have saved a stock of misfortune and fear,

Because the soul, when it is not united with the Beloved, is blind and blue (miserable) with itself for ever.

When Thou wilt not give him admission (to Thy presence) —even suppose he has saved his soul, regard as dead the soul that would live without Thee.

If Thou art upbraiding Thy slaves, that is suitable to Thee, O Thou whose every wish is fulfilled.

And if Thou say that the sun and moon are scum, and if Thou say that the (straight) stature of the cypress is (bent) double,

3910. And if Thou call the empyrean and the sky contemptible, and if Thou say that the mine and the sea are poor—

That is proper in reference to Thy perfection: Thine is the power of perfecting (all) mortalities,

For Thou art holy (and free) from danger and from non-existence: Thou art He that brings the non-existent ones into being and endows (them with existence).

He that made to grow can burn (destroy), because when He has torn, He can sew (mend).

Every autumn He burns (withers) the garden; (then) He makes to grow again the rose that dyes (the garden),

3915. Saying, "O thou who wert withered, come forth, be fresh, once more be fair and of fair renown!"

The eye of the narcissus became blind: He restored it; the throat of the reed was cut: He himself fostered it again (and revived it).

Since we are made (by God) and are not makers, we are not (entitled to be anything) but humble and content.

We all are of the flesh and busy with fleshliness: if Thou call us not (to Thyself), we all are Ahrimans (Devils).

(If) we have been delivered from Ahriman, (it is only) because Thou hast redeemed our souls from blindness.

3920. Thou art the Guide of every one that hath life: who (of what account) is the blind man without staff and guide?

Excepting Thee (alone), whatsoever is sweet or unsweet is man-destroying and the essence of fire.

Any one to whom fire is a refuge and support becomes both a Magian and a Zoroaster.

Everything except Allah is vain: verily the grace of Allah is a cloud pouring abundantly and continually.

Returning to the story of the Prince of the Faithful, 'Alí—may God honour his person!— and how generously he behaved to his murderer.

Go back to 'Alí and his murderer, and the kindness he showed to the murderer, and his superiority (moral and spiritual excellence).

3925. He said, "Day and night I see the murderer with my eyes, (but) I have no anger against him,

Because death has become sweet as manna to me: my death has laid fast hold of resurrection."

The death of deathlessness is lawful to us, the provision of unprovidedness is a bounty to us.

'Tis death outwardly but life inwardly: apparently 'tis a cutting-off (decease), in secret (in reality) 'tis permanence (life without end).

To the embryo in the womb birth is a going (to another state of existence): in the world it (the embryo) blossoms anew.

3930. "Since I have intense love and longing for death, the prohibition *do not cast yourselves (into destruction)* is (meant) for me,

Because (only) the sweet berry is prohibited; (for) how should it become necessary to prohibit the sour one?

The berry that has a sour kernel and rind—its very sourness and disagreeableness are (serve as) a prohibition of it.

To me the berry of dying has become sweet: (the text) *nay, they are living* has come (from God) on my account.

Slay me, my trusty friends, slay me, vile as I am: verily, in my being slain is my life for evermore.

3935. Verily, in my death is my life, O youth—how long shall I be parted from my home? Until when?

If there were not in my staying (in this world) my separation (from God), He would not have said, '*Verily, we are returning to Him.*'"

The returning one is he that comes back to his (native) city, and (fleeing) from the revolution of Time approaches the Unity.

How the stirrup-holder of 'Alí, may God honour his person, came (to him), saying, "For God's sake, kill me and deliver me from this doom."

"He came back, saying, 'O' Alí, kill me quickly, that I may not see that bitter moment and hour.

Shed my blood, I make it lawful to thee, so that my eye may not behold that resurrection'.

3940. I said, 'If every atom should become a murderer and, dagger in hand, go to attack thee,

None (of them) could cut from thee the tip of a single hair, since the Pen has written against thee such a line (of doom).

But do not grieve: I am intercessor for thee: I am the spirit's master, I am not the body's slave.

This body hath no value in my sight: without my body I am the noble (in spirit), the son of the noble.

Dagger and sword have become my sweet basil: my death has become my banquet and narcissus-plot.'"

3945. He that hamstrings (mortifies) his body in this fashion, how should he covet the Princedom and the Caliphate?

Outwardly he strives after power and authority, (but only) that he may show to princes the (right) way and judgement;

That he may give another spirit to the Princedom; that he may give fruit to the palm tree of the Caliphate.

Explaining that the motive of the Prophet, on whom be peace, in seeking to conquer Mecca and other (places) than Mecca was not love of worldly dominion, inasmuch as he has said "This world is a carcase," but that on the contrary it was by the command (of God).

Likewise the Prophet's struggle to conquer Mecca—how can he be suspected of (being inspired by) love of this world?

He who on the day of trial shut his eyes and heart to the treasury of the Seven Heavens,

3950. (When) the horizons of all the Seven Heavens were full of houris and genies (who had come) to gaze upon him,

Having arrayed themselves for his sake—how indeed should he care for anything except the Beloved?

He had become so filled with magnification of God, that even those nearest to God would find no way (of intruding) there.

"In Us (in Our unity) is no room for a prophet sent as an apostle, nor yet for the Angels or the Spirit. Do ye, therefore, understand!"

He (also) said, "We are *má zágh* (that is, *Our eye did not rove*), we are not (looking for carrion) like crows (*zágh*); We are intoxicated with (enraptured by) the Dyer, we are not intoxicated with the garden (of flowers with their many dyes)."

3955. Inasmuch as to the eye of the Prophet the treasuries of the celestial spheres and intelligences seemed (worthless) as a straw,

What, then, would Mecca and Syria and 'Iráq be (worth to him), that he should show fight and longing (to gain possession of them)?

That thought and opinion (of his motive) is the hypocrite's, who judges (the Prophet) from the analogy of his own wicked soul.

When you make yellow glass a veil (between your eyes and the sun), you see all the sunlight yellow.

Break those blue and yellow glasses, in order that you may know (distinguish) the dust and the man (who is concealed by it).

3960. The dust (of the body) has lifted up its head (risen) around the (spiritual) horseman: you have fancied the dust to be the man of God.

Iblís saw (only) the dust, and said, "How should this offspring of clay (Adam) be superior to me of the fiery brow?"

So long as thou art regarding the holy (prophets and saints) as men, know that that view is an inheritance from Iblís.

If thou art not the child of Iblís, O contumacious one, then how has the inheritance of that cur come to thee?

"I am not a cur, I am the Lion of God, a worshipper of God: the lion of God is he that has escaped from (phenomenal) form.

3965. The lion of this world seeks a prey and provision; the lion of the Lord seeks freedom and death.

Inasmuch as in death he sees a hundred existences, like the moth he burns away (his own) existence."

Desire for death became the badge of the sincere, for this word (declaration) was (made) a test for the Jews.

He (God) said in the Qur'án, "O people of the Jews, death is treasure and gain to the sincere.

Even as there is desire for profit (in the hearts of the worldly), the desire to win death is better than that (in the eyes of the sincere).

3970. O Jews, for the sake of (being held in) honour by men of worth, let this wish be uttered on your tongues."

Not a single Jew had so much courage (as to respond), when Mohammed raised this banner (gave this challenge).

He said, "If they should utter this on their tongues, truly not one Jew would be left in the world."

Then the Jews brought the property (tribute in kind) and land-tax, saying, "Do not put us to shame, O Lamp (of the world)."

"There is no end in sight to this discourse: give me thy hand, since thine eye hath seen the Friend."

BOOK II

IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE

Touching this Second Book (of the *Mathnawí*), part of the reason of its postponement is (here) set forth, namely, that if all the Divine Wisdom (shown in any particular act) be made known to His slave, the slave (absorbed) in (contemplation of) the benefits of that act will be left without the power to perform it; and the infinite Wisdom of God will destroy his understanding, (so that) he will not engage in that act. Therefore the High God makes a small portion of that infinite Wisdom (to be as) a toggle in his nose and leads him towards that act; for if He give him no information about those benefits, he will not move at all, inasmuch as the motive (of human actions) arises from advantages to ourselves or others, for the sake of which we act accordingly; while (on the other hand), if He should pour down upon him the (whole) wisdom of that (act), he will also be unable to move; just as a camel will not go (forward) unless there be a toggle in his nose, and if the toggle be (too) big he will likewise lie down (and refuse to go on). *And there is nothing but We have the storehouses thereof, and We do not send it down but in a certain measure.* Without water, earth does not become a brick, nor (again) does it become a brick when there is (too) much water. *And the heaven, He raised it and set up the scales.* He giveth every thing by the scale, not without calculation and balance, save (only) to those who have been transmuted from the creaturely state of existence and have become (like those described in the text) *And He bestoweth on whom He pleaseth without calculation*, albeit whoso hath not tasted (experienced) doth not know. Some one asked, "What is love?" I answered, "Thou wilt know when thou becomest (lost in) me." Love is uncalculated affection. For that reason it has been said to be in reality the attribute of God and unreal in relation to (man who is) His slave. *He (God) loveth them (yuhibbuhum)* is the entire sum. Which (of them) is (really the subject of the word *yuhibbúnahú) they love Him?*

IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE

This *Mathnawí* has been delayed for a while: an interval was needed in order that the blood might turn to milk.

Blood does not become sweet milk until thy fortune gives birth to a new babe. Hearken well (to my words).

When the Light of God, Husámu'ddín, drew the reins (of his spirit) back from the zenith of Heaven—

(For) after he had gone in the ascension to (spiritual) realities, without his (life-giving) springtide the buds (of mystic knowledge) were unburst (in my heart)—

5. When (I say) he returned from the Sea towards the shore, the lyre of the poesy of the *Mathnawí* became attuned (again).

The *Mathnawí*, which was the burnisher (purifier) of spirits —his return was the day of (my) seeking (an auspicious) commencement (for it).

The date of beginning this gainful (spiritual) traffic was in the year six hundred and sixty-two.

A nightingale went hence and returned: it became a falcon for hunting these spiritual truths.

May this falcon's resting-place be the fore-arm of the King! May this gate (to the Truth) be open to (all) the people unto everlasting!

The bane of this gate is sensuality and lust; else, draught on draught (of spiritual knowledge) is (to be found) here.
Gullet and mouth are the eye-bandage (which makes you blind) to yonder world: close this mouth, that you may see (it) plain.
O mouth, verily thou art the mouth of Hell; and, O world, thou art like the intermediate state.
The everlasting light is beside this low world, the pure milk is beside rivers of blood.
When you take one step in it (the world) without precaution, your milk will be turned to blood through commixture.

Adam took one step in sensual pleasure: separation from his high place in Paradise became a collar on the neck of his (fleshly) soul.
The angels were fleeing from him as from a devil: how many tears did he shed for the sake of a single loaf!
Although the sin which he had compassed was (but) a hair, yet that hair had grown in his eyes.
Adam was the eye of the Eternal Light: a hair in the eye is a great mountain.
If Adam had taken counsel in that (matter), he would not have uttered excuses in penitence,

Because when one intellect is joined with another intellect, it prevents evil action and evil speech;
(But) when the fleshly soul is associated with another fleshly soul, the partial (individual) intellect becomes idle and useless.
When because of loneliness you fall into despair, you become (bright as) a sun (if you go) under the shadow (protection) of the friend.
Go, seek at once the friend of God: when you have done so, God is your friend.
He who has fixed his gaze upon seclusion (and made it his object), after all 'tis from the friend (of God) that he has learned that (lesson).

One must seclude one's self from strangers, (but) not from the friend: the fur-coat is for winter, not for spring.
(If) the intellect is paired with another intellect, light increases and the way becomes plain;
(But if) the fleshly soul makes merry with another fleshly soul, darkness increases, the way becomes hidden.
The friend is thine eye, O huntsman: keep him pure from (unsoiled by) sticks and straws.
Beware! Do not make a dust with thy tongue's broom, do not make a present of rubbish to thine eye.

Since the true believer is a mirror for the true believer, his face is safe from defilement.
The friend is a mirror for the soul in sorrow: breathe not on the face of the mirror, O my soul!
Lest it cover its face on account of thy breath, thou must swallow (suppress) thy breath at every moment.
Art thou less than earth? When a plot of earth finds a friend, that is, a springtide, it finds (gains) a hundred thousand flowers.
The tree that is united with a friend, that is, the sweet air (of spring), blossoms from head to foot;

In autumn, when it sees (meets with) a repugnant companion, it withdraws its face and head under the coverlet
And says, "A bad comrade is (the means of) stirring up trouble: since he has come, my (best) course is to sleep.
Therefore I will sleep, I will be (like) one of the Men of the Cave (the Seven Sleepers): that prisoner of woe (that sorely distressed one) is better than Decianus."
Their time of waking was expended by (was at the disposal of) Decianus; their sleep was the capital (fundamental source) of their renown.
Sleep, when it is accompanied by wisdom, is (spiritual) wakefulness; (but) alas for the man awake who consorts with the

ignorant!

40. When the crows pitch their tents on Bahman (January), the nightingales hide themselves and are mute,

Because the nightingale is silent without the rose-garden: the absence of the sun kills (the nightingale's) wakefulness.

O sun, thou takest leave of this rose-garden (the earth) in order to illumine (the region) below the earth;

(But) the Sun of Divine knowledge has no motion: its place of rising is naught but the spirit and the intellect;

Especially the perfect Sun which is of yonder (world of Reality): day and night its action is (giving) illumination.

45. If thou art an Alexander, come to the Sun's rising-place: after that, wheresoever thou goest, thou art possessed of goodly splendour.

After that, wheresoever thou goest, 'twill become the place of sunrise: (all) the places of sunrise will be in love with thy place of sunset.

Thy bat-like senses are running towards the sunset; thy pearl-scattering senses are faring towards the sunrise.

The way of (physical) sense-perception is the way of asses, O rider: have shame, O thou that art jostling (vying) with asses!

Besides these five (physical) senses there are five (spiritual) senses: those (latter) are like red gold, while these (physical) senses are like copper.

50. In the bazaar where they (the buyers) are expert, how should they buy the copper sense like (as though it were) the sense of gold?

The bodily sense is eating the food of darkness; the spiritual sense is feeding from a Sun.

O thou that hast borne the baggage of thy senses to the Unseen, put forth thy hand, like Moses, from thy bosom.

O thou whose attributes are (those of) the Sun of Divine knowledge, while the sun in heaven is confined to a single attribute,

Now thou becomest the Sun, and now the Sea; now the mountain of Qáf, and now the ‘Anqá.

55. In thine essence thou art neither this nor that, O thou that art greater than (all) imaginations and more than (all) more!

The Spirit is associated (endued) with knowledge and reason: what has the Spirit to do with Arabic and Turkish?

Both the *muwahhid* (who asserts the transcendence of God) and the *mushabbih* (who asserts His immanence) are bewildered by thee, O thou who, being without image (external appearance), art (appearing) in so many forms.

Sometimes the *muwahhad* (God regarded as the only real Being) is destroying the *mushabbih* (who asserts that God is immanent in forms); sometimes (these) forms are waylaying the *muwahhid* (so that he cannot gain access to God who transcends all forms).

Sometimes Abu 'l-Hasan in drunkenness (ecstasy) says to thee, “O thou whose teeth are small (whose years are few), O thou whose body is tender!”

60. Sometimes he is laying waste (ruining and defacing) his own image: he is destroying (it) in order to assert the transcendence of the Beloved (God).

The doctrine held by the eye of sense is Mu‘tazilism, whereas the eye of Reason is Sunnite (orthodox) in respect of (its) union (vision of God).

Those in thrall to sense-perception are Mu‘tazilites, (though) from misguidedness they represent themselves as Sunnites.

Any one who remains in (bondage to) sense-perception is a Mu‘tazilite; though he may say he is a Sunnite, 'tis from ignorance.

Any one who has escaped from (the bondage of) sense-perception is a Sunnite: the man endowed with (spiritual) vision is the eye of sweet-paced (harmonious) Reason.

65. If the animal sense could see the King (God), then the ox and the ass would behold Allah.

If, besides the animal sense, thou hadst not another sense outside of (unconditioned by) the desire of the flesh,

Then how should the sons of Adam have been honoured? How by means of the common sense should they have become privileged (to know these mysteries)?

Your calling (God) "formless" (transcending forms) or "formed" (immanent in forms) is vain, without your liberation from form (unless you yourself are freed from sense perception).

(Whether God is) "formless" or "formed," He is with him that is all kernel and has gone forth from the husk.

70. If you are blind, '*tis no crime in the blind*; (but) if not, go (persevere in purifying yourself), for patience is the key to success.

The medicine of patience will burn the veils over your eye and will also effect the opening of your breast (to Divine knowledge).

When the mirror of your heart becomes clear and pure, you will behold images (which are) outside of (the world of) water and earth.

You will behold both the image and the image-Maker, both the carpet of (spiritual) empire and the carpet-Spreader.

The phantom (seen in mystical vision) of my Friend seemed (to me) like Khalíl (Abraham)—its form an idol, its reality a breaker of idols.

75. Thanks be to God that when he appeared, my spirit beheld in his phantom its own phantom (reflected image).

The dust of thy threshold was bewitching my heart: dust (woe) on him that was patient without thy dust!

I said, "If I am beautiful, I shall receive this (dust of Divine grace and love) from him; and if not, he has indeed laughed at ugly me.

The (best) plan is this, that I look at myself (to see whether I am worthy of him); otherwise (if I am not worthy), he will laugh at me: how shall I buy (gain his love)?"

He is beautiful and a lover of beauty: how should a fresh young man choose a decrepit old woman?

80. The Beautiful attracts the beautiful (to itself): know this (for sure). Recite thereon (the text) *the good women for the good men.*

In this world everything attracts something: the hot draws the hot (to itself) and the cold the cold.

The worthless sort attract the worthless; the lasting (those of lasting worth) are rejoiced by the lasting.

Those of the Fire attract those of the Fire, those of the Light seek those of the Light.

When you shut your eye, you felt uncomfortable: how could the light of the eye do without the light of the window?

85. Your discomfort was (caused by) the light in your eye straining to be joined speedily with the daylight.

If you feel distress (within) while your eyes are unclosed, know that you have shut the eye of your heart, (and) open it.

Recognise that that (distress) is the craving of the eyes of your heart which is seeking the immeasurable Light.

Inasmuch as separation from those two impermanent lights brought you discomfort, (so that) you opened your eyes,

Separation, then, from those two steadfast (everlasting) lights will bring you discomfort: guard them (well)!

90. Since He is calling me, I will look to see whether I am worthy to be drawn (to Him) or whether I am ill-favoured.

If a charming person makes an ugly one (follow) at his heels, 'tis (but) a mockery that he makes of him.

How, I wonder, shall I behold my own face, so as to see what complexion I have and whether I am like day or like night?

For a long while I was seeking the image of my soul, (but) my image was not displayed (reflected) by any one.

"After all," I said, "what is a mirror for? (The use of it is this), that every one may know what and who he is."

95. The mirror of iron is (only) for husks (external forms); the mirror that shows the aspect of the heart is of great price.

The soul's mirror is naught but the face of the friend, the face of that friend who is of yonder country (the spiritual land).

I said, "O heart, seek the Universal Mirror, go to the Sea: the business will not succeed (be successfully accomplished) by means of the river."

In this quest thy slave (at last) arrived at thy dwelling-place, (as) the pains (of childbirth) drew Mary to the palm-tree.

When thine eye became an eye for my heart, my blind heart went and became drowned in vision.

100. I saw that thou art the Universal Mirror unto everlasting: I saw my own image in thine eye.

I said, "At last I have found myself: in his eyes I have found the shining Way."

My false instinct said, "Beware! That (image) is (only) thy phantom: distinguish thy essence from thy phantom";

(But) my image gave voice (spoke) from thine eye (and said), "I am thou and thou art I in (perfect) oneness;

For how should a phantom find the way into this illumined eye which never ceases from (contemplating) the (Divine) realities?"

105. (Thou saidst), "If you behold your image in the eyes of any other than me, know that 'tis a phantom and reprobate,

Because he (every one except me) is applying (to his eye) the collyrium of nonexistence (unreality) and is imbibing the wine of Satan's illusion-making.

Their eye is the home of phantasy and non-existence: necessarily it sees as existent the things which are non-existent;

(But) since my eye saw (got) collyrium from the Glorious (God), it is the home of (real) existence, not the home of phantasy."

So long as a single hair of you is before your eye, in your phantasy a pearl will be as jasper.

110. You will know jasper from pearls (only) at the time when you pass away from (abandon) your phantasy entirely.

O connoisseur of pearls, listen to a story, that you may distinguish actual seeing from (mere) inference.

How in the time of 'Umar, may God be well-pleased with him, a certain person imagined that what he saw was the new moon.

The Fasting-month (Ramadán) came round in 'Umar's time. Some people ran to the top of a hill,

In order to take (the appearance of) the new moon as a good omen, and one of them said, "Look, O 'Umar, here is the new moon!"

As 'Umar did not see the moon in the sky, he said, "This moon has risen from thy phantasy.

115. Otherwise, (since) I am a better seer of the heavens (than thou), how is it that I do not see the pure crescent?

Wet thy hand," said he, "and rub it on thine eyebrow, and then look up towards the new moon."

When he wetted his eyebrow, he did not see the moon. "O King," he said, "there is no moon; it has disappeared."

"Yes," said 'Umar, "the hair of thine eyebrow had become (curved) like a bow and shot at thee an arrow of opinion."

When one hair became crooked, it waylaid him (hindered him from seeing truly), so that, making a false claim, he boasted to have seen the moon.

120. Inasmuch as a crooked hair veils the sky, how will it be when all your members are crooked?

Straighten your members by (the help of) the straight (the righteous). O you who (would) go straight, turn not your head aside from that threshold (where the righteous dwell).

Balance makes balance correct; balance also makes balance defective.

Whoever weighs the same (adopts the same standard) as the unrighteous falls into deficiency, and his understanding becomes dazed.

Go, *be hard on the infidels*, sprinkle dust on (renounce) fondness for the strangers.

125. Be as a sword upon the heads of the strangers: come, do not play foxy tricks, be a lion,

In order that the friends (of God), moved by (righteous) jealousy, may not break with you, because those thorns (the wicked) are the enemies of this rose (the friend of God).

Set fire to the wolves as (to) rue-seed, because those wolves are the enemies of Joseph.

Iblís calls you “father's soul” (darling son)—beware (of him)! The accursed Devil (does that) in order that he may beguile you with (vain) words.

He practised the like imposture on your father: this black-faced one checkmated an Adam.

130. This crow is busy on the chessboard; look not you upon his game with an eye that is half-asleep,

Because he knows many formidable moves which will stick in your throat like a straw.

His straw will stay in your throat for years. What is that straw? Love of rank and wealth.

Wealth is the straw, since in your throat, O infirm one, it is an obstacle (barrier) to the Water of Life.

If an artful enemy carry off your wealth, a robber will have carried off a robber.

How a snake-catcher stole a snake from another snake-catcher.

135. A petty thief carried off a snake from a snake-catcher and in his folly was accounting it a prize.

The snake-catcher escaped from the snake's bite; the man who had robbed him was miserably killed by the snake.

The snake-catcher saw him (dead); then he recognised him and said, “My snake has emptied him of life.

My soul was desiring of Him (God) in prayer that I might find him and take the snake from him.

Thanks to God that that prayer was rejected: I thought ’twas loss, but it has turned out to be gain.”

140. Many are the prayers which are loss and destruction, and from kindness the Holy God is not hearing them.

How the companion of Jesus, on whom be peace, entreated Jesus, on whom be peace, to give life to the bones.

A certain foolish person accompanied Jesus (on his way). He espied some bones in a deep-dug hole.

He said, “O companion, (teach me) that exalted Name by which thou makest the dead to live;

Teach (it) me, that I may do good and by means of it endow the bones with life.”

Jesus said, “Be silent, for that is not thy work: ’tis not meet for thy breath and speech,

145. For it wants breath purer than rain and more piercing in action than the angels.

(Many) lifetimes were needed that the breath might be purified, so that he (its owner) was entrusted with the treasury of the Heavens.

(Suppose that) thou hast grasped this rod firmly in thy hand: whence will accrue to thy hand the cunning of Moses?”

He said, “If I am not one to pronounce (such sacred) mysteries, do thou pronounce the Name over the bones.”

Jesus cried, “O Lord, what are these hidden purposes (of Thine)? What is (the meaning of) this fool's inclination (to engage) in this fruitless work?

150. How has this sick man no care for himself? How has this corpse no care for (spiritual) life?

He has left (uncared for) his own dead (soul) and seeks to mend (revive) the dead (bones) of a stranger."

God (answered and) said, "The backslider seeks backsliding: the thistle that has grown (in him) is the retribution for (consequence of) his sowing."

He that sows the seed of thistles in the world, be warned not to look for him in the rose-garden.

If he take a rose in his hand, it becomes a thistle; and if he go to a friend, he (the friend) becomes a snake.

155. The damned wretch is an elixir which transmutes into poison and snakes; (his elixir is)

contrary to the elixir of the God-fearing man.

How the Súfí enjoined the servant to take care of his beast and how the servant said, "Lá hawl."

A Súfí was wandering round the world till one night he became a guest at a monastery (for Súfís).

He had a beast (ass): he tied it in the stable, (while) he (himself) sat at the top of the dais with his friends.

Then he engaged with his friends in (mystical) meditation: the presence of the friend (of God) is a book, (and) more.

The Súfí's book is not (composed of) ink and letters: it is naught but a heart white as snow.

160. The scholar's provision is (consists of) pen-marks (written letters and words). What is the Súfí's provision? Footmarks.

He (the Súfí) stalks the game, like a hunter: he sees the musk-deer's track and follows the footprints.

For some while the track of the deer is (the) proper (clue) for him, (but) afterwards 'tis the navel (musk-gland) of the deer that is his guide.

When he has given thanks for (having been favoured with knowledge of) the track and has traversed the way, of necessity by means of that track he arrives at a goal.

To go one stage (guided) by the scent of the musk-gland is better than a hundred stages of (following) the track and roaming about.

165. The heart that is the rising-place of the moonbeams (of Divine light) is the opening of the doors (of Reality) for the gnostic.

To you it is a wall, to them it is a door; to you a stone, to (those) venerated ones a pearl.

What you see plainly in the mirror—the Pír sees more than that in the brick.

The Pírs are they whose spirits, before this world existed, were in the Sea of (Divine) bounty.

Before (the creation of) this body they passed (many) lifetimes; before the sowing they took up (harvested) the wheat.

170. They have received the spirit before (the creation of) the form; they have bored the pearls before (the creation of) the sea.

(Whilst) consultation was going on as to bringing mankind into existence, their spirits were in the Sea of (Divine) Omnipotence up to the throat.

When the angels were opposing that (creation of man), they (the Pírs) were secretly clapping their hands (in derision) at the angels.

He (the Pír) was made acquainted with the (material) form of every existent being, before this Universal Soul became fettered (by materiality).

Before the (creation of the) heavens they have seen Saturn, before the (existence of) seeds they have seen the bread.

175. Without brain and mind they were full of thought, without army and battle they gained victory.

That immediate intuition (intuitive knowledge) in relation to them is thought; else, indeed, in relation to those who are far (from God) it is vision.

Thought is of the past and future; when it is emancipated from these two, the difficulty is solved.

The spirit has beheld the wine in the grape, the spirit has beheld thing (entity) in nothing (nonentity);

It has beheld every conditioned thing as unconditioned, it has beheld the genuine coin and the alloyed before (the existence of) the mine;

180. Before the creation of grapes it has quaffed wines and shown the excitements (of intoxication).

In hot July they (the Pírs) see December; in the sunbeams they see the shade.

In the heart of the grape they have seen the wine; in absolute *faná* (privation of objectivity) they have seen the object.

The sky is draining draughts from their circling cup, the sun is clad in cloth of gold by their bounty.

When you see two of them met together as friends, they are one, and at the same time (they are) six hundred thousand.

185. Their numbers are in the likeness of waves: the wind will have brought them into number (into plurality from unity).

The Sun, which is the spirits, became separated (broken into rays) in the windows, which are bodies.

When you gaze on the Sun's disk, it is itself one, but he that is screened by (his perception of) the bodies is in some doubt.

Separation (plurality) is in the animal spirit; the human spirit is one essence.

Inasmuch as *God sprinkled His light upon them (mankind)*, (they are essentially one): His light never becomes separated (in reality).

190. O my comrade on the way, dismiss thy weariness for a moment, that I may describe a single mole (grain) of that Beauty.

The beauty of His state cannot be set forth: what are both the worlds (temporal and spiritual)? The reflexion of His mole.

When I breathe a word concerning His beauteous mole, my speech would fain burst my body.

Like an ant, I am so happy in this granary that I am dragging a burden too great for me.

How the explanation of the (inner) meaning of the tale was stopped because of the hearer's desire to hear the superficial form of it.

When will He who is envied by Light allow me to tell that which is obligatory and ought to be told?

195. The sea casts foam in front (of it) and makes a barrier: it draws back and after drawing back flows in (again).

Hear what has interfered (hindered my exposition) at the present time: methinks the hearer's mind has wandered elsewhere.

His thoughts have turned to the Súfí guest: he is sunk up to the neck (wholly absorbed) in that business.

(Therefore) it behoves me to go back from this discourse to that story in order to describe what happened (to him).

O dear friend, do not fancy the Súfí is the (external) form (which you behold): how long, like children, (will you be content) with walnuts and raisins?

200. Our body is (as) walnuts and raisins, O son; if you are a man, relinquish these two things;

And (even) if you do not relinquish them (by your own act), the grace of God will enable you to pass beyond the nine tiers (of Heaven).

Now listen to the outward form of the tale, but take heed to separate the grain from the chaff.

How the people of the caravan supposed the Súfí's beast was ill.

When at last (the meditation of) that circle of Súfís who were seeking (spiritual) profit came to an end (culminated) in ecstasy and enthusiasm,

They brought dishes of food for the guest, and he then bethought him of his beast.

205. He said to the famulus (the servant of the Súfís), “Go into the stable and make the straw and barley all right for the animal.”

“Good gracious!” he replied, “why this saying overmuch? These things have been my care since long ago.”

The Súfí said, “First wet his barley, for ’tis an old ass, and his teeth are shaky.”

“Good gracious!” said he, “why are you telling (me) this, Sir? They are taught by me (to make) these arrangements.”

The Súfí said, “First of all take off his saddle and (then) put the salve of *manbal* on his sore back.”

210. “Good gracious!” exclaimed the servant. “Why, O purveyor of wisdom, I have had a thousand guests of your sort,

And all have departed from us well-pleased: the guest is (dear to us as) our life and our kinsman.”

The Súfí said, “Give him water, but (let it be) lukewarm.” “Good gracious!” cried the other, “I am ashamed of you.”

The Súfí said, “Put (only) a little straw in his barley.” “Good gracious! Cut short this speech,” he replied.

The Súfí said, “Sweep his place (clear) of stones and dung, and if it is wet, sprinkle dry earth on it.”

215. “Good gracious!” cried he, “implore God's grace, O father and say little (give few instructions) to a messenger who knows his business.”

The Súfí said, “Take the comb and curry the ass's back.” “Good gracious! do have some shame, O father,” said he.

The servant said this and briskly girded up his loins. “I go,” said he; “first I will fetch the straw and barley.”

Off he went and never thought of the stable at all: he gave that Súfí (a pretence like) the sleep of the hare.

The servant went off to (join) some rascals and made a mockery of the Súfí's admonition.

220. The Súfí was fatigued by his journey and stretched his limbs (lay down to sleep): with his eyes closed he was dreaming

That his ass was left (helpless) in the clutch of a wolf, (which) was tearing pieces (of flesh) from its back and thighs.

“Good gracious!” he exclaimed, “what sort of melancholy (madness) is this? Oh, where is that kindly servant?”

Again he would see his ass going along the road and falling now into a well and now into a ditch.

He was dreaming various unpleasant dreams; he was reciting the *Fátiha* and the *Qári‘a.*

225. He said (to himself), “What can be done to help? My friends have hurried out: they have departed and made all the doors fast.”

Again he would say, “Oh, I wonder—that wretched servant! Did not he partake of bread and salt with us?

I showed him nothing but courtesy and mildness: why should he on the contrary show hatred towards me?

Every enmity must rest on some cause; otherwise, our common humanity would dictate faithfulness (in friendship).”

Then he would say again, “When had Adam, the kind and generous, done an injury to Iblís?

230. What was done by man to snake and scorpion that they wish (to inflict) death and pain upon him?

To rend is the instinct of the wolf: after all, this envy is conspicuous in mankind.”

Again he would say, “It is wrong thus to think evil: why have I such thoughts against my brother?”

Then he would say, “Prudence consists in your thinking evil: how shall he that thinks no evil remain unhurt?”

The Súfí was in (this) anxiety, and (meanwhile) the ass was in such a plight that—may it befall our enemies!

235. That poor ass was amidst earth and stones, with his saddle crooked and his halter torn,

Killed (exhausted) by the journey, without fodder all the night long, now at the last gasp and now perishing.

All night the ass was repeating, “O God, I give up the barley; (but am I to have) less than one handful of straw?”

With mute eloquence he was saying, “O Shaykhs, (have) some pity, for I am consumed (with anguish) because of this raw impudent rogue.”

What that ass suffered of pain and torment, the land-bird suffers (the same) in a flood of water.

240. Then (all) that night till dawn the wretched ass, from exceeding hunger, rolled on his side.

Day rose. The servant came at morn and quickly looked for the saddle and laid it on the ass's back.

After the fashion of ass-dealers he gave him two or three blows (with a goad): he did to the ass what is befitting from such a cur (as he was).

The sharpness of the sting set the ass jumping; where is the tongue (has an ass such a tongue) that he may describe his own state (feelings)?

When the Súfí mounted and got going, he (the ass) began to fall on his face every time,

245. (And) every time the people (the travellers) lifted him up: they all thought he was ill.

One would twist his ears hard, while another sought for the (lacerated) part under his palate,

And another searched for the stone in his shoe, and another looked at the dirt in his eye.

Also they were saying,“O Shaykh, what is the cause of this? Were not you saying yesterday, ‘Thanks (to God), this ass is strong’?”

He replied, “The ass that ate *Lá hawl* during the night cannot get along except in this manner.

250. Inasmuch as the ass's food by night was *Lá hawl*, he was glorifying God by night and (is engaged) in prostrating himself by day.”

Most people are man-eaters: put no trust in their saying, “Peace to you.”

The hearts of all are the Devil's house: do not accept (listen to) the palaver of devilish men.

He that swallows *Lá hawl* from the breath (mouth) of the Devil, like that ass falls headlong in the fight.

Whoever swallows the Devil's imposture in this world and (swallows) veneration and deceit from the foe that has the face (semblance) of a friend,

255. In the Way of Islam and on the bridge Sirát he will fall upon his head from giddiness, like that ass.

Beware! Do not hearken to the blandishments of the bad friend: espy the snare, do not walk securely on the earth.

See the hundred thousand devils who utter *Lá hawl*! O Adam, in the serpent behold Iblís!

He gives (you) vain words, he says to you, “O my soul and beloved,” that he may strip the skin off his beloved, like a butcher.

He gives vain words that he may strip off your skin: woe to him that tastes opium from (the mouth of) enemies.

260. He lays his head at your feet (in flattery) and butcher-like gives (you) vain (wheedling) words, that he may shed your blood miserably.

Like a lion, hunt your prey yourself: leave (pay no heed to) the blandishment of stranger or kinsman.

Know that the regard of the base is like that servant; ’tis better to have nobody (as your friend) than (to accept) the flattery of nobodies (worthless people).

Do not make your home in (other) men's land: do your own work, don't do the work of a stranger.

Who is the stranger? Your earthen body, for the sake of which is (all) your sorrow.

265. So long as you are giving your body greasy (rich) and sweet (food), you will not see fatness in your (spiritual) essence.

If the body be set in the midst of musk, (yet) on the day of death its stench will become manifest.

Do not put musk on your body, rub it on your heart. What is musk? The holy name of the Glorious (God).

The hypocrite puts musk on his body and puts his spirit at the bottom of the ash-pit.

On his tongue the name of God, and in his soul stenches (arising) from his infidel thought.

270. In relation to him praise of God is (like) the herbage of the ash-pit: it is roses and lilies (growing) upon a dunghill.

Those plants are certainly there on loan (and belong to somewhere else); the proper place for those flowers is the symposium and (the scene of) festivity.

The good women come to *the good men*; there is (also the text) *to the wicked men the wicked women.* Mark!

Do not bear malice: they that are led astray by malice, their graves are placed beside the malicious.

The origin of malice is Hell, and your malice is a part of that whole and is the enemy of your religion.

275. Since you are a part of Hell, take care! The part gravitates towards its whole.

He that is bitter will assuredly be attached to those who are bitter: how should vain breath (false words) be joined with the truth?

O brother, you are that same thought (of yours); as for the rest (of you), you are (only) bone and fibre.

If your thought is a rose, you are a rose-garden; and if it is a thorn, you are fuel for the bath-stove.

If you are rose-water, you are sprinkled on head and bosom; and if you are (stinking) like urine, you are cast out.

280. Look at the trays in front of druggists—each kind put beside its own kind,

Things of each sort mixed with things of the same sort, and a certain elegance produced by this homogeneity;

If his (the druggist's) aloes-wood and sugar get mixed, he picks them out from each other, piece by piece.

The trays were broken and the souls were spilled: good and evil ones were mingled with each other.

God sent the prophets with scrolls (of Revelation), that He might pick out (and sort) these grains on the dish.

285. Before this we were one community, none knew whether we were good or bad.

False coin and fine (both) were current in the world, since all was night, and we were as night-travellers,

Until the sun of the prophets rose and said, “Begone, O alloy! Come, O thou that art pure!”

The eye can distinguish colours, the eye knows ruby and (common) stone.

The eye knows the jewel and the rubbish; hence bits of rubbish sting the eye.

290. These vile counterfeiters are enemies of day, those pieces of gold from the mine are lovers of day,

Because day is the mirror that makes it (the fine gold) known, so that the *ashrafí* (the coin of sterling gold) may see (receive) its (day's) gift of honour.

Hence God bestowed the title of “Day” on the Resurrection, (for) day displays the beauty of red and yellow.

In reality, then, day is the inmost consciousness of the saints, (though) beside their moon day is (dim) as shadows.

Know that day is the reflexion of the mystery (the illumined consciousness) of the man of God, while eye-sealing night is the reflexion of his occultation.

295. For that reason God said, *By the morn: by the morn* is (refers to) the light of the hidden mind of Mustafá (Mohammed).

The other view, that the Beloved (God) meant this morn (in the literal sense), is (held) just for the reason that this too is the reflexion of him;

Else it is wrong to swear by a transient thing: how indeed is transiency proper to the speech of God?

That Friend (Abraham) said, "*I love not them that set*": how should the glorious Lord mean transiency by this (oath)?

Again, *and by the night* is (refers to) his occultation and his earthen rust-dark body.

300. When his sun rose from that sky, it said to the night of the body, "Lo, *He hath not forsaken thee.*"

Union was made manifest out of the essence of affliction: that sweetness (of union) was expressed by (the words) *He hath not hated (thee).*

In fact, every expression is the symbol of a state: the state is as a hand, while the expression is a tool.

The goldsmith's tool in the hand of a shoemaker is like a seed sown in sand;

And the cobbler's tool (put) before the husbandman is (as) straw before a dog (or) bones before an ass.

305. "I am God" on the lips of Mansúr was the light (of truth); "I am Allah" on the lips of Pharaoh was a lie.

In the hand of Moses the rod became a witness (to the truth); in the hand of the magician the rod became (worthless as) motes in the air.

On this account Jesus did not teach his fellow-traveller that Name of the Lord,

For he would not know (its proper use) and would attribute imperfection to the tool (which he misused). Strike stone on clay, and how should fire leap forth?

Hand and tool are as stone and iron; there must be a pair: (the existence of) a pair is the condition (necessary) for bringing to birth.

310. The One is He who hath no consort and no tool; in number there is doubt, and that One is beyond doubt.

Those who say "two" or "three" or more than these (numbers) are certainly agreed in (affirming the existence of) One.

When squinting has been put aside (so that they see correctly), they become alike: the assertors of two or three become assertors of Unity.

If you are a ball in His polo-field, keep spinning round from (the blows of) His polostick.

The ball becomes right and flawless (only) at the time when it is made to dance by the stroke of the King's hand.

315. Give ear heedfully to these (sayings), O squinting one: apply the eye-salve by way of the ear.

Holy words, then, do not abide in blind hearts, (but) go to the Light whence they came,

While the (guileful) spell of the Devil goes into crooked (perverse) hearts as a crooked shoe on to a crooked foot.

Though you may learn Wisdom by rote, it becomes quit of you when you are unworthy (to receive it);

And though you write it and note it (down), and though you brag (about it) and expound it,

320. It withdraws its face from you, O disputatious one: it snaps its bonds and (takes) flight from you.

(But) if you read not and it sees your ardour (of love), Knowledge will be a bird docile (and obedient) to your hand.

It does not abide with every unskilled tiro: (it is) like a peacock (which does not stay) in the house of a peasant.

How the King found his falcon in the house of a decrepit old woman.

It is not like the falcon that fled from the King to the old crone who was sifting flour

That she might cook *tutmáj* for her children. (When) she saw the beautiful well-born falcon,

325. She tied its little foot and clipped its wings; she cut its talons and fed it with straw.

"Unworthy folk," said she, "have not kept thee in (good) trim: thy wings are overgrown and thy talons have become long.

Every unworthy one's hand makes thee ill: come to thy mother that she may take care of thee."

Know, O friend, that such is the affection of the fool: the fool ever walks crookedly on the way.

The King's day became late (far-spent) in searching (for the falcon): he went (at last) to the old woman and the tent (where she lived).

330. Suddenly he espied the falcon amidst smoke and dust: the King wept sorely over it and made lament.

He said, "Albeit this is the retribution for thy deed, in that thou art not firm in keeping faith with me,

(Yet) how shouldst thou make Hell thy abode after Paradise, heedless of (the text) *the people of the Fire (and those of Paradise) are not equal*?

This is the fitting reward for one that unconscionably flees from the King who knows (him) well to the house of an old hag."

(Meanwhile) the falcon was rubbing its wings against the King's hand: without tongue it was saying, "I have sinned."

335. Where then should the vile (sinner) plead piteously, where should he moan, if Thou wilt accept naught but good, O bountiful (King)?

The King's grace makes the soul sin-seeking, because the King makes every foul thing fair.

Go, do not commit foulness, for (even) our fair deeds appear foul in the sight of our beauteous (Loved One).

You deemed your service worthy: thereby you raised the banner of sin.

Forasmuch as praise and prayer were vouchsafed to you, through making that prayer your heart became vainglorious.

340. You regarded yourself as speaking (confidentially) with God. Oh, (there is) many a one that becomes separated (from God) by this opinion.

Although the King sit with you on the ground, know yourself and sit better (with more decorum and reverence).

The falcon said, "O King, I am penitent, I am converted, I am embracing Islam anew.

He whom Thou makest drunken and pot-valiant—if from drunkenness he walk crookedly, do Thou accept his excuse.

Though my talons are gone, when thou art mine I tear off the forelock of the sun;

345. And though my wings are gone, when Thou art kind to me the heavenly sphere lessens its play (slackens the speed of its revolution in amazement) at my play (swift and sportive flight).

If Thou bestow a belt on me, I will uproot the mountain; if Thou give me a pen, I will break the banners.

After all, my body is not inferior to (that of) a gnat: with my wings I confound the kingdom of Nimrod.

Suppose me to be (as) the flocks of (small) birds in weakness, suppose every one of my enemies to be as the elephant, (Yet if) I cast a baked (clay) pellet the size of a hazelnut, my pellet in its effect is like (equal to) a hundred mangonels (ballistas)."

350. Moses came to battle with his one rod and made an onset against Pharaoh and (all) his swords.

Every Prophet who by himself has knocked at that door (and besought God to help him) has alone (single-handed) fought (victoriously) against the whole world.

When Noah begged of Him (God) a sword, through Him (at His command) the waves of the Flood became of sword-like temper.

O Ahmad (Mohammed), who (what) indeed are the armies of the earth? Behold the moon in heaven (and) split her brow,

In order that the ignorant astronomer may know that this cycle is thy cycle, not the cycle of the moon.

355. It is thy cycle, because (even) Moses, he who spoke (with God), was constantly yearning after this cycle of thine.

When Moses beheld the splendour of thy cycle, in which the dawn of Revelation was arising,

He said, "O Lord, what cycle of mercy is that? It is beyond mercy: there (in that cycle) is vision (of Thee).

Plunge Thy Moses in the seas (of Time) and bring him up (to the surface) from the midst of the cycle of Ahmad (Mohammed)."

God said, "O Moses, on that account I have shown (it) to thee; on that account I have opened to thee the way to that (spiritual) communion (with Mohammed),

360. Because in this (present) cycle, O Kalím, thou art far from that (cycle of Mohammed and canst not attain to it): draw back thy foot, for this blanket is (too) long (for thee).

I am kind, I show My servant bread in order that desire (for it) may cause that living one to weep.

A mother rubs the nose of her babe, that it may wake and seek some food—

For it may have fallen asleep hungry unawares; and (on waking) it prods her two breasts for the sake of (getting) milk.

I was a treasure, a hidden mercy, so I sent forth a rightly guided Imám."

365. Every (Divine) grace that you are seeking with (all) your soul, He showed it to you that you might desire it.

How many idols did Ahmad (Mohammed) break in the world, that the (religious) communities might cry "O Lord"!

Had it not been for the efforts of Ahmad, you also, like your ancestors, would be worshipping idols.

This head of yours has been delivered from bowing to idols, in order that you may acknowledge his rightful claim upon the (gratitude of the religious) communities.

If you speak, speak thanks for this deliverance, that he may also deliver you from the idol within.

370. Since he has delivered your head from idols, do you deliver your heart also by means of that strength (which you have gained from him).

You have neglected to give thanks for the Religion because you got it for nothing as an inheritance from your father.

How should a man who inherits know the value of wealth? A Rustam tore his soul (suffered agonies in acquiring it), (whereas) Zál got it cost-free.

"When I cause (any one) to weep, My mercy is aroused: that wailer drinks of (enjoys) My bounty.

If I do not wish to give, (then) indeed I do not show him (the desired gift), (but) when I have closed (contracted) his heart (with grief), I open (expand) it (with joy).

375. My mercy is dependent on that goodly weeping: when he weeps, waves rise from the sea of (My) mercy."

How by Divine inspiration Shaykh Ahmad son of Khizrúya, may God sanctify his revered spirit, bought halwá (sweetmeat) for his creditors.

There was a Shaykh who was continually in debt because of the generosity which that illustrious one had (in his nature).

He used to make myriads of debts (by borrowing) from the great, and spend (all the money) upon the poor (dervishes) of the world.

He had also built a monastery (for Súfís) by (running into) debt; he had devoted life and wealth and monastery (to God).

God was paying his debts from every quarter: God made flour out of sand for the Friend's (Abraham's) sake.

380. The prophet said that two angels are (always) praying here in the markets, (saying),

"O God, do Thou give the prodigal a boon in return, and O God do Thou give the miserly a bane (in return)."

Especially (does this apply to) the prodigal who has freely spent his soul (life) and made his throat a sacrifice to the Creator.

He offers his throat, like Ismá'íl (Ishmael): the knife cannot do anything to (hurt) his throat.

On this account, then, the martyrs are living in joy: do not, infidel-like, look at the body (alone),

385. Since God hath given them in return the spirit of everlastingness—a spirit safe from grief and pain and misery.

The debtor Shaykh acted in this fashion for years, taking and giving like a steward.

He was sowing seeds till the day of death, that on the day of death he might be a most glorious prince.

When the Shaykh's life reached its end and he saw in his (bodily) existence the signs of death,

The creditors were seated together around him, (while) the Shaykh was gently melting on himself, like a candle.

390. The creditors had become despairing and sour-faced: the pain in (their) hearts was accompanied by pain in (their) lungs.

"Look at these evil-thinking men," said the Shaykh. "Hath not God four hundred gold dinars?"

A boy outside shouted "*Halwá*!" and bragged of (the excellence of) the *halwá* in hope of (getting) some *dángs.*

The Shaykh with (a nod of) his head directed the famulus to go and buy the whole of the *halwá*,

(Saying to himself), "so that the creditors, when they eat the *halwá*, for a (short) while may not look bitterly on me."

395. The famulus at once went out through the doorway to buy with gold the *halwá* entire.

He said to the boy, "How much is the *halwá* in the lump?" The boy said, "Half a dinar and some small change."

"Nay," he replied; "don't ask too much from Súfís: I will give you half a dinar. Say no more."

The boy put the tray before the Shaykh. Behold (now) the mysterious secret thoughts of the Shaykh!

He made a sign to the creditors (as though to say), "Look, this gift (of sweetmeat) is a present (to you): eat this gladly, it is lawful (food)."

400. When the tray was emptied, the boy took it and said, "Give me the gold, O Sage."

The Shaykh said, "From where shall I get the money? I am in debt and going towards non-existence."

The boy in (his) grief dashed the tray upon the ground; he raised (his voice in) lamentation and weeping and moaning.

The boy was weeping with loud sobs because of the swindle, (and crying), "Would that both my legs had been broken (ere I came hither)!

Would that I had loitered round the bath-stove and had not passed by the door of this monastery!

405. Lickspittle gluttonous Súfís, dogs at heart and washing their faces like cats!"

At the boy's clamour all and sundry gathered there and crowded round the boy.

He came to the Shaykh and said, "O cruel Shaykh, know for sure that my master will kill me (with blows).

If I go (back) to him empty-handed, he will kill me: wilt thou give (him) leave (to do that)?"

And those creditors too turned to the Shaykh with disbelief and denial, saying, "What game was this?

410. Thou hast devoured our property and art carrying off thy iniquities (to the next world): for what reason was this other injustice (put) on the top (of all the rest)?"

Till afternoon prayers the boy wept; the Shaykh closed his eyes and did not look at him.

The Shakyh, unconcerned with abuse and opposition, had withdrawn his moon-like face under the coverlet,

Pleased with eternity, pleased with death, joyous, unconcerned with revilement and the talk of high or low.

He in whose face the Beloved smiles sweetly, what harm can befall him from the sour looks of (other) people?

415. He on whose eye the Beloved bestows a kiss, how should he grieve at Heaven and its anger?

On a moonlight night what cares the moon in (the mansion of) Simák for dogs and their barking?

The dog is performing his task; the moon is smoothly fulfilling her task by means of her (bright) countenance.

Every one is executing his little business: water does not lose purity because of a bit of weed (rubbish).

The weeds float weedily (contemptibly) on the surface of the water: the pure water flows on undisturbed.

420. Mustafá (Mohammed) splits the moon at midnight; Abú Lahab from hatred talks drivel.

The Messiah (Jesus) brings the dead to life, and the Jew tears his moustache in wrath.

Does the dog's bark ever reach the moon's ear, especially that Moon who is the chosen of God?

The king drinks wine on the bank of the stream till dawn, and in listening to the music is unaware of the croaking of the frogs.

The division of (the money due to) the boy (amongst the creditors) would have been (only a few *dángs* (for each to pay); (but) the Shaykh's (spiritual) influence stopped that generosity,

425. So that no one should give the boy anything: the power of the Pírs is even greater than this.

(When) it was (time for) afternoon prayers, a servant came with a tray in his hand from one like Hátim,

A man of property and condition: he sent it as a present to the Pír (Shaykh), for he knew about him.

(There were) four hundred dinars, and in a corner of the tray another half-dinar in a piece of paper.

The servant advanced and did honour to the Shaykh, and laid the tray before the peerless Shaykh.

430. When he (the Shaykh) uncovered the face of the tray, the people beheld the miracle (manifested) from him.

Immediately cries of sorrow and lamentation arose from all —"O head of the Shaykhs and (spiritual) kings, what was (the meaning of) this?

What secret is this? Once more, what sovereignty is this, O lord of the lords of mystery?

We knew not. Pardon us. Very deranged were the words that went out from us.

We who blindly brandish staffs cannot help breaking lamps.

435. We, like deaf men, without having heard a single thing spoken (to us), are answering idly from our own surmise.

We have not taken warning from Moses, who was made shamefaced by disbelief in a Khizr,

Notwithstanding (that he had) an eye that sped aloft, and the light of his eye was piercing heaven.

O Moses (of this age), through foolishness the eye of a mill-mouse has fanatically set itself against thine eye."

The Shaykh said, "I forgive all that talk and palaver: it is lawful to you.

440. The secret of this (matter) was that I besought God: consequently He showed me the right way,

And said, 'Though that dinar is little, yet (the payment of) it is dependent on the boy's outcry.

Until the *halwá*-selling boy weeps, the sea of (My) mercy is not aroused'."

O brother, the child (boy) is the child (pupil) of your eye: know surely that (the gaining of) your desire is dependent on (tears of) distress.

If you wish that that robe of honour (which you desire) should come (to you), then make the child (pupil) of your eye weep over your body.

How a certain person frightened an ascetic, saying, "Weep little, lest thou become blind."

445. A comrade in the work (of religion) said to an ascetic, "Weep little, lest thine eye come to harm."

The ascetic said, "The case is not outside of (admits only) two (alternatives): the eye will see, or it will not see, that (Divine) Beauty.

If it see the Light of God, what is there to grieve about? How little are two eyes (to him that is) in union with God!

And if it shall not see God, let it go! Let such a miserable eye become blind!"

Do not grieve for your eye when that Jesus is yours; do not go to the left (but to the right), that he may give you two right (sound) eyes.

450. The Jesus of your spirit is present with you: beg aid from him, for he is a goodly aider;

But do not every moment lay on the heart of (that) Jesus the unprofitable work of (providing for) a body full of bones,

Like the fool whom we mentioned in the story for the sake of the righteous.

Seek not you from your Jesus the life of the body, ask not from your Moses the wish of a Pharaoh.

Burden not your heart with thoughts of livelihood; livelihood will not fail: be (constant in attendance) at the (Divine) Court.

455. This body is a tent for the spirit, or like an ark for Noah.

When the Turcoman is there, he will find a tent, especially when he is one held in honour at the Court (of God).

Conclusion of the story of the coming to life of the bones at the prayer of Jesus, on whom be peace!

Jesus pronounced the Name of God over the bones on account of the young man's entreaty.

For the sake of that foolish man the decree of God gave life to the form which those bones had possessed.

A black lion sprang forth, smote once with its paw, and destroyed his (bodily) image.

460. It tore up his skull: his brain was scattered on the spot-the brain (kernel) of a nut, for in him was no brain.

If he had had a brain, his being broken to pieces would have been no injury at all except to his body.

Jesus said (to the lion), "How did you maul him so quickly?" The lion said, "Because thou wert troubled by him."

Jesus asked, "How did not you drink the man's blood?" "In the (Divine) dispensation 'twas not granted to me to drink (it)," replied the lion.

Oh, many a one that like that raging lion has departed from the world without having eaten his prey!

465. His (ordained portion is not (even) a straw, while his greed is as (great as) a mountain; he hat no means (of satisfying his desires), though he has gotten the (material) means.

O Thou who hast made it easy for us to do unrewarded and fruitless labour in the world, deliver us!

To us it seems a (tempting) bait and 'tis (really) a hook: show it to us even as it is.

The lion said, "O Messiah, (my killing) this prey was merely for the purpose that warning might be taken (by others).

Had there (still) been for me in the world an allotted portion (of food), what business indeed should I have had with the dead?”

470. This is the punishment deserved by him that finds pure water, and like an ass stales impertinently in the stream.

If the ass know the value of the stream, instead of his foot he will pull his head in it.

He (the fool) finds a prophet like that, a lord of the (life-giving) Water, a cherisher of life:

How does not he die before him, saying, “O lord of the Water, make me living by the command ‘Be’?

Take heed! Do not wish your currish (fleshy) soul alive, for it is the enemy of your spirit since long ago.

475. Dust be on the head of the bones that hinder this cur from hunting the spirit!

(If) you are not a cur, how are you in love with bones? Why are you in love with blood, like a leech?

What (sort of) eye is that that hath no sight, and gets nothing but disgrace from the tests (to which it is put)?

Opinions are sometimes erroneous, (but) what (sort of) opinion is this that is blind to the (right) road?

O eye, thou makest lament for others: sit down awhile and weep for thyself!

480. The bough is made green and fresh by the weeping cloud, for the (same) reason that the candle is made brighter by (its) weeping.

Wheresoever people are lamenting, sit you there (and lament), because you have a better right to moan (than they have),

Inasmuch as they are (concerned) with parting from that which passes away, and are forgetful of the ruby of everlasting-ness that belongs to the mine (of Reality);

Inasmuch as the stamp of blind imitation is (as) a lock upon the heart;-go, scrape off (dissolve) its lock with tears-;

Inasmuch as imitation is the bane of every good quality; imitation is (but) a straw, (even) if it is a mighty mountain.

485. If a blind man is big and choleric, deem him (only) a piece of flesh, since he has no eye (eye-sight).

Though he (the blind imitator) speak words finer than a hair, his heart has no knowledge of these words.

He has a certain intoxication from his own words, but there is a good way (distance) between him and the Wine.

He is like a river-bed: it does not drink any water; the water passes through it to the water-drinkers.

The water does not settle in the river-bed because the river-bed is not thirsty and water-drinking.

490. Like a reed-flute, he makes a piteous lament, but he (only) seeks a purchaser (admirer).

The imitator in his discourse is (like) a professional mourner: that wicked man has no motive except cupidity.

The professional mourner utters burning words (of grief), but where is the glow of heart (heartfelt sorrow) and the rent skirt?

Between the true knower and the blind imitator there are (great) differences, for the former is like David, while the other is (but) an echo.

The source of the former’s words is a glow (of feeling), whereas the imitator is one who learns old things (by rote).

495. Beware! Be not duped by those sorrowful words” the ox bears the load, but it is the cart that moans (creaks).

Even the imitator is not disappointed of the (Divine) recompense: the professional mourner gets his wages at the (time of) reckoning.

(Both) infidel and true believer say “God,” but there is a good difference between the two.

The beggar says “God” for the sake of bread; the devout man says “God” from his soul.

If the beggar distinguished (God as He really is) from his own saying (the name of God), neither less nor more would remain before his eye.

500. For years that bread-seeker says "god"; like the ass, he carries the Qur'an for the sake of (being fed with) straw.

Had the word on his lips shone forth in his heart, his body would have been shivered to atoms.

In sorcery the name of a demon finds the way (to success); you are earning a petty coin by means of the Name of God.

How a peasant stroked a lion in the dark, because he thought it was his ox.

A peasant tied an ox in the stable: a lion ate his ox and sat in its place.

The peasant went into the stable to (see) the ox: the man, groping into corners, was seeking the ox at night.

505. He was rubbing his hand on the limbs of the lion, back and side, now above, now below.

The lion said, "If the light were to become greater, his gall-bladder would burst and his heart would turn to blood.

He is stroking me like this so boldly because in this (dark) night he thinks I am the ox."

God is saying, "O blind dupe, did not Túr (Sinai) fall in pieces at My Name?

For *if We had sent down* (revealed) a Book to the mountain, it would have been riven asunder, then cut to pieces, and then it would have departed (disappeared).

510. If Mount Uhud had been acquainted with Me, blood would have gushed in jets from the mountain."

You have heard this from your father and mother; in consequence you have embraced it thoughtlessly.

If you become acquainted with Him without blind imitation, by (His) grace you will become immaterial, like a voice from Heaven.

Hear this (following) story as a deterrent, in order that you may know the banefulness of blind imitation.

How the Súfís sold the traveller's beast (to pay) for the (expenses of the) mystic dance.

A Súfí, after journeying, arrived at a monastery (for Súfís); he took his mount and led it to the stable.

515. With his own hand he gave it a little water and some fodder: (he was) not such a Súfí as the one we told of before.

He took precaution for it against neglect and craziness, (but) when the (Divine) destiny comes to pass, of what avail is precaution?

The Súfís were destitute and poor: poverty almost comprises an infidelity that brings (the soul) to perdition.

O thou rich man who art full fed, beware of laughing at the unrighteousness of the suffering poor.

On account of their destitution that Súfí flock, all of them, adopted (the expedient of) selling the ass,

520. Saying, "(In case) of necessity a carcase is lawful (food); (there is) many a vicious act that necessity made a virtuous one."

They instantly sold the little ass; they fetched dainty viands and lit candles.

Jubilation arose in the monastery: (they cried), "To-night there are dainties and music and dancing and voracity.

How much (more) of this (carrying the) wallet and this beggary? How much (more) of this patience and of this three-day fasting?

We also are of (God's) creatures, we have soul. Good luck (is ours) to-night: we have the guest (to entertain)."

525. Thereby they were sowing the seed of falsehood, for they deemed soul that which is not soul.

And the traveller, too, was tired by the long journey and (gladly) saw that favour and fondness (with which they regarded him).

The Súfís, one by one, caressed him: they were playing the game of (bestowing) pleasant attentions (on him).

When he saw their affection towards him, he said, "If I don't make merry to-night, when (shall I do so)?"

They ate the viands and began the *samá*' (musical dance); the monastery was filled with smoke and dust up to the roof—

530. The smoke of the kitchen, the dust of (raised by) beating the feet (dancing), the tumult of soul (caused) by longing and ecstasy.

Now, waving their hands, they would beat (the ground with) their feet; now, in (religious) prostration, they would sweep the dais (with their foreheads).

(Only) after long (waiting) does the Súfí gain his desire (the satisfaction of his appetite) from Fortune: for that reason the Súfí is a great eater;

Except, to be sure, the Súfí who has eaten his fill of the Light of God: he is free from the shame of beggary;

(But) of these Súfís there are (only) a few among thousands; the rest are living in (under the protection of) his (the perfect Súfí's spiritual) empire.

535. When the *samá*' had come (run its course) from beginning to end, the minstrel struck up a heavy (deep-sounding) strain.

He commenced (to sing), "The ass is gone, and the ass is gone"; he made the whole (company) sharers in this enthusiasm.

From this enthusiasm (they continued) beating their feet (dancing) till dawn, clapping their hands (and singing), "The ass is gone, the ass is gone, O son!"

By way of imitation that Súfí began (to sing) in (tones of) impassioned feeling this same (phrase), "The ass is gone."

When the pleasure and excitement and music and dancing were over, day dawned and they all said, "Farewell!"

540. The monastery was deserted, and the Súfí remained (alone): that traveller set about shaking the dust from his baggage.

He brought out the baggage from his cell, in order that he might tie it on the ass, (for he was) desirous of (finding) people to travel with.

He was hurrying that he might overtake his fellow-travellers; he went into the stable but did not find the ass.

He said, "The servant has taken it (the ass) to water, because it drank little water last night."

The servant came, and the Súfí said to him, "Where is the ass?" "Look at your beard," replied the servant, and a quarrel arose.

545. He (the Súfí) said, "I have entrusted the ass to you, I have put you in charge of the ass.

Discuss (the matter) with propriety, don't argue: deliver back to me what I delivered to you.

I demand from you what I gave to you: return that which I sent to you.

The Prophet said that whatever your hand has taken must in the end be restored (to its owner).

And if you, from insolence, are not content with this, look here, let us (go) to the house of the Cadi of (our) religion."

550. The servant said, "I was overpowered: the Súfís rushed (on me), and I was in fear for my life.

Do you throw a liver with the parts next it amongst cats, and (then) seek the trace of it?

One cake of bread amongst a hundred hungry people, one wasted (starved) cat before a hundred dogs?"

"I suppose," said the Súfí, "that they took it (the ass) from you by violence, (and thereby) aimed at the life of wretched me;

(And seeing this) you would not come and say to me, 'They are taking away your ass, O poor man!'

555. So that I might buy back the ass from (the purchaser) whoever he is, or else they might divide my money (amongst themselves and return the ass to me).

There were a hundred ways of mending (the injury) when they (the Súfís) were present, (but) now each one is gone to a (different) clime.

Whom should I seize? Whom should I take to the Cadi? 'Tis from you in sooth that this judgement has come upon me.

How wouldn't you come and say (to me), 'O stranger, such a terrible outrage has occurred'?"

"By God," said he, "I came several times to inform you of these doings,

560. (But) you were always saying, 'The ass is gone, O son,' with more gusto than all (the others) who said it.

(So) I was (always) going back, (thinking), 'He himself is aware; he is satisfied with this (Divine) judgement: he is a man that knows (God)'."

The Súfí said, "They all were saying (it) merrily, (so) I also took delight in saying it.

Blind imitation of them has brought me to ruin: two hundred curses be on that imitation!

Especially (on) imitation of such good-for-nothing rascals— the wrath of Abraham be on *them that sink*!

565. The delight of that company (of Súfís) was casting a reflexion, and this heart of mine was becoming delighted by that reflexion."

The reflexion (cast) from goodly friends is necessary until you become, without (the aid of any) reflexion, a drawer of water from the Sea.

Know that the reflexion first cast is (only) imitation, (but) when it has become successive (continually recurrent) it turns into (direct) realisation (of the truth).

Until it has become realisation, do not part from the friends (by whom you are guided); do not break away from the shell: the rain-drop has not (yet) become a pearl.

If you wish eye and understanding and hearing to be pure, tear in pieces the curtains of selfish desire,

570. Because the Súfí's imitation, (which arose) from desire, debarred his understanding from the light and radiance.

Desire for the viands and desire for that delight (shown by the Súfís) and for the *samá*' hindered his understanding from (gaining) knowledge (of what had happened).

If desire were to arise in the mirror, that mirror would be like us in (respect of) hypocrisy.

If the balance had desire for riches, how would the balance give a true description of the case?

Every prophet has said in sincerity to his people, "I ask not from you the wages for my message.

575. I am (only) a guide; God is your purchaser: God has appointed me to act as broker on both sides.

What are the wages for my work? The sight of the Friend (God), even though Abú Bakr give me forty thousand (dirhems).

My wages are not his forty thousand (dirhems): how should glass beads be like the pearls of Aden?"

I will tell you a story: listen to it attentively, that you may know that selfish desire is a plug in the ear.

Whosoever hath (such) desire becomes a stammerer (morally confused); with desire (present), how should the (spiritual) eye and the heart become bright?

580. The fancy of power and wealth before his eye is just as a hair in the eye,

Except, to be sure, (in the case of) the intoxicated (saint) who is filled with God: though you give (him) treasures (vast riches), he is free;

(For) when any one enjoys vision (of God), this world becomes carrion in his eyes.

But that Súfí was far removed from (spiritual) intoxication; consequently he was nightblind (purblind) in (his) greed.

The man dazed by greed may hear a hundred stories, (but) not a single point comes into the ear of greed.

How the criers of the Cadi advertised an insolvent round the town.

585. There was an insolvent person without house or home, who remained in prison and pitiless bondage.

He would unconscionably eat the rations of the prisoners; on account of (his) appetite he was (a burden) like Mount Qáf on the hearts of the people (in the gaol).

No one had the pluck to eat a mouthful of bread, because that snatcher of portions would carry off his entire meal.

Any one who is far from the feast of the Merciful (God) has the eye of a (low) beggar, though he be a sultan.

He (the insolvent) had trodden virtue underfoot; the prison had become a hell on account of that robber of bread.

590. If you flee in hope of some relief, on that side also a calamity comes to meet you.

No corner is without wild beasts; there is no rest but in the place where you are alone with God.

The corner (narrow cell) of this world's inevitable prison is not exempt from the charges for visitors and (the cost of) housewarming.

By God, if you go into a mouse-hole, you will be afflicted by some one who has the claws of a cat.

Man has fatness from (thrives on) fancy, if his fancies are beautiful;

595. And if his fancies show anything unlovely he melts away as wax (is melted) by a fire.

If amidst snakes and scorpions God keep you with the fancies of them that are (spiritually) fair,

The snakes and scorpions will be friendly to you, because that fancy is the elixir which transmutes your copper (into gold).

Patience is sweetened by fair fancy, since (in that case) the fancies of relief (from pain) have come before (the mind).

That relief comes into the heart from faith: weakness of faith is despair and torment.

600. Patience gains a crown from faith: where one hath no patience, he hath no faith.

The Prophet said, "God has not given faith to any one in whose nature there is no patience."

That same one (who) in your eyes is like a snake is a picture (of beauty) in the eyes of another,

Because in your eyes is the fancy of his being an infidel, while in the eyes of his friend is the fancy of his being a (true) believer;

For both the effects (belief and unbelief) exist in this one person: now he is a fish and now a hook.

605. Half of him is believer, half of him infidel; half of him cupidity, half of him patience (and abstinence).

Your God has said, "*(Some) of you (are) believing*"; (and) again, "*(Some) of you (are) unbelieving*" (as) an old fire-worshipper.

(He is) like an ox, his left half black, the other half white as the moon.

Whoever sees the former half spurns (him); whoever sees the latter half seeks (after him).

Joseph was like a beast of burden in the eyes of his brethren; at the same time in the eyes of a Jacob he was like a houri.

610. Through evil fancy the (bodily) derivative eye and the original unseen eye (of the mind) regarded him (Joseph) as ugly.

Know that the outward eye is the shadow of that (inward) eye: whatever that (inward) eye may see, this (outward) eye turns to that (eye).

You are of where, (but) your origin is in Nowhere: shut up this shop and open that shop.

Do not flee to the (world of the) six directions, because in directions there is the *shashdara*, and the *shashdara* is mate, mate.

How the prisoners laid a complaint of the insolvent's high-handedness before the agent of the Cadi.

The prisoners came to complain to the Cadi's agent, (who was) possessed of discernment,

615. Saying, “Take now our salutations to the Cadi and relate (to him) the sufferings inflicted on us by this vile man;

For he has remained in this prison continuously, and he is an idle gad-about, a lickspittle, and a nuisance.

Like a fly, he impudently appears at every meal without invitation and without salaam.

To him the food of sixty persons is nothing; he feigns himself deaf if you say to him, ‘Enough!’

No morsel reaches the (ordinary) man in prison, or if by means of a hundred contrivances he discover some food,

620. That hell-throat at once comes forward (with) this (as) his argument, that God has said, ‘*Eat ye.*’

Justice, justice against such a three years' famine! May the shadow of our lord endure for ever!

Either let this buffalo go from prison, or make him a regular allowance of food from a trust-fund.

O thou by whom both males and females are (made) happy, do justice! Thy help is invoked and besought.”

The courteous agent went to the Cadi and related the complaint to him point by point.

625. The Cadi called him (the insolvent) from the prison into his presence, and (then) inquired (about him) from his own officers.

All the complaints which that flock (of prisoners) had set forth were proved to the Cadi.

The Cadi said (to him), “Get up and depart from this prison: go to the house which is your inherited property.”

He replied, “My house and home consist in thy beneficence; as (in the case of) an infidel, thy prison is my Paradise.

If thou wilt drive me from the prison and turn me out, verily I shall die of destitution and beggary.”

630. (He pleaded) like the Devil, who was saying, “O Preserver, *O my Lord, grant me a respite till the day of Resurrection*;

For I am happy (to be) in the prison of this world, in order that I may be slaying the children of mine enemy,

(And), if any one have some food of faith and a single loaf as provision for the journey (to the life hereafter),

I may seize it, now by plot and now by guile, so that in repentance they may raise an outcry (of lamentation);

(And in order that) sometimes I may threaten them with poverty, sometimes bind their eyes with (the spell of) tress and mole.”

635. In this prison (the world) the food of faith is scarce, and that which exists is in (danger of being caught in) the noose (of destruction) through the attack of this cur.

(If) from prayer and fasting and a hundred helplessnesses (utter self-abnegations) the food of spiritual feeling come (to any one), he (the Devil) at once carries it off.

I seek refuge with God from His Satan: we have perished, alas, through his overweening disobedience.

He is (but) one cur, and he goes into thousands (of people): into whomsoever he goes, he (that person) becomes he (Satan).

Whoever makes you cold (damps your spiritual ardour) know that he (Satan) is in him: the Devil has become hidden beneath his skin.

640. When he finds no (bodily) form, he comes into (your) fancy, in order that that fancy may lead you into woe:

Now the fancy of recreation, now of the shop; now the fancy of knowledge, and now of house and home.

Beware! say at once “God help me!” again and again, not with tongue alone but from your very soul.

The Cadi said, “Show plainly that you are insolvent.” “Here are the prisoners,” he replied, “as thy witnesses.”

“They,” said the Cadi, “are suspect, because they are fleeing from you and weeping blood (on account of your ill-treatment of them);

645. Also, they are suing to be delivered from you: by reason of this self-interest the testimony they give is worthless.”

All the people belonging to the court of justice said, “We bear witness both to his insolvency and to his (moral) degeneracy.”

Every one whom the Cadi questioned about his condition said, “My lord, wash thy hands of this insolvent.”

The Cadi said, “March him round the city for all to see, (and cry), ‘This man is an insolvent and a great rogue.’

Make proclamations concerning him, street by street; beat the drum (as an advertisement) of his insolvency everywhere in open view.

650. Let no one sell to him on credit, let no one lend him a farthing.

Whosoever may bring here a claim against him for fraud, I will not put him in prison any more.

His insolvency has been proven to me: he has nothing in his possession, (neither) money nor goods.”

Man is in the prison of this world in order that peradventure his insolvency may be proven.

Our God has also proclaimed in our Qur’án the insolvency of Iblís,

655. Saying, “He is a swindler and insolvent and liar: do not make any partnership or (play any) game with him.”

And if you do so (and) bring (vain) pretexts to him, he is insolvent: how will you get profit from him?

When the trouble started, they brought on the scene the camel of a Kurd who sold firewood.

The helpless Kurd made a great outcry; he also gladdened the officer (appointed to seize the camel) with (the gift of) a *dáng*;

(But) they took away his camel from the time of forenoon until nightfall, and his lamentation was of no use.

660. Upon the camel sat that sore famine (the insolvent), while the owner of the camel was running at its heels.

They sped from quarter to quarter and from street to street, till the whole town knew him by sight.

Before every bath and market-place all the people gazed on his (features and) figure.

(There were) ten loud-voiced criers, Turks and Kurds and Anatolians and Arabs, (proclaiming),

“This man is insolvent and has nothing: let no one lend him a single brass farthing;

665. He does not possess a single mite, patent or latent: he is a bankrupt, a piece of falsehood, a cunning knave, an oil-bag.

Beware and beware! Have no dealings with him; when he brings the ox (to sell), make fast the knot.

And if ye bring this decayed fellow to judgement, I will not put a corpse in prison.

He is fair-spoken and his throat is very wide; (he is clad) with a new inner garment (of plausibility) and a tattered outer garment.

If he puts on that (inner) garment for the purpose of deceiving, it is borrowed in order that he may beguile the common folk.”

670. Know, O simple man, that words of wisdom on the tongue of the unwise are (as) borrowed robes.

Although a thief has put on a (fine) robe, how should he whose hand is cut off take your hand (lend you a helping hand)?

When at nightfall he (the insolvent) came down from the camel, the Kurd said to him, “My abode is far (from here) and a long way off.

You have ridden on my camel since early morning: I (will) let the barley go, (but I will not take) less than the cost of (some) straw.”

"Why, then," he rejoined, "have we been going round (the city) until now? Where are your wits? Is nobody at home?

675. The (sound of the) drum (giving notice) of my insolvency reached the Seventh Heaven, and you have not heard the bad news!

Your ear has been filled with foolish hope; (such) hope, then, makes (one) deaf (and) blind, my lad."

Even clods and stones heard this advertisement—"he is insolvent, he is insolvent, this scoundrel."

They (the criers) said it till nightfall, and it made no impression on the owner of the camel, because he was full of (idle) hope, full.

God's seal lies upon the hearing and sight: within the veils is many a form and many a sound.

680. He communicates to the eye that which He wills of beauty and of perfection and of amorous looks;

And He communicates to the ear that which He wills of music and glad tidings and cries (of rapture).

The world is full of remedies, but you have no remedy till God opens a window for you.

Though you are unaware of that (remedy) just now, God will make it plain in the hour of need.

The Prophet said that the glorious God has created a remedy for every pain;

685. But of that remedy for your pain you will not see (even) the colour or scent without His command.

Come, O you that seek the remedy, set your eye on non-spatiality, as the eye of one (about to be) killed (turns) towards the spirit.

This (spatial) world has been produced from that which is without spatial relations, for the world has received (the relation of) place from placelessness.

Turn back from existence towards non-existence, (if) you seek the Lord and belong to the Lord.

This non-existence is the place of income: do not flee from it; this existence of more and less is the place of expenditure.

690. Since God's workshop is non-existence, outside of the workshop there is (only) worthlessness.

Put into our heart subtle words which may move Thee to mercy, O Gracious One!

From Thee (come) both the prayer and the answer; from Thee safety, from Thee also dread.

If we have spoken faultily, do Thou correct it: Thou art the Corrector, O Thou (who art the) Sultan of speech.

Thou hast the alchemy whereby Thou mayst transmute it, and though it be a river of blood, mayst make it a Nile.

695. Such alchemical operations are Thy work, such elixirs are Thy secrets.

Thou didst beat water and earth together: from water and clay Thou didst mould the body of Adam.

Thou gavest him (Man) lineage and wife and uncles, maternal and paternal, with a thousand thoughts and joys and griefs.

Again, to some Thou hast given deliverance: Thou hast parted them from this grief and joy;

Thou hast borne them away from kindred and relatives and (their own) nature, Thou hast made every fair thing foul in his (such a one's) eyes.

700. He spurns all that is perceived by the senses, and leans for support on that which is invisible.

His love is manifest and his Beloved is hidden: the Friend is outside (of the world), (but) His fascination is in the world.

Give up this (belief). Loves (felt) for what is endued with form have not as their object the (outward) form or the lady's face.

That which is the object of love is not the form, whether it be love for (the things of) this world or yonder world.

That which you have come to love for its form—why have you abandoned it after the spirit has fled?

705. Its form is still there: whence (then) this satiety (disgust)? O lover, inquire who your beloved (really) is.

If the beloved is that which the senses perceive, every one that has senses would be in love (with it).

Inasmuch as constancy is increased by that (spiritual) love, how is constancy altered (impaired) by the (decay of the material) form?

The sunbeam shone upon the wall: the wall received a borrowed splendour.

Why set your heart on a piece of turf, O simple man? Seek out the source which shines perpetually.

710. You who are in love with your intellect, deeming yourself superior to worshippers of form,

That (intellect) is a beam of (Universal) Intellect (cast) on your sense-perception; regard it as borrowed gold on your copper.

Beauty in humankind is like gilding; else, how did your sweetheart become (as ugly as) an old ass?

She was like an angel, she became like a demon, for that loveliness in her was a borrowed (transient) thing.

Little by little He (God) takes away that beauty: little by little the sapling withers.

715. Go, recite (the text) *to whom so We grant length of days, him We cause to decline.*

Seek the heart (spirit), set not thy heart on bones;

For that beauty of the heart is the lasting beauty: its lips give to drink of the Water of Life.

Truly it is both the water and the giver of drink and the drunken: all three become one when your talisman is shattered.

That oneness you cannot know by reasoning. Do service (to God) and refrain from foolish gabble, O undiscerning man!

Your reality is the form and that which is borrowed: you rejoice in what is relative and (secondary like) rhyme.

720. Reality is that which seizes (enraptures) you and makes you independent of form.

Reality is not that which makes blind and deaf and causes a man to be more in love with form.

The portion of the blind is the fancy that increases pain; the share of the (spiritual) eye is these fancies (ideas) of dying to self (*faná*).

The blind are a mine (full) of the letter of the Qur'án: they do not see the ass, and (only) cling to the pack-saddle.

Since you have sight, go after the ass which has jumped (away from you): how long (will you persist in) stitching the saddle, O saddle-worshipper?

725. When the ass is there, the saddle will certainly be yours: bread does not fail when you have the (vital) spirit.

(On) the back of the ass is shop and wealth and gain; the pearl of your heart is the stock (which provides wealth) for a hundred bodies.

Mount the ass bare-backed, O busybody: did not the Prophet ride the ass bare-backed?

The Prophet rode (his beast) bare-backed; and the Prophet, it is said, journeyed on foot.

The ass, your fleshly soul, has gone off; tie it to a peg. How long will it run away from work and burden, how long?

730. It must bear the burden of patience and thanksgiving, whether for a hundred years or for thirty or twenty.

None that is laden supported another's load; none reaped until he sowed something.

'Tis a raw (absurd) hope; eat not what is raw, O son: eating raw brings illness to men.

(Do not say to yourself), "So-and-so suddenly found a treasure; I would like the same: neither work nor shop (for me)!"

That (discovery of treasure) is Fortune's doing (a piece of luck), and moreover it is rare: one must earn a living so long as the body is able.

735. How does earning a livelihood prevent the (discovery of) treasure? Do not retire from work: that (treasure), indeed, is (following) behind (the work).

See that you are not made captive by "if," saying, "If I had done this or the other (thing),"

For the sincere Prophet forbade (people) to say "if," and said, "That is from hypocrisy";

For the hypocrite died in saying "if," and from saying "if" he won nothing but remorse.

Parable.

A certain stranger was hastily seeking a house: a friend took him to a house in ruins.

740. He said (to the stranger), "If this (house) had a roof, it would be a home for you beside me.

Your family too would be comfortable, if it had another room in it."

"Yes," said he, "it is nice (to be) beside friends, but my dear soul, one cannot lodge in 'if'."

All the world are seekers of happiness, and on account of a false happiness they are in the fire.

Old and young have become gold-seekers, but the common eye does not distinguish alloy from gold.

745. The pure (gold) shot a beam on the alloy: see that you choose not the gold on the ground of (mere) opinion, without a touchstone.

If you have a touchstone, choose; otherwise, go, devote yourself to him that knows (the difference).

Either you must have a touchstone within your own soul, or if you know not the Way, do not go forward alone.

The cry of the ghouls is the cry of an acquaintance—an acquaintance who would lure you to perdition.

She (the ghoul) keeps on crying, "Hark, O caravan people! Come towards me, here is the track and the landmarks."

750. The ghoul mentions the name of each, saying "O so-and-so," in order that she may make that personage one of those who sink.

When he reaches the spot, he sees wolves and lions, his life lost, the road far off, and the day late.

Prithee say, what is the ghoul's cry like? (It is) "I desire riches, I desire position and renown."

Prevent these voices from (entering) your heart, so that (spiritual) mysteries may be revealed.

Repeat (in prayer) the name of God, drown the cry of the ghouls, close your narcissus eye to this vulture.

755. Know the difference between the false dawn and the true, distinguish the colour of the wine from the colour of the cup,

That, perchance, from the eyes which see the seven colours patience and waiting may produce a (spiritual) eye,

(With which) you may behold colours other than these, and may behold pearls instead of stones.

What pearl? Nay, you will become an ocean, you will become a sun traversing the sky.

The Worker is hidden in the workshop: go you and in the workshop see Him plain.

760. Inasmuch as the work has woven a veil over the Worker, you cannot see Him outside of that work.

Since the workshop is the dwelling-place of the Worker, he that is outside is unaware of Him.

Come, then, into the workshop, that is to say, non-existence, that you may see the work and the Worker together.

As the workshop is the place of clairvoyance, then outside of the workshop there is (only) blindfold ness.

The rebellious Pharaoh kept his face towards existence, consequently he was blind to His (God's) workshop.

765. Consequently he was wishing to alter the (Divine) predestination, that he might turn back the (Divine) destiny from his door.

Truly the (Divine) destiny every moment was laughing derisively under its lip at the moustache (arrogance) of that cunning plotter.

He killed hundreds of thousands of innocent babes, in order that the ordainment and predestination of God might be averted.

In order that the prophet Moses might not come forth, he laid on his neck (made himself responsible for) thousands of iniquities and murders.

He wrought all that bloodshed, and (yet) Moses was born and was made ready for his chastisement.

770. Had he seen the workshop of the Everlasting (God), he would have ceased to move hand or foot in plotting.

Moses (lay) safe within his (Pharaoh's) house, while outside he was killing the infants in vain,

Even as the sensual man who pampers his body and suspects some one else of a bitter hatred (against him),

Saying, "This one is a foe, and that one is envious and an enemy," (though) in truth his envier and enemy is that body (of his).

He is like Pharaoh, and his body is his Moses: he keeps running (to and fro) outside, asking, "Where is my enemy?"

775. His fleshly soul (is) luxuriating in the house, which is his body, (while) he gnaws his hand in rancour against some one else.

How men blamed a person who killed his mother because he suspected her (of adultery).

A certain man killed his mother in wrath, with blows of a dagger and also with blows of his fist.

Some one said to him, "From evil nature you have not borne in mind what is due to motherhood.

Hey, tell (me) why you killed your mother. What did she do? Pray, tell (me), O foul villain!"

He said, "She did a deed that is a disgrace to her; I killed her because that earth (her grave) is her coverer (hides her shame)."

780. The other said, "O honoured sir, kill that one (who was her partner in guilt)."

"Then," he replied, "I should kill a man every day.

I killed her, I was saved from shedding the blood of a multitude: 'tis better that I cut her throat than the throats of (so many) people."

That mother of bad character, whose wickedness is in every quarter, is your fleshly soul.

Come, kill it, for on account of that vile (creature) you are every moment assailing one who is venerable.

Through it this fair world is narrow (distressful) to you, for its sake (you are at) war with God and man.

785. (If) you have killed the fleshly soul, you are delivered from (the necessity of) excusing yourself: nobody in the world remains your enemy.

If any one should raise a difficulty about my words in regard to the prophets and saints,

(And should say), "Had not the prophets a killed (mortified) fleshly soul? Why, then, had they enemies and enviers?"—

Give ear, O seeker of truth, and hear the answer to this difficulty (born) of doubt.

Those unbelievers were (really) enemies to themselves: they were striking at themselves such blows (as they struck).

790. An enemy is one who attempts (another's) life; he that is himself destroying his own life is not an enemy (to others).

The little bat is not an enemy to the sun: it is an enemy to itself in the veil (of its own blindness).

The glow of the sun kills it; how should the sun ever suffer annoyance from it?

An enemy is one from whom torment proceeds, (one who) hinders the ruby from (receiving the rays of) the sun.

All the infidels hinder themselves from (receiving) the rays of the prophets' (spiritual) jewel.

795. How should (unbelieving) people veil the eyes of that peerless one (the prophet or saint)? The people have (only) blinded and distorted their own eyes.

(They are) like the Indian slave who bears a grudge and kills himself to spite his master:

He falls headlong from the roof of the house (in the hope) that he may have done some harm to his master.

If the sick man become an enemy to the physician, or if the boy show hostility to the teacher,

In truth they act as brigands against themselves: they themselves waylay their own mind and spirit.

800. If a fuller take offence at the sun, if a fish is taking offence at the water,

Just once consider whom that (anger) injures, and whose star is eclipsed by it in the end.

If God create you with ugly features, take care lest you become both ugly-featured and ugly-natured;

And if your shoes are ripped, do not go into stony ground; and if you have two spikes, don't become four-spiked.

You are envious, saying, “I am inferior to so-and-so: he (by his superior position) is increasing my inferiority in fortune.”

805. (But) indeed envy is another defect and fault; nay, it is worse than all inferiorities.

That Devil (Satan), through the shame and disgrace of inferiority (to Adam), cast himself into a hundred damnations.

Because of envy, he wished to be at the top. At the top, forsooth! Nay, (he wished) to be a blood-shedder.

Abú Jahl was put to shame by Mohammed, and because of envy was raising himself to the top.

His name was Abu ’l-Hakam, and he became Abú Jahl: oh, many a worthy has become unworthy because of envy.

810. I have not seen in the world of search and seeking (trial and probation) any worthiness better than a good disposition.

God made the prophets the medium (between Him and His creatures) in order that feelings of envy should be displayed in the agitation (produced by something that rankles in the mind).

Inasmuch as no one was disgraced by (inferiority to) God, no one was (ever) envious of God;

(But) the person whom he deemed like himself—he would bear envy against *him* for that reason.

(Now), as the grandeur of the Prophet has become established, none feels envy (of him), since he is accepted (by all the Faithful);

815. Therefore in every epoch (after Mohammed) a saint arises (to act as his vicegerent): the probation (of the people) lasts until the Resurrection.

Whosoever has a good disposition is saved; whosoever is of frail heart is broken.

That saint, then, is the living Imám who arises (in every age), whether he be a descendant of ‘Umar or of ‘Alí.

He is the *Mahdí* (the God-guided one) and the *Hádí* (the Guide), O seeker of the (right) way: he is both hidden (from you) and seated before your face.

He is as the Light (of Mohammed), and (Universal) Reason is his Gabriel; the saint that is lesser than he is his lamp (and receives illumination from him).

820. That (saint) who is lesser than this lamp is our lamp-niche: the Light has gradations in degree,

Because the Light of God has seven hundred veils: regard the veils of the Light as so many tiers.

Behind each veil a certain class (of saints) has its place of abode: these veils of theirs are (in ascending order), rank by rank, up

to the Imám.

Those in the last (lowest) rank, through their weakness, (are such that) their eyes cannot endure the light in front (of them);

And that front rank, from weakness of sight, cannot support the light that is more advanced.

825. The light that is the life of the first (highest rank) is heartache and tribulation to this squinter;

(But) the squintnesses, little by little, grow less, and when he passes beyond the seven hundred (veils), he becomes the Sea.

The fire that does good to iron or gold—how is it good for fresh quinces and apples?

The apple and quince have (only) a slight crudity: unlike iron, they want a gentle heat;

But those flames are (too) gentle for the iron, for it is (eagerly) drawing to (itself) the heat of that (fiery) dragon.

830. That iron is the dervish who bears hardship (self-mortification): under the hammer and the fire he is red and happy.

He is the chamberlain of the fire (and) in immediate touch (with it): he goes into the heart of the fire without (any) link (between the fire and him).

Without some screen, water and water's children get no cooking or conversation from the fire.

The medium is a pot or a pan—as (the medium) for the foot in walking (is) a sock (shoe)—

Or a space between, so that the air becomes burning hot and brings (the fire) to the water.

835. The dervish, then, is he that has no intermediary: the flames have (direct) connexion with his being.

Therefore he is the heart of the world, because by means of this heart the body attains to (its proper) art (function).

(If) the heart be not there, how can the body talk and speak? (If) the heart seek not, how can the body seek and search?

Therefore the theatre of the (Divine) rays is that iron; therefore the theatre of God is the heart, not the body.

Again, these partial (individual) hearts are as the body in relation to the heart of the man of heart (the perfect saint), which is the original source.

840. This argument wants much illustration and exposition, but I fear lest the opinion of the vulgar should stumble (and fall into error),

(And) lest my goodness should be turned (by them) to badness;—even this that I have spoken was (from) naught but selflessness.

The crooked shoe is better for the crooked foot; the beggar's power reaches only as far as the door.

How the King made trial of the two slaves whom he had recently purchased.

A King bought two slaves cheap, and conversed with one of the twain.

He found him quick-witted and answering sweetly: what issues from the sugar-lip? Sugar-water.

845. Man is concealed underneath his tongue: this tongue is the curtain over the gate of the soul.

When a gust of wind has rolled up the curtain, the secret of the interior of the house is disclosed to us,

(And we see) whether in that house there are pearls or (grains of) wheat, a treasure of gold or whether all is snakes and scorpions;

Or whether a treasure is there and a serpent beside it, since a treasure of gold is not without some one to keep watch.

Without premeditation he (that slave) would speak in such wise as others after five hundred premeditations.

850. You would have said that in his inward part there was a sea, and that the whole sea was pearls of eloquence,

(And that) the light that shone from every pearl became a criterion for distinguishing between truth and falsehood.

(So) would the light of the Criterion (Universal Reason), (if it shone into our hearts), distinguish for us truth and falsehood and separate them mote by mote;

The light of the (Divine) Pearl would become the light of our eyes: both the question and the answer would be (would come) from us.

(But) you have made your eyes awry and seen the moon's disk double: this gazing in perplexity is like the question.

855. Make your eyes straight in the moonshine, so that you may see the moon as one. Lo, (that is) the answer.

Tell your thought not to see awry and to look well (rightly): that thought is the radiance of that Pearl.

Whenever an answer comes to the heart through the ear, the eye says, "Hear it from me; let that (answer given through the ear) alone!"

The ear is a go-between, while the eye is possessed of union (immediate vision); the eye has direct experience (of reality), while the ear has (only) words (doctrine).

In the ear's hearing there is a transformation of qualities; in the eyes' seeing there is a transformation of essence.

860. If your knowledge of fire has been turned to certainty by words (alone), seek to be cooked (by the fire itself), and do not abide in the certainty (of knowledge derived from others).

There is no intuitive (actual) certainty until you burn; (if) you desire this certainty, sit down in the fire.

When the ear is penetrating, it becomes an eye; otherwise, the word (of God) becomes entangled in the ear (and does not reach the heart).

This discourse hath no end. Turn back, that (we may see) what the King did to those slaves of his.

How the King sent away one of the two slaves and interrogated the other.

When he saw that that laddie was possessed of keen intelligence, he made a sign to the other to come (to him).

865. (If) I have called him by (a word which has) the suffix of pity (tenderness), 'tis not to belittle him: if a grandfather say "my sonny," it is not (in) contempt.

When the second (slave) came before the King, he had a stinking mouth and black teeth.

Although the King was displeased by his speech, still he made some inquiry concerning his hidden thoughts.

He said, "With this aspect and this stinking mouth, sit at a distance, but do not move too far off—

For (hitherto) you have been (with regard to me in the position of) a writer of letters and notes; you have not been a companion and friend and comrade—

870. That we may treat (and cure) that mouth of yours: you are (now) the beloved (patient), and we are the skilful physician.

'Tis not fitting to burn a new blanket on account of one flea; (nor would it become me) to shut my eyes to (turn my back on) you (because of superficial faults).

Notwithstanding all (this), sit down and talk on a few topics, that I may well see the form of your mind."

Then he sent that keen-witted one away to do (his behest): (he sent him) to a bathhouse, saying, "Go, scrub yourself."

And to this other one he said, "Good! you are a clever lad: in truth you are a hundred slaves, not one.

875. You are not such as your fellow-servant declared: that envious one would (fain) have made me cold to (disgusted with) you,

(For) he said that you are thievish and dishonest and ill-behaved, immoral and infamous and so forth.”

The slave said, “He (my fellow-servant) has always been veracious; I have not seen any one so truthful as he is.

Veracity is inborn in his nature; whatever he says, I do not say it is void (of truth).

I deem not that good-minded one malicious: I (rather) suspect my own person.

880. Maybe, he sees in me faults I do not see in myself, O King.”

Any one who saw his own faults before (seeing those of others) —how indeed should he be unconcerned with correcting himself?

These people (of the world) take no heed of themselves, O father: consequently they blame one another.

O idolater (dualist), (if) I do not behold my own face (reality), I behold thy face and thou beholdest mine.

He that beholds his own face (reality)—his light is greater than the light of the creatures (of God).

885. Though he die, his sight is everlasting, because his sight is the sight of the Creator.

That light by which he sensibly beholds his own face (reality) before him, is not the light of sense.

The King said, “Now tell his (your fellow-servant's) faults, just as he spoke of yours,

That I may know whether you are solicitous for me and a (good) house-steward of my property and business.”

He replied, “O King, I will tell his faults, though he is to me a pleasing fellow-servant.

890. His faults are affection and loyalty and humanity; his faults are sincerity and keen wittedness and cordial comradeship.

His least fault is generosity and bounty—the generosity that even gives up life.”

God has brought to view myriads of lives (in return for the life given up): what generosity would there be (in him) that saw not those?

And if he saw them, how should he grudge his life? How should he become so grieved for the sake of one life?

On the river-bank, water is grudged by him (alone) that is blind to the stream of water.

895. The Prophet said, “Whosoever knows for sure his recompense on the day of Resurrection—

That his compensation will be ten for one—at every moment a different (act of) munificence will issue from him.”

All munificence is from seeing compensations; therefore seeing the compensation is opposed to fearing (and shrinking from the act of munificence).

Miserliness consists in not seeing compensations: the prospect of pearls keeps the diver glad.

Hence no one in the world is miserly, since no one hazards anything without (seeing) what is to be received in exchange.

900. Generosity, then, comes from the eye, not from the hand: ’tis seeing that matters; none but the seer is saved.

“Another fault (of his is) that he is not self-conceited; he is anxious to find fault with his self-existence.

He has (always) been one who speaks in blame of himself and seeks to blame himself; he has (always) been good (kind) to all and bad (unkind) to himself.”

The King said, “Do not show (such) eagerness in praising your friend, do not introduce praise of yourself in the mask of (your) praise of him;

Because I will bring him to the test, and shame will befall you in the upshot.”

How the slave, from the purity of his thought, swore to the truth and loyalty of his friend.

905. He said, "Nay, by Allah, and by the great God, the possessor of kingdom, and by the Merciful and Compassionate One;

By the God who sent the prophets, not in (His) need (of them), but in grace and majesty;

By the Lord who from the lowly earth created (those) glorious princely riders,

(And) purified them from the temperament of earthly beings, and caused them to outrun the celestials;

(By Him) who took up from the Fire and fashioned into pure Light—and then it outstripped all (the other) lights—

910. That splendour of lightning which shone over the spirits, so that Adam gained from that Light (his) knowledge (of God).

The hand of Seth gathered that which grew from Adam: therefore Adam, when he saw that (Light in him), made him his vicar.

Since Noah had enjoyment of that Jewel, he showered pearls (of Divine wisdom) in the air of the Sea of Soul.

From (possession of) that mighty radiance the spirit of Abraham went fearlessly into the flames of the fire.

When Ismá'íl (Ishmael) fell into the stream thereof, he laid his head before his (Abraham's) flashing knife.

915. The soul of David was heated by its rays: iron became soft in his hand-loom.

When Solomon was suckled on (the milk of) union with it, the demon became a thrall to his command and obedient.

When Jacob bowed his head (in submission) to the (Divine) destiny, it (the Light) illumined (gladdened) his eye with the scent of his (lost) son.

When the moon-faced Joseph beheld that Sun, he became so wide-awake (wise) in the interpretation of dreams.

When the rod drank water (was imbued with the influence of the Light) from the hand of Moses, it made one mouthful of Pharaoh's empire.

920. When Jesus, the son of Mary, found its ladder, he sped to the topmost height of the Fourth Dome (of Heaven).

When Mohammed gained that Kingdom and Felicity, he in a moment clave the disk of the moon in two halves.

When Abú Bakr became a signal example of (God's) favour, he became the Companion of such a King (as Mohammed) and (received the name) *Siddíq.*

When 'Umar became distraught with that Beloved, he became a *Fárúq* (discerner), like the heart, between truth and falsehood.

When 'Uthmán became the fountain of that clear (Essence), he was light overflowing and became *Dhu 'l-Núrayn* (Lord of the Two Lights).

925. When at (the sight of) its countenance Murtazá ('Alí) began to scatter pearls (of spiritual truth), he became the Lion of God in the pasture of the soul.

When Junayd received that support (which he received) from its army, his *maqámát* (stages of progress in the mystical life) became innumerable.

Báyazíd saw the way into its superabundance, and heard from God (heard God bestow upon him) the name, "Pole of the Gnostics."

When Karkhí became the guard of its city, he became the vicar of (Divine) love and inspired by the Divine breath.

The son of Adham joyously rode his steed towards it, and became the supreme sovereign of justice.

930. And that (famous) Shaqíq by cleaving (traversing) that venerable Way became a sun of (clear) judgement and keen-sighted.

Hundreds of thousands of hidden (spiritual) kings are holding their heads high (in the region) beyond this world;

Because of God's jealousy their names remained hidden: every beggar did not pronounce their names.

By the truth of that Light and by the truth of those illumined ones who are as fishes in that Sea—

'Tis not fitting if I call it the Sea of the Soul and the Soul of the Sea: I am seeking a new name for it;—

935. By the truth of that That from which this and that are (derived), and in relation to which (all) kernels are as rinds,

(I swear) that the (good) qualities of my fellow-servant and friend exceed my description (of them) a hundredfold.

That which I know of the (spiritual) endowments of that comrade (of mine) would not be believed by thee: what shall I say, O noble (king)?"

The King said, "Now speak of your own (case); how long will you speak of what concerns this or that one?

What do you possess and what have you gained? What pearls have you fetched from the bottom of the Sea?

940. On the day of death this sense-perception of yours will vanish: have you the spiritual light that should be the companion of your heart?

When dust shall fill these eyes in the tomb, have you that which will make the grave bright?

At the time when your hands and feet shall be torn in shreds, have you wings and plumes that your spirit may fly aloft?

At the time when this animal soul is no more, it behoves you to set the everlasting spirit in its place.

The stipulation of (implied in) *he that comes with good (shall be rewarded tenfold)* does not consist in doing (good); it consists in bringing this good to the presence of God.

945. You have a substance (essence) human or asinine (bestial): (bring that to God): how can you bring (to Him) these accidents (of word or deed) which have passed away?

As regards these accidents of prayer and fasting—since (that which) does not endure for two moments becomes naught—

'Tis impossible to carry over the accidents (into another state); but they (may) take away diseases (defects) from the substance,

So that the substance becomes changed by means of this accident, as when disease is removed by abstinence.

By exertion abstinence, (which is) the accident, becomes the substance: through abstinence the acrid mouth becomes (sweet as) honey.

950. Land, through sowing, is turned into ears of corn; remedies for the hair turn the hair into chains (make it long and curly).

Conjugal intercourse was the accident; it passed away, and the substance, (which is) the child, was produced from us.

The mating of horse or camel is the accident; the object is the birth of the colt, (which is) the substance.

Similarly, the planting of the garden is the accident; the produce of the garden became the substance—behold the object (for which the garden was planted)!

Regard, also, the practice of alchemy as the accident; if a substance is produced by that alchemy, bring (it into view).

955. Burnishing is the accident, O prince; from this accident is born the substance, purity.

Do not say, then, 'I have done deeds'; show the income (fruit) of those accidents, do not evade (my request).

This attribution of qualities is (only) an accident. Be silent: do not kill for sacrifice the goat's shadow!"

The slave said, "O King, the mind cannot but despair if you say that accidents are not carried over.

O King, there is nothing but despair for the servant (of God), if the accident that has gone is not coming back.

960. If there were no carrying over and resurrection of accidents, action would be vain and words (mere) babble.

These accidents are carried over in another guise: the resurrection of everything mortal is another (mode of) existence.

The carrying over of everything is just as befits it: what befits the herd is its drover.

At the time of the Resurrection every accident has a (particular) form, and the form of every accident has a turn (of appearing before God).

Look on thyself. Wert not thou an accident—the movement of copulation, and copulation with a purpose?

965. Look on houses and edifices: they were as tales in the (mind of) the architect.

Such-and-such a house, which seemed to us beautiful, of which the hall, roof, and door were well-proportioned—

('Twas) the accident (design) and ideas (proceeding) from the architect (that) brought the tools and pillars (into existence) from (their respective) handicrafts.

What but some fancy and accident and idea is the origin and source of every handicraft?

Look disinterestedly on all the (various) parts of the world: they are not the result of (anything) except accident.

970. The beginning, which is thought, comes to an end in action; know that in such wise was the construction of the world in eternity.

The fruits are first in the mind's thought, (but only) at the last do they become manifest actually:

When you have done work (and) planted the tree—at the end (when the fruit appears) you read the first words.

Although its boughs, leaves, and roots are first, (yet) all those are sent for the sake of the fruit.

Hence that hidden Thought which was the brain (core) of those (nine) heavens was in the end the lord of *lawlák.*

975. This discussion and talk are (involve) the carrying over of accidents; this lion and jackal are (examples of) the carrying over of accidents.

Indeed, all created beings were accidents (once), so that in this sense (the text) was revealed—*Did there not come*…?

Whence arise those accidents? From ideas. And whence arise these ideas? From thoughts.

This world is one thought (emanating) from the Universal Intellect: the Intellect is like a king, and the ideas (are his) envoys.

The first world is the world of probation; the second world is the (world of) recompense for this and that.

980. Thy servant, O King, commits a sin: that accident becomes (a substance, namely) chains and prison.

When thy slave performed goodly service, did not that accident become a robe of honour in the battle (between the flesh and the spirit)?

This accident with the substance (belonging to it) is egg and bird: this is produced by that, and that by this, in succession."

The King said, "Take the meaning (to be) so: (why then) have these accidents of yours not produced any substance?"

"(Divine) Wisdom," replied the slave, "has kept it concealed, in order that this world of good and evil may be a mystery,

985. Because, if the (substantial) forms of thought were to become manifest, infidel and believer (alike) would speak naught but praise (of God).

Then, were this clearly seen, O King, not hidden, and were the mark of religion or infidelity (visible) on the forehead,

How would there be idol and idolater in this world? How would any one have the stomach to mock (at holy things)?

Then this world of ours would be (like) the Resurrection: who commits sin and wrong at the Resurrection?"

The King said, "God has veiled the retribution of evil, but (only) from the vulgar, not from His own elect.

990. If I entrap one Amír, I keep it hidden from the (other) Amírs, (but) not from the Vizier.

God, then, has shown to me the retribution of work and myriads of the (substantial) forms of actions.

Give a sign (outwardly), for I know all: the cloud does not veil the moon from me."

The slave said, "Then what is the object of my speaking, since thou knowest what is (the real nature of) that which has been?"

The King said, "The wisdom (of God) in making the world manifest (was) that the (thing) known should come forth (to be seen) plainly.

995. Until He made visible that which He knew, He did not lay upon the world the pain of parturition and the throes (thereof).

You cannot sit inactive for one moment: (you cannot rest) till some badness or goodness has issued from you.

These demands (cravings) for action were appointed in order that your inward consciousness should come clearly into (outward) view.

How, then, should the reel, which is the body, become still, when the thread's end, which is the mind, is pulling it?

The sign of that pulling is your anguish: to be inactive is to you like the death-agony.

1000. This world and that world are for ever giving birth: every cause is a mother, the effect is born (from it as) a child.

When the effect was born, that too became a cause, so that it might give birth to wondrous effects.

These causes are generation on generation, but it needs a very well illumined eye (to see all the links in their chain)."

The King, in conversation with him, arrived at this point, that he saw from him a sign (which was) not apparent.

If that searching King saw (such a sign), 'tis not strange; but we are not permitted to mention it.

1005. When that (other) slave came from the warm bath, that King and lofty personage called him to his presence,

(And) said, "Health (to you)! Lasting happiness be yours! You are very fine and elegant and good-looking.

Oh, alas! If there were not in you that which so-and-so says about you,

Whoever beheld your face would become glad; the sight of you would be worth the empire of the world."

He said, "O King, utter some hint of what that miscreant said about me."

1010. The King said, "In the first place he described you as double-faced, saying that you are ostensibly a remedy (but) secretly a disease."

When he heard from the King the malice of his companion, at once the sea of his anger surged up.

That slave foamed and reddened, so that the billows of his vituperation exceeded (all) bounds.

He said, "From the first moment that he was associated with me, he was a great eater of dung, like a dog in (time of) famine."

As he satirised him moment after moment (continuously), like a bell, the King put his hand on his (the slave's) lips, saying, "Enough!"

1015. He said, "I know you from him by that (which you have spoken): in you the spirit is foul, and in your companion (only) the mouth.

Therefore do you sit far off, O foul-spirited one, that he may be the commander and you under his command."

It is (said) in the Hadíth (Traditions of the Prophet): "Know, sire, that glorification (of God) from hypocrisy is like the verdure on a midden."

Know, then, that a fair and goodly form with bad qualities (within) is not worth a farthing;

And though the form be despicable and unpleasing, (yet) when his (that person's) disposition is good, die at his feet!

1020. Know that the outward form passes away, (but) the world of reality remains for ever.

How long will you play at loving the shape of the jug? Leave the shape of the jug; go, seek the water.

You have seen its (outward) form, you are unaware of the reality; pick out from the shell a pearl, if you are wise.

These shells of bodies in the world, though they all are living by (grace of) the Sea of Soul—

Yet there is not a pearl in every shell: open your eyes and look into the heart of each one,

1025. And pick out what that one has and what this, because that costly pearl is seldom found.

If you go (turn your attention) to the form, by external appearance a mountain is a hundred times as much as a ruby in bigness;

Also, in respect of form, your hands and feet and hair are a hundred times as much as the contour of the eye;

But this (fact) is not hidden from you, that the two eyes are the choicest of all (your) members.

By one thought that comes into the mind a hundred worlds are overturned in a single moment.

1030. If the body of the Sultan is, in form (appearance), one (only), (yet) hundreds of thousands of soldiers run behind (it).

Again, the figure and form of the excellent King are ruled by one invisible thought.

Behold people without end who, moved by one thought, have gone over the earth like a flood;

Small is that thought in the people's eyes, but like a flood it swallowed and swept away the world.

So, when you see that from a thought every craft in the world (arises and) subsists—

1035. (That) houses and palaces and cities, mountains and plains and rivers,

Earth and ocean as well as sun and sky, are living (derive their life) from it as fishes from the sea—

Then why in your foolishness, O blind one, does the body seem to you a Solomon, and thought (only) as an ant?

To your eye the mountain appears great: (to you) thought is like a mouse, and the mountain (like) a wolf.

The (material) world in your eyes is awful and sublime: you tremble and are frightened at the clouds and the thunder and the sky,

1040. While in regard to the world of thought, O less (lower) than the ass, you are secure and indifferent as a witless stone,

Because you are a (mere) shape and have no portion of intelligence; you are not of human nature, you are an ass's colt.

From ignorance you deem the shadow to be the substance: hence to you the substance has become a plaything and of slight account.

Wait till the Day when that thought and phantasy unfolds its wings and pinions without any veil (encumbrance).

You will see that the mountains have become like soft wool, (and that) this Earth of hot and cold has become naught;

1045. You will see neither the sky nor the stars nor (any) existence but God, the One, the Living, the Loving.

Here is a tale, (be it) true or false, to illustrate (these) truths.

How the (King's) retainers envied the favourite slave.

A King had, of his grace, preferred a certain slave above all his retinue.

His allowance was the stipend of forty Amírs; a hundred Viziers would not see (receive) a tenth of its amount.

Through the perfection of (his) natal star and prosperity and fortune he was an Ayáz, while the King was the Mahmúd of the time.

1050. His spirit in its origin, before (the creation of) this body, was near-related and akin to the King's spirit.

(Only) that matters which has existed before the body; leave (behind you) these things which have newly sprung into being.

That which matters belongs to the knower (of God), for he is not squinting: his eye is (fixed) upon the things first sown.

That which was sown as wheat (good) or as barley (relatively evil)—day and night his eye is fastened on that place (where it was sown).

Night gave birth to nothing but what she was pregnant withal: designs and plots are wind, (empty) wind.

1055. How should he please his heart with fair designs who sees the design of God (prevailing) over them?

He (who trusts in his own devices) is laying a snare within the snare (of God): by your life, neither this (snare) will escape (destruction) nor will that (man).

Though (in the meanwhile) a hundred herbs grow and fade, there will grow up at last that which God has sown.

He (the cunning man) sowed new seed over the first seed; (but) this second (seed) is passing away, and (only) the first is sound (and enduring).

The first seed is perfect and choice; the second seed is corrupt and rotten.

1060. Cast away this contrivance of yours before the Beloved— though your contrivance indeed is of His contriving.

That which God has raised (and that alone) has use: what He has at first sown at last grows.

Whatever you sow, sow for His sake, inasmuch as you are the Beloved's captive, O lover.

Do not hang about the thievish fleshly soul and its work: whatsoever is not God's work is naught, naught.

(Sow the good seed) ere the Day of Resurrection shall appear and the night-thief be shamed before Him whose is the Kingdom,

1065. With the goods stolen by his contrivance and craft (still) remaining on his neck at the Day of Judgement.

Hundreds of thousands of minds may jump together (conspire) to lay a snare other than His snare;

(But) they only find their snare more grievous (to themselves), (for) how can straws show any power (of resistance) against the wind?

If you say, “What was the profit of (our created) being?” (I reply), “There is profit in your question, O contumacious one.

If this question of yours has no profit, why should I listen to it in vain and fruitlessly?

1070. And if there are many profits in your question, then why, pray, is the world unprofitable?

And (again), if from one standpoint the world is unprofitable, from other standpoints it is advantageous.

If your profit is no profit to me, (yet) since it is a profit to you, do not withdraw from it.”

The beauty of Joseph profited a (whole) world (of people), though to his brethren it was a vain superfluity.

The melodies of David were so dear (to the faithful), but to the interdicted (unbeliever) they were (no more than) the noise of wood.

1075. The water of the Nile was superior to the Water of Life, but to the interdicted and unbelieving it was blood.

To the true believer martyrdom is life; to the hypocrite it is death and corruption.

Tell (me), what single blessing is there in the world, from which some group of people is not excluded?

What profit have the ox and the ass in sugar? Every soul has a different food;

But if that food is accidental to it (and not according to its real nature), then admonition is the (proper) correction for it.

1080. As (in the case of) one who from disease has become fond of (eating) clay— though he may suppose that that (clay) is indeed his (natural) food,

He has (in reality) forgotten his original food and has betaken himself to the food of disease.

Having given up honey, he has eaten poison; he has made the food of disease (to be his nourishment) as (though it were) fat.

Man's original food is the Light of God: animal food is improper for him;

But, in consequence of disease, his mind has fallen into this (delusion), that day and night he should eat of this water and clay.

1085. (He is) pale-faced, weak-footed, faint-hearted—where is the food of *by Heaven which hath (starry) tracks*?

That is the food of the chosen ones of the (Divine) sovereignty; the eating thereof is (done) without throat or instrument.

The food of the (spiritual) sun is (derived) from the light of the (celestial) Throne; (the food that belongs) to the envious and devilish is (derived) from the smoke of the (terrestrial) carpet.

God said concerning the martyrs, *they are (alive with their Lord) receiving sustenance.*

For that food there was neither mouth nor dish.

The heart is eating a (particular) food from every single companion; the heart is getting a (particular) excellence from every single (piece of) knowledge.

1090. Every human being's (outer) form is like a cup; (only) the (spiritual) eye is a percipient of his (or her) reality.

You eat (receive) something from meeting with any one, and you carry away something from conjunction with any associate.

When planet comes into conjunction with planet, the effect appropriate to them both is assuredly produced,

As (for example) the conjunction of man and woman brings to birth the human being, and (as) sparks arise from the conjunction of stone and iron;

And (as) from the conjunction of earth with rains (there are produced) fruits and greenery and sweet herbs;

1095. And (as) from the conjunction of green things (plants and verdant spots) with man (there is produced) joy of heart and carelessness and happiness;

And (as) from the conjunction of happiness with our souls are born our goodness and beneficence.

Our bodies become capable of eating and drinking when our desire for recreation (in the open air) is satisfied.

Redness of countenance is (derived) from the conjunction of blood (with the face); blood is (derived) from the beautiful rose-coloured sun.

Redness is the best of (all) colours, and that is (born) of the sun and is arriving (to us) from it.

1100. Every land that has been conjoined with Saturn has become nitrous and is not the place for sowing.

Through concurrence power comes into action, as (in the case of) the conjunction of the Devil with hypocrites.

These spiritual truths without (possessing) any (worldly) pomp and grandeur, have pomp and grandeur from the Ninth Heaven.

The pomp and grandeur belonging to (the world of) creation is a borrowed (adventitious) thing; the pomp and grandeur belonging to the (world of) Command is an essential thing.

For the sake of (earthly) pomp and grandeur they endure abasement; in the hope of glory they are happy in (their) abasement.

1105. In the hope of a ten days' (transient) glory (full) of annoyance, they have made their necks, from anxiety, (thin) as a spindle.

How do not they come to this place where I am?—for in this (spiritual) glory I am the shining Sun.

The rising-place of the sun is the pitch-coloured tower (of heaven), (but) my Sun is beyond (all) rising-places.

His "rising-place" (is only) in relation to His motes: His essence neither rose nor set.

I who am left behind (surpassed in eminence) by His motes am (nevertheless) in both worlds a sun without shadow.

1110. Still, I am revolving round the Sun—'tis wonderful; the cause of this is the majesty of the Sun.

The Sun is acquainted with (all secondary) causes; at the same time the cord of (all secondary) causes is severed from Him.

Hundreds of thousands of times have I cut off (abandoned) hope—of whom? Of the Sun? Do you believe this?

Do not believe of me that I can endure to be without the Sun, or the fish to be without water;

And if I become despairing, my despair is the objective manifestation of the Sun's work, O goodly (friend).

1115. How should the objective manifestation of the work be cut off from the very self of the Worker? How should any object of (contingent) being pasture on (derive existence from) aught but (Absolute) Being?

All (contingent) beings pasture on this Meadow, whether they be Buráq or Arab horses or even asses;

And he that has not regarded (all) becomings (movements and changes) as (proceeding) from that Sea, at every instant turns his face towards a new point of orientation.

He has drunk salt water from the sweet Sea, so that the salt water has made him blind.

The Sea is saying, "Drink of my water with the right hand, O blind one, that thou mayst gain sight."

1120. Here "the right hand" is right opinion, which knows concerning (both) good and evil whence they are.

O lance, there is a Lancer, so that sometimes thou becomest straight, sometimes (bent) double.

Through love of Shams-i Dín (the Sun of the Religion) I am without claws (powerless); else would not I make this blind one see?

Hark, O Light of the Truth, Husámu'ddín, do thou speedily heal him, to the confusion of the eye of the envious;

(Heal him with) the quick-acting tutty of majesty, the darkness-killing remedy of the recalcitrant,

1125. Which, if it strike on the eye of the blind man, will dispel from him a hundred years' darkness.

Heal all the blind ones except the envious man who from envy is bringing denial against thee.

To thy envier, though it be I, do not give life, (but let me alone) so that I may be suffering the agony of (spiritual) death even as he is.

(I mean) him that is envious of the Sun and him that is fretting at the existence of the Sun.

Look you, this is the incurable disease which he has, alas; look you, this is one fallen for ever to the bottom of the pit.

1130. What he wants is the extinction of the Sun of eternity. Tell (me), how should this desire of his come to pass?

The falcon (seeker of God) is he that comes back to the King; he that has lost the way is the blind falcon.

It lost the way and fell into the wilderness; then in the wilderness it fell amongst owls.

It (the falcon) is wholly light (derived) from the Light of (Divine) approval, but the marshal, Fate, blinded it.

He threw dust in its eyes and took it (far) away from the (right) road; he left it amidst owls and (in) the wilderness.

1135. To crown all, the owls attack it and tear its lovely wing-feathers and plumes.

A clamour arose amongst the owls—"Ha! the falcon has come to seize our dwelling place."

('Twas) as (when) the street-dogs, wrathful and terrifying, have fallen upon the frock of a (dervish) stranger.

"How am I fit," says the falcon, "for (consorting with) owls? I give up to the owls a hundred wildernesses like this.

I do not wish to stay here, I am going, I will return to the King of kings.

1140. Do not kill yourselves (with agitation), O owls, for I am not settling (here): I am going home.

This ruin is a thriving abode in your eyes; for me, however, the King's fore-arm is the place whither one returns."

The owl (that was warning the others) said, "The falcon is plotting to uproot you from house and home.

He will seize our houses by cunning, he will tear us out of our nests by (his) hypocrisy.

This devotee of guile pretends to be perfectly satisfied (with what he has); by God, he is worse than all the greedy together.

1145. From greediness he eats clay as (if it were) date-syrup: O friends, do not entrust the sheep's tail to the bear.

He is boasting of the King and the King's hand, in order that he may lead us astray, simple-minded as we are.

How, indeed, should a petty bird be the congener of the King? Do not listen to him, if you have (even) a little understanding.

Is he the King's or the Vizier's congener? Is garlic at all suitable to sweetmeat made with walnut kernels?

(As for) his saying, from deceit and feint and artifice, ‘The King with his retinue is searching after me,’

1150. Here's an absurd mad fancy for you, here's a vain boast and a snare to catch blockheads!

Any one who believes this—’tis because of (his) foolishness: how is a slender little bird fit for (friendship with) royalty?

If the smallest owl should strike at his brain, where is succour for him from the King?”

The falcon said, “If a single feather of mine be broken, the King of kings will uproot the (whole) owlery.

What is an owl? Even if a falcon vex my heart and maltreat me,

1155. The King will heap up in every lowland and highland hundreds of thousands of stacks of falcons' heads.

His favours keep watch over me; wherever I go, the King is (following) behind.

The phantasy of me is abiding in the King's heart: sick (would be) the King's heart without the phantasy of me.

When the King bids me fly in His Way I fly up to the heart's zenith, like His beams.

I fly as a moon and sun, I rend the curtains of the skies.

1160. The light of intellects is from my thought; the bursting forth of heaven (into existence) is from my original nature.

I am a falcon, and (yet) the *humá* becomes lost in amazement at me: who is an owl, that it should know my secret?

For my sake the King bethought him of the prison (this world), and set free hundreds of thousands of those in bondage.

He made me familiar with the owls for a moment, and by means of my breath (words) he made the owls (to be) falcons.

Oh, happy (is) the owl that in my (soaring) flight (towards God) had the good fortune to apprehend my mystery.

1165. Cling to me, that ye may become exultant (enjoying bliss), (and that) ye may become royal falcons, although ye are owls.

He that is dear to such a King—wheresoever he light, why should he be a stranger?

Any one for whose pain the King is the remedy—though he wail like the reed (flute), he is not without plenty.

I am the owner of the (spiritual) kingdom, I am not a lickspittle: the King is beating the falcon-drum for me from the shore.

My falcon-drum is the call, ‘*Return!*’ God is my witness in despite of adversary.

1170. I am not a congener of the King of kings—far be it from Him!—but I have light from Him in (His) self-manifestation.

Homogeneity is not in respect of form and essence: water becomes homogeneous with earth in the plant.

Wind (air) becomes homogeneous with fire in consistency; wine at last becomes homogeneous with the constitution (of the body).

Since my *genus* is not the *genus* of my King, my ego has passed away (*faná*) for the sake of His ego.

Inasmuch as my ego passed away, He remained alone: I roll at the feet of His horse, like dust.

1175. The (individual) soul (self) became dust, and the (only) signs of it are the mark of His feet on its dust.

Become dust at His feet for the sake of this mark, in order that you may become the crown on the head of the lofty.

Let not my form beguile you: partake of my dessert before my departure.”

Oh, (there is) many a one whom the form waylaid: he aimed at the form (of the holy man) and (in reality) struck at God.

After all, this soul is joined to the body, (but) has this soul any likeness to the body?

1180. The sparkle of the eye's light is paired with the fat; the light of the heart is hidden in a drop of blood;

Joy (has its seat) in the kidneys, grief in the liver; intellect, (bright) as a candle, inside the brain in the head.

These connexions are not without a how and a why, (but) as regards knowledge of the why (our) minds are impotent.

The Universal Soul came into contact with the partial (individual) soul, and the (latter) soul received from it a pearl and put it into its bosom.

Through that touch on its bosom the (individual) soul became pregnant, like Mary, with a heart-beguiling Messiah,

1185. Not the Messiah who is (a traveller) on land and water, (but) the Messiah who is beyond (the limitation of) measuring (space).

So when the soul has been impregnated by the Soul of soul, by such a soul the world is impregnated.

Then the world gives birth to another world, and displays to this congregated people a place of congregation (for the realities which are raised to life).

Though I should speak and recount till the Resurrection, I lack the power to describe this (spiritual) resurrection.

These sayings (of mine), indeed, are really an "O Lord" (a prayer addressed to God); the words are the lure for the breath of a sweet-lipped One.

1190. How, then, should he (that seeks the answer) fail (to pray)? How should he be silent, inasmuch as "Here am I" is (always) coming in response to his "O Lord"?

It is a "Here am I" that you cannot hear, but can taste (feel and enjoy) from head to foot.

How the thirsty man threw bricks from the top of the wall into the stream of water.

On the bank of the stream there was a high wall, and on the top of the wall a sorrowful thirsty man.

The wall hindered him from (reaching) the water; he was in distress for the water, like a fish.

Suddenly he threw a brick into the water: the noise of the water came to his ear like spoken words,

1195. Like words spoken by a sweet and delicious friend: the noise of the water made him drunken as (though it were) wine.

From the pleasure of (hearing) the noise of the water, that sorely tried man began to hurl and tear off bricks from that place.

The water was making a noise, that is to say, (it was crying), "Hey, what is the advantage to you of this hurling a brick at me?"

The thirsty man said, "O water, I have two advantages: I will nowise refrain from this work.

The first advantage is (my) hearing the noise of the water, which to thirsty men is (melodious) as a rebeck.

1200. The noise thereof has become (to me) like the noise of (the trumpet of) Isráfíl: by this (noise) life has been transferred (restored) to one (that was) dead;

Or (it is) like the noise of thunder in days of spring—from it (the thunder) the garden obtains so many (lovely) ornaments;

Or like the days of alms to a poor man, or like the message of deliverance to a prisoner.

'Tis like the breath of the Merciful (God) which, without mouth, comes to Mohammed from Yemen;

Or 'tis like the scent of Ahmad (Mohammed), the Apostle (of God), which in intercession comes to the sinner;

1205. Or like the scent of beauteous, graceful Joseph, (which) strikes upon the soul of lean Jacob.

The other advantage is that, (with) every brick I tear off this (wall), I come (nearer) to *running water*,

Since by diminution of the bricks the high wall becomes lower every time that one is removed.

The lowness (destruction) of the wall becomes a means of access (to the water); separation from it is the remedy bringing about a union (with the water)."

The tearing away of the adhesive (firmly joined) bricks is (analogous to) prostration (in prayer): (it is) the cause of nearness (to God), for (God has said), '*And prostrate thyself and draw near (to Me).*'

1210. So long as this wall is high-necked (lofty and proud), it is an obstacle to this bowing of the head (in prayer).

'Tis impossible to perform the prostration on the Water of Life, until I gain deliverance from this earthly body.

The more thirsty any one on the top of the wall is, the more quickly does he tear off the bricks and turfs.

The more any one is in love with the noise of the water, the bigger clods does he tear away from the barrier.

He, at the noise of the water, is filled with wine (ecstasy) up to the neck, (while) the stranger (to love) hears nothing but the sound of the splash.

1215. Oh, blest is he that deems his early days an opportunity to be seized, and pays his debt—

In the days when he has the power, (when) he has health and strength of heart and vigour,

And (when) that season of youth, like a garden green and fresh, is bringing (to ripeness) produce and fruit without any stint;

(When) the fountains of strength and lust (are) flowing, (so that) thereby the soil of the body is made verdant;

(When he is still like) a well-kept house, with its roof very lofty, its sides (walls) symmetrical, without buttressing and clamps —

1220. Ere the days of eld arrive and bind your neck *with a halter of palm-fibres*;

(Ere) the soil becomes nitrous (barren), crumbling, and poor —never did good herbage grow from nitrous soil;

(When) the water of strength and the water of lust (is) cut off, and he has no profit from himself or others:

The eyebrows fallen down like a crupper-strap; the eyes grown moist and dim;

The face, from wrinkling, like the back of a lizard; speech and taste and teeth gone out of use;

1225. The day late, the ass lame, and the way long; the shop ruined and the business in disorder;

The roots of bad habit firmly set, and the power to tear them up decreased.

How the Governor commanded a certain man, saying, "Root up the thorn bush which you have planted on the road."

As (for example) that callous fair-spoken person planted a thorn bush in the middle of the road.

The wayfarers reproached him and oftentimes told him to dig it up: he dug it not up.

Every moment the thorn bush was growing bigger: the people's feet were streaming with blood from its pricks.

1230. The people's clothes were being rent by the thorns: the feet of the poor were being wounded pitiably.

When the Governor said to him with earnestness, "Dig this up," he replied, "Yes, I will dig it up some day."

For a long while he promised (to dig it up) to-morrow and to-morrow; (meantime) his thorn bush became robust in constitution.

One day the Governor said to him, "O false promiser, go forward with my affair, do not creep back."

He replied, "O uncle, the days are between us." "Make haste," said he, "do not put off payment of my debt."

1235. You who say "To-morrow," be aware of this, that with every day that time is coming (and going),

That evil tree is growing younger, while this digger is waxing old and sorely distressed.

The thorn bush (is) in (process of gaining) strength and (in) ascent; its digger (is) in (process of) aging and decline.

The thorn bush every day and every moment is green and fresh; its digger is every day more sickly and withered.

It is growing younger, you older: be quick and do not waste your time!

1240. Know that every single bad habit of yours is a thorn bush: many a time, after all, have its thorns pierced your foot.

Many a time have you been wounded by your own (evil) habits—you have no sense, you are very senseless.

If to the wounding of other persons, which comes to pass from your evil nature,

You are indifferent, at any rate you are not (indifferent) to your own wounds: you are the torment of yourself and of every stranger.

Either take up the axe and strike like a man—like ‘Alí, destroy this gate of Khaybar—

1245. Or unite these thorns with the rosebush: unite the light of the friend (of God) with the (sensual) fire,

In order that his light may extinguish your fire, (and that) union with him may make your thorns roses.

You are like Hell, he is a true believer: the extinction of the fire (of Hell) by means of a true believer is possible.

Mustafá (Mohammed) said concerning the speech of Hell, that on account of fear it begins humbly to entreat the true believer,

And says to him, “Pass quickly away from me, O king: hark, for thy light has taken away the burning of my fire.”

1250. Therefore the true believer's light is the death of the fire, because without an opposite the removal of the (other) opposite is impossible.

On the Day of Justice (Judgement) the fire will be the opponent of the light, since the former was aroused by (God's) wrath, the latter by (His) grace.

If you are wishing to remove the evil of the fire, direct the water of (Divine) mercy against the heart of the fire.

The true believer is the fountain of that water of mercy: the pure spirit of the well-doer is the Water of Life.

Hence your fleshly soul is fleeing from him, because you are of fire, (while) he (is) the water of the stream.

1255. Fire becomes fleeing from water for the reason that its fire (flame and heat) is ruined by water.

Your sense and thought are wholly of the fire; the sense of the Shaykh (spiritual guide) and his thought are the beauteous Light.

When the water of his light trickles on the fire, *chak chak* (a gnashing sound) rises from the fire, and it leaps up (in fury).

When it makes (the sound) *chak chak*, say you to it, “Death and woe (to thee),” in order that this hell, (which is) your fleshly soul, may become cold (quenched),

So that it may not burn your rose-garden, so that it may not burn your justice and well doing.

1260. After that, anything that you sow will yield fruit (or flowers); it will yield anemones and wild roses and thyme.

Once more we are going wide of the straight way: turn back, O master—where is our way?

We were (engaged) in showing, O envious one, that your ass is lame and the place of alighting (journey's end) far off, (so you must be) quick.

The year has turned late; it is not sowing-time, (and you have produced) nothing except black shame and foul deeds.

The worm has entered the root of the body's tree: it must be dug up and put in the fire.

1265. Hark and hark (again), O wayfarer! ’Tis late, life's sun is gone towards the pit (is about to set).

(During) these (one or) two brief days when you have (some) strength, (be) quick, flap your wings generously.

Devote this (small) amount of seed that you have remaining, in order that long life may grow from these (one or) two moments.

Whilst this jewelled lamp is not (yet) extinguished, see you trim its wick and (supply it with) oil immediately.

Beware! Do not say "To-morrow"—for (many) to-morrows have passed. Let not the days of sowing pass away altogether.

1270. Listen to my admonition that the body is a strong bond: put off the old, if you have desire for newness.

Shut the lips and open the palm filled with gold: leave off being a miser with the body, exhibit munificence.

Munificence is the abandonment of lusts and pleasures; no one who is sunken in lust rises up (again).

This munificence is a branch of the cypress of Paradise: woe to him that lets such a branch go from his hand!

This abandonment of sensuality is *the firmest handle*: this branch draws the spirit up to Heaven.

1275. (So act) that the branch of munificence, O righteous man, drawing you aloft may bear you to its origin.

You are Joseph (full) of beauty, and this world is as the well, and this rope (to draw you forth) is patience with (submission to) the command of God.

O Joseph, the rope is come: put your two hands upon it. Do not neglect the rope, (for) it has grown late.

Praise be to God, that this rope has been dangled, (and that) grace and mercy have been blended together,

So that you may behold the world of the new spirit, a world very manifest, (though) invisible.

1280. This (phenomenal) world of non-existence has become like (real) existence, while that world of (real) existence has become very hidden.

The dust is on the wind: it is playing, it is making a false show and forming a veil.

This, which is busy (in appearance), is (really) idle and (superficial, like) a husk; and that which is hidden is its core and origin.

The dust is as a tool in the hand of the wind: deem the wind high and of high descent.

The gaze of the eye of dust falls on the dust; an eye that sees the wind is of another sort.

1285. A horse knows a horse, because it (one horse) is associated (homogeneous with other horses); likewise (only) a rider knows the things appertaining to a rider.

The sensuous eye is the horse, and the Light of God is the rider: without the rider the horse itself is useless.

Therefore train the horse (so as to cure it) of bad habits; else the horse will be rejected before the King.

The horse's eye finds the way from the King's eye: without the King's eye its eye is in desperate plight.

The eye of horses, whithersoever you call it except to grass and pasture, says, "Nay, why (should we go)?"

1290. The Light of God mounts (as a rider) on the sensuous eye, and then the soul yearns after God.

How should the riderless horse know the marks of the road? The King is needed (to ride it) in order that it may know the King's road.

Go towards a sense on which the Light is riding: that Light is a good companion for the sense.

The Light of God is an ornament to the light of sense: this is the meaning of *light upon light.*

The light of sense draws (a man) towards earth; the Light of God bears him aloft,

1295. Because sensible things are a lower world: the Light of God is (as) the sea, and the sense as a dew-drop.

But that which rides on it (on the sense) is not manifested save by good effects and words.

The sensuous light, which is gross and heavy, is hidden in the black of the eyes.

Inasmuch as you are not seeing the light of sense with (your) eye, how should you see the light of that religious one (the saint)

with (your) eye?

The light of sense is hidden notwithstanding this grossness: how (then) should not that radiance be hidden which is pure (and subtle)?

1300. This world, like straws in the hand (sway) of the wind, (which is) the (world) unseen, has adopted helplessness as its (only) resource; and the dispensation of the Unseen

Makes it now lofty, now low; makes it now sound (and whole), now broken;

Now carries it to the right, now to the left; now makes it roses, now thorns.

See (how) the Hand (is) hidden, while the pen is writing; the horse careering, while the Rider is invisible.

See the arrow flying, and the Bow not in sight; the (individual) souls manifest, and the Soul of souls hidden.

1305. Do not break the arrow, for it is the arrow of a King; it is not shot at long range (at random), it is from the thumb-stall of One who knows (how to hit the target).

God said, "*Thou didst not throw when thou threwest*": the action of God has precedence over (our) actions.

Break your own anger, do not break the arrow: the eye of your anger reckons milk (to be) blood.

Give the arrow a kiss and bring it to the King—the blood-stained arrow, wet with your blood.

That which is seen is helpless and confined and feeble; and that which is unseen is so fierce and uncontrollable.

1310. We are the (hunted) prey: to whom belongs such a (fearful) snare? We are the ball (for the blows) of the polo-bat—and where is the Batsman?

He tears, He sews: where is this Tailor? He blows, He burns: where is this Firekindler?

At one hour He makes the true saint an unbeliever; at another hour He makes the (impious) deist an (orthodox) ascetic;

For the *mukhlis* (sincere worshipper) is in danger of the snare until he becomes entirely purged of self,

Because he is (still) on the Way, and the brigands are numberless: (only) he escapes who is under God's safeguard.

1315. (If) he has not become (selfless, like) a pure mirror, he is (no more than) *mukhlis*: (if) he has not caught the bird, he is (still) hunting;

(But) when the *mukhlis* has become *mukhlas*, he is delivered: he has reached the place of safety and has won the victory.

No mirror (ever) became iron again; no bread (ever) became the wheat in the stack.

No full-grown grape (ever) became a young grape; no mature fruit (ever) became premature fruit.

Become mature and be far from (the possibility of) change for the worse: go, become the Light, like Burhán-i Muhaqqiq.

1320. When you have escaped from self, you have become wholly the proof (of God): when the slave (in you) has become naught, you have become the King.

[And if you wish to behold (this mystery) plainly, Saláhu'ddín has shown it forth: he has made the eyes to see and has opened (them).

From his eyes and mien every eye that hath the Light of *Hú* (God) has discerned (mystical) poverty.

The Shaykh (Saláhu'ddín) is one who, like God, acts without instrument, giving lessons to his disciples without anything said.]

In his hand the heart is submissive like soft wax: his seal makes (the impression) now (of) shame, now (of) fame.

1325. The seal impressed on his wax is telling of the seal-ring; of whom, again, does the device tell, (which is) graven on the stone of the ring?

It tells of the thought of the Goldsmith—(all this) is a chain, every link (inserted) in another.

Whose voice is this echo in the mountains of (our) hearts? Sometimes this mountain is full of the voice, sometimes it is empty.

Wheresoever he is, he is the Sage, the Master—may his voice not forsake this mountain!

There is a mountain that (only) doubles the voice; there is a mountain that makes it hundredfold.

1330. At that voice and speech the mountain lets gush forth hundreds of thousands of springs of clear water.

Inasmuch as that grace emanates (even) from the mountain, the waters in the springs become blood.

'Twas on account of that monarch of auspicious gait that Mount Sinai was (turned to) rubies from end to end.

(All) the parts of the mountain received life and intelligence— after all, are we inferior to stone, O people?

Neither is there gushing from the soul a single spring, nor is the body becoming one of those clad in green;

1335. Neither is there in it the echo of the cry of longing, nor the purity (born) of the draught of (wine bestowed by) the Cup-bearer.

Where is (so great) zeal, that they should entirely dig up such a mountain as this with axe and with pick?—

(In the hope that) maybe a Moon will shine upon its particles, (that) maybe the radiance of the Moon will find a way into it.

Inasmuch as the (temporal) Resurrection shall dig up the mountains, how shall it cast the shadow (of protection) over us?

How is this (spiritual) Resurrection inferior to that (temporal) Resurrection? That (temporal) Resurrection is the wound, and this (spiritual) Resurrection is as the plaster.

1340. Every one that has seen (experienced) this plaster is safe from the wound: every evil one that has seen this good is a well-doer.

Oh, happy is the ugly one to whom the beauteous one has become a companion; alas for one of rosy countenance with whom autumn has consorted!

When lifeless bread is companioned with life, the bread becomes living and is turned into the substance of that (life).

Dark faggots become the companions of fire: the darkness departed, and all was turned into light.

When the dead ass fell into the salt-mine, it put aside asininity and mortality.

1345. *The baptism of Allah* is the dyeing-vat of *Hú* (the Absolute God): therein (all) piebald things become of one colour.

When he (the mystic) falls into the vat, and you say to him, "Arise," he says in rapture, "I am the vat: do not blame (me)."

That "I am the vat" is the (same as) saying "I am God": he has the colour of the fire, albeit he is iron.

The colour of the iron is naughted in the colour of the fire: it (the iron) boasts of (its) fieriness, though (actually) it is like one who keeps silence.

When it has become like gold of the mine in redness, then without tongue its boast is "I am the fire."

1350. It has become glorified by the colour and nature of the fire: it says, "I am the fire, I am the fire.

I am the fire; if thou have doubt and suspicion, make trial, put thy hand upon me.

I am the fire; if it seem dubious to thee, lay thy face upon my face for one moment."

When Man receives light from God, he is worshipped by the angels because of his being chosen (by God).

Also, (he is) worshipped by that one whose spirit, like the angel, has been freed from contumacy and doubt.

1355. What fire? What iron? Close your lips: do not laugh at the beard of the assimilator's simile.

Do not set foot in the Sea, speak not of It: on the shore of the Sea keep silence, biting your lips (in amazement).

Though (one equal to) a hundred like me would not have the strength to bear the Sea, yet I cannot refrain from the drowning waters of the Sea.

May my soul and mind be a sacrifice to the Sea: this Sea has paid the blood-price of mind and soul.

I will march in It as long as my feet move; when feet remain not, I am (plunged) in It, like ducks.

1360. An unrespectful person present is better than one absent: though the ring be crooked, is it not on the door?

O defiled in body, frequent the tank: outside of the tank, how shall a man be cleansed?

The pure one who has been banished from the tank becomes far also from his purity.

The purity of this tank is infinite; the purity of bodies is of little weight,

Because the heart (though it) is a tank, yet in ambush (out of sight) it has a hidden channel to the Sea.

1365. Your finite purity wants reinforcement; otherwise, number is diminished in (the course of) expenditure.

The water said to the defiled one, “Hasten (to come) into me.” The defiled one said, “I feel shame before the water.”

Said the water, “Without me how shall this shame go? Without me how shall this defilement be removed?”

Every defiled one who hides from the water is (an example of the saying that) “Shame hinders Faith.”

The heart is muddied by the steps of the body's tank; the body is cleansed by the water of the heart's tanks.

1370. Haunt the steps of the heart's tank, O son; take heed and always beware of the steps of the body's tank.

The sea of the body is dashing against the sea of the heart, (but) between them is *a barrier which they shall not cross.*

Whether you be straight (righteous) or crooked, always creep forwards to Him; do not creep backwards.

If in the presence of kings there be danger to life, yet they that aspire cannot refrain from (presence with) Him.

Since the King is sweeter than sugar, ’tis better that life should go (as a sacrifice) to (that) sweetness.

1375. O blamer (of lovers), safety be thine! O seeker of safety, thou art infirm.

My soul is a furnace: it is happy with the fire: ’tis enough for the furnace that it is the fire's house.

For Love, as (for) the furnace, there is something to be burned: any one that is blind to this is not a furnace.

When the provision of unprovidedness has become your provision, you have gained life everlasting, and death is gone.

When the pain (of love) has begun to increase your (spiritual) joy, roses and lilies have taken possession of the garden of your soul.

1380. That which is the dread of others is your safety (safeguard): the duck is (made) strong by the river, the domestic fowl weak.

Once more have I become mad, O Physician! Once more have I become frenzied, O Beloved!

The rings (links) of Thy chain are multiform: every single ring gives a different madness.

The gift of every ring is (consists in) different forms: therefore I have a different madness at every moment.

So “Madness is of different forms”—this has become a proverb; especially (is it true) as regards the chain of this most glorious Prince.

1385. Such a madness has broken the bonds (of my reason) that all madmen would give me admonition.

How friends came to the madhouse for Dhu ’l-Nún—may God sanctify his honoured spirit!

It so happened to Dhu ’l-Nún the Egyptian that a new agitation and madness was born within him.

His agitation became so great that salt (bitterness) from it was reaching (all) hearts up to above the sky.

Beware, O (thou of) salty soil, do not put thy agitation beside (in comparison with) the agitation of the holy lords (saints).

The people could not endure his madness: his fire was carrying off their beards.

1390. When (that) fire fell on the beards of the vulgar, they bound him and put him in a prison.

There is no possibility of pulling back this rein, though the vulgar be distressed by this way.

These (spiritual) kings have seen (themselves in) danger of their lives from the vulgar; for this multitude are blind, and the kings (are) without (a visible) mark.

When authority is in the hands of profligates, (a) Dhu ’l-Nún is inevitably in prison.

The great king rides alone! Such a unique pearl in the hands of children!

1395. What pearl? (Nay), the Sea hidden in a drop, a Sun concealed in a mote.

A Sun showed itself as a mote, and little by little uncovered its face.

All motes vanished in it; the (whole) world became intoxicated by it and (then) became sober.

When the pen (of authority) is in the hand of a traitor, unquestionably Mansúr is on a gibbet.

When this affair (dominion) belongs to the foolish, the necessary consequence is (that) *they kill the prophets.*

1400. Through folly the people who had lost the (right) way said to the prophets, “*Lo, we augur ill from you.*”

See the ignorance of the Christian appealing for protection to the Lord who was suspended (on the Cross)!

Since, according to his (the Christian's) belief, He was crucified by the Jews, how then can He protect him?

Inasmuch as the heart of that King (Jesus) bleeds on account of them (the Christians), how should there be (for them) the inviolable defence of *whilst thou art amongst them*?

To the pure gold and to the goldsmith the danger from the false counterfeiter is greater (than from any one else).

1405. Josephs are concealed on account of the jealousy of the ugly, for because of enemies the beautiful live in the fire (of tribulation).

Josephs are in the pit through the guile of (their) brethren, who from envy give Joseph to the wolves.

What happened to Joseph of Egypt on account of envy? This envy is a big wolf in covert.

Of necessity, kind Jacob always had fear and dread for Joseph because of this wolf.

The outward (visible) wolf, indeed, did not prowl about (approach) Joseph; (but) this envy has actually surpassed wolves (in malignity).

1410. This wolf dealt its wound, and by way of specious excuse came (the words), “*Lo, we went to compete with one another.*”

Hundreds of thousands of wolves have not this cunning; (but) this wolf will at last be put to shame—stop (and see)!—

Because on the Day of Bale the envious will without doubt be (raised from the dead and) brought together (to Judgement) in the shape of wolves.

The resurrection of the greedy vile eater of carrion (unlawful food) will be in the shape of a hog on the Day of Reckoning.

Adulteris (erit) foetor membri latentis; wine-drinkers will have stinking mouths.

1415. The hidden stench that was reaching (only) to (people's) hearts will become sensible and manifest at the Resurrection.

The being of Man is a jungle: be on your guard against this being, if you are of that (Divine) Breath.

In our being there are thousands of wolves and hogs; (there is) goodly and ungodly and fair and foul.

To the disposition that is preponderant belongs the decision (as to what you are): when the gold is more than the copper, it (the mixture) is gold.

The manner of acting that preponderates in your nature—in that same form you must needs rise (from the dead).

1420. At one hour a wolf enters into Man, at another hour a moon-like beauty with the face of Joseph.

Good and hateful qualities pass from bosoms into bosoms by a hidden way;

Nay, indeed, wisdom and knowledge and excellence pass from Man into the ox and the ass.

The stumbling (restive) horse becomes smooth-paced and docile; the bear dances, the goat also salaams.

Volition has passed from human beings into the dog, so that he has become a shepherd or a hunter or a guardian (of the house).

1425. Into the dog of the Companions (of the Cave) there passed from those Sleepers a (moral) disposition, so that he had become a seeker of God.

At every moment a (different) species bursts up in the breast: now a devil, and now an angel, now wild beasts.

From that marvellous Jungle with which every lion is acquainted, there is a hidden way to the breasts which ensnare (the spiritual prey).

O you who are less than a dog, steal the spiritual pearl from within—from within (the breasts of) them that know God.

As you (must) steal, at any rate (let it be) that lovely pearl; as you are going to bear a burden, at any rate (let it be) a noble one.

How the disciples understood that Dhu 'l-Nún had not become mad, (but) had acted with intention.

1430. The friends went to the prison (to inquire) about the story of Dhu 'l-Nún, and expressed an opinion concerning it,

Saying, "Perchance he does this purposely, or there is some (deep) wisdom (in it): he is an exemplar and a shining light in this religion.

Far, far be it from his sea-like (profound) intelligence that madness should prompt him to folly!

God forbid, in view of the perfection of his (spiritual) attainments, that the cloud of sickness should cover his moon!

He has gone into the house (and taken refuge) from the wickedness of the vulgar: he has become mad on account of the infamy of the sane.

1435. From (feeling) the disgrace of the dull body-serving intellect, he has purposely gone and become mad,

Saying, 'Bind me fast and with the tail of a cow smite me on head and back, and do not dispute this (matter),

That from the stroke of the part (of the cow) I may gain life, as the murdered man (gained life) from the cow of Moses, O trusty ones;

That I may be made happy by the stroke of a part of the cow; (that I may) become well (whole), like the murdered man (by means) of the cow of Moses'."

The murdered man was revived by the stroke of the cow's tail: he became pure gold (in spirit), even as copper (is transmuted) by the elixir.

1440. The murdered man sprang up and told the secrets: he revealed that bloodthirsty gang.

He said plainly, "I was killed by these people who are now disturbed (with anger) in contending against me."

When this gross body is killed, the essence that knows (spiritual) secrets is brought to life.

Its spirit beholds Paradise and Hell-fire and discerns all the mysteries.

It reveals the devilish murderers, it reveals the snare of deceit and guile.

1445. To kill the cow (the fleshly soul) is the stipulation of (imposed by) the (Súfí)

Path, in order that the spirit may be restored to consciousness by the stroke of her tail.

Kill most quickly the cow, your fleshly soul, so that the hidden spirit may become alive and conscious.

Resumption of the story of Dhu 'l-Nún, may God sanctify his spirit!

When those persons arrived near him, he shouted, "Hey, who are ye? Take care!"

They said respectfully, "We are some of thy friends: we have come hither in devotion to ask after thee.

How art thou, O Sea of manifold intelligence? What aspersion on thy intelligence is this (alleged) madness?

1450. How should the smoke of the bath-stove attain unto the Sun? How should the 'Anqá be crushed by the crow?

Do not withhold (the truth) from us: explain this matter; we are lovers (of thee): do not behave to us in this fashion.

One ought not to drive lovers away or dupe them by mask and false pretence.

Communicate the secret, O King: do not hide thy face in the cloud, O Moon!

We are loving and true and with wounded (bleeding) hearts: in the two worlds we have fixed our hearts on thee (alone)."

1455. He began (to use) foul words and bad names recklessly: he spoke gibberish like madmen.

He jumped up and let fly stones and sticks; the whole party fled for fear of blows.

He laughed loudly and tossed his head (in scorn). "Look," said he, "at the vain bluster of these friends!

See the friends! Where is the sign of (true) friends? To (true) friends pain is as (dear as) life."

How should a friend turn aside from the pain inflicted by his friend? Pain is the kernel, and friendship is (only) as the husk to it.

1460. Has not joy in tribulation and calamity and suffering become the sign of (true) friendship?

A friend is like gold, tribulation is like the fire: the pure gold is glad in the heart of the fire.

How Luqmán's master tested his sagacity.

(Was it) not (the case) that (this happened) to Luqmán, who was a pure (unselfish) slave, and day and night was brisk in service?

His master used to prefer him (to all others) in the work (of service) and deem him better than his own sons,

Because Luqmán, though he was slave-born, was the master (of himself) and was free from sensual desire.

1465. A certain king said to the Shaykh (spiritual Director) in conversation, "Ask me to bestow some bounty upon thee."

He answered, "O King, are not you ashamed to say such a thing to me? Come higher!

I have two slaves, and they are vile, and those two are rulers and lords over you."

Said the King, "What are those two? That is a mistake." He replied, "The one is anger and the other is lust."

Regard as a king him that is unconcerned with kingship, him whose light shines forth without moon or sun.

1470. (Only) that one whose essence is the treasury (of spiritual truths) possesses the treasury: (only) he that is an enemy to (his own) existence possesses (real) existence.

Luqmán's master (was) like a master outwardly; in reality his (Luqmán's) master (was) Luqmán's slave.

In the topsy-turvy world there is many a one of this (kind): a pearl is less than a straw in their sight.

Every desert has been named *mafáza* (place of safety): a name and specious form has ensnared their understanding.

In the case of one class of people, the dress makes (a man) known: (if he is dressed) in a *qabá*, they say that he belongs to the vulgar.

1475. In the case of one class of people (the distinguishing mark is) the hypocritical appearance of asceticism; (but) light is needed, that (any one) may be a spy on asceticism (and detect its true character).

Light is needed, (a light) purged of cant and noxiousness, that he may know a man without (the evidence of) deed or word,

And enter into his heart by way of the intellect, and behold his real state and not be confined to tradition.

The chosen servants of (God) the Knower of things unseen are, in the spiritual world, the spies on hearts.

He (such a one) enters within the heart like a fancy: the mystery of the (real) state is unveiled to him.

1480. In the body of the sparrow what power and faculty is there that is hidden from the intellect of the falcon?

He who has become acquainted with the secrets of *Hú* (God), what to him is the secret (inmost consciousness) of created beings?

He whose walk is on the spheres, how should it be hard for him to walk on the earth?

Since iron became wax in the hand of David, what should wax be in his hand, O man of iniquity?

Luqmán was a slave in appearance, a master (in reality): servitude was (only) a frontispiece on his outside.

1485. When the master goes to a place where he is not known, he puts (his own) clothes on his slave.

He (himself) puts on the slave's clothes and makes his slave the leader.

He goes behind him on the road, as slaves do, lest any one should recognise him (as the master).

"O slave," says he, "go you and sit in the place of honour: I will take (your) shoes, like the meanest slave.

Treat (me) roughly and revile me; do not bestow any respect on me.

1490. I hold neglect of service to be your (proper) service, since I have sown the seed of contrivance by dwelling in a foreign land."

Masters have performed these slavish offices in order that it might be thought that they were slaves.

They saw their fill of masterdom and were sated (with it): (hence) they have made ready for (doing) the work (of slaves).

On the contrary, these slaves of sensuality have represented themselves as masters of intellect and spirit.

From the master (the spiritual man) comes the practice of self-abasement; from the slave (the sensual man) comes naught but slavishness.

1495. So topsy-turvy, then, are the arrangements between that world and this world. Know this (for sure).

Luqmán's master was aware of this hidden state (of Luqmán); he had seen signs (thereof) in him.

That traveller (Luqmán's master) knew the secret, (but) quietly pursued his way for the sake of the good (which he had in view).

He would have set him free at the first, but he sought to content (comply with the wish of) Luqmán,

Because it was Luqmán's desire (to remain a slave), in order that none might know the secret of that brave and generous youth.

1500. What wonder (is it) that you should hide your secret from the evil (one)? The wonder is this, that you should hide the secret from yourself.

Hide your work from your own eyes, that your work may be safe from the evil eye.

Yield yourself up to the snare of the (Divine) reward, and then, (being) beside yourself, steal something from yourself.

They give opium to the wounded man, in order that they may extract the point (of a spear or arrow) from his body.

At the hour of death he is torn with pain; he becomes preoccupied with that, and (meanwhile) his spirit (life) is taken away.

Inasmuch as, to whatsoever thought you give up your mind, something will secretly be taken away from you,

(And inasmuch as) whatsoever you may cogitate and (whatsoever) acquisition you may make, the thief will enter from the side where you feel safe,

Become occupied, therefore, with that which is better, in order that the thief may take away from you something that is less (in worth).

When the trader's bales fall into the water, he lays his hands upon the better merchandise.

Since something will (certainly) be lost in the water, take leave of the less (worse) and gain (possession of) the better.

How the excellence and sagacity of Luqmán became manifest to those who made trial (of him).

Whatever food they brought to him (Luqmán's master), he would send some one to Luqmán after (receiving it),

That Luqmán might put his hand to (partake of) it, on purpose that the master might eat his (Luqmán's) leavings.

He would eat his remnants and be enraptured: any food that he (Luqmán) did not taste, he (the master) would throw away;

Or if he ate (of it), ('twould be) without heart and without appetite: this is (the sign of) an affinity without end.

They had brought a melon as a present. "Go," said he, "call (hither) my son, Luqmán."

When he cut it and gave him a slice, he ate it as if it were sugar and honey.

On account of the pleasure with which he ate (it), he gave him a second (slice), (and went on) till the slices (given him) reached the seventeenth.

One slice remained. He said, "I will eat this (myself), so that I may see what a sweet melon this is.

He (Luqmán) eats it with such pleasure that from his delight (all) natures have become eager and craving the morsel."

As soon as he (the master) ate it, by its sourness there was kindled fire (which) blistered his tongue and burnt his throat.

He became beside himself for a while on account of its sourness; after that, he said to him, "O (you who are) soul and world,

How did you make all this poison an antidote? How did you deem this cruelty to be kindness?

What patience is this? For what reason is this great fortitude? Or, perchance, in your opinion this life of yours is an enemy (which you would fain destroy).

Why did not you cunningly bring (forward) a plea, saying, 'I have an excuse (for declining to eat): desist for a while'."

Luqmán said, "From thy munificent hand I have eaten so much that I am (bent) double with shame.

I was ashamed not to eat one bitter thing from thy hand, O thou who art possessed of knowledge.

Since all parts of me have grown from thy bounty and are plunged in thy bait and snare—

If I make outcry and complaint because of one bitter thing, may the dust of a hundred roads be on (all) parts of me!

It (the melon) had the enjoyment of thy sugar-bestowing hand: how could it (such enjoyment) leave any bitterness in this melon?"

By love bitter things become sweet; by love pieces of copper become golden;

By love dregs become clear; by love pains become healing;

By love the dead is made living; by love the king is made a slave.

This love, moreover, is the result of knowledge: who (ever) sat in foolishness on such a throne?

On what occasion did deficient knowledge give birth to this love? Deficient (knowledge) gives birth to love, but (only love) for that which is (really) lifeless.

When it sees in a lifeless being the colour (appearance) of a desired one, ('tis as though) it heard the voice of a beloved in a whistle.

1535. Deficient knowledge cannot discriminate: of necessity it deems the lightning to be the sun.

When the Prophet called the "deficient" (man) accursed, (his meaning) as interpreted was "deficiency of mind,"

Because one whose body is deficient is the object of (Divine) mercy: cursing and repulse (directed) against the object of (Divine) mercy are improper.

'Tis deficiency of mind that is the bad disease: it is the cause of (God's) curse and merits banishment (from His presence),

Forasmuch as the perfecting of minds is not remote (impossible), but the perfecting of the body is not within our power.

1540. The miscreance and Pharaoh-like pride of every infidel who is far (from God) have all been produced by deficiency of mind.

Relief for bodily deficiency has come in the (words of the) Qur'án—*it is no crime in the blind man.*

Lightning is transient and very faithless: without clearness (of mind) you will not know the transient from the permanent.

The lightning laughs: say, at whom is it laughing? At him that sets his heart upon its light.

The lights of the sky are hamstrung (feeble and imperfect): how are they like (that Light which is) neither of the east nor of the west?

1545. Regard the lightning as (what) *taketh away the sight*; regard the everlasting Light as entirely Helpers (to the attainment of vision).

To ride (your) horse upon the foam of the sea, to read a letter in a flash of lightning,

Is, to fail, because of covetousness, to see the end; it is, to laugh at your own mind and intellect.

Intellect, by its proper nature, is a seer of the end (consequence); 'tis the fleshly soul that does not see the end.

The intellect that is vanquished by the flesh becomes the flesh: Jupiter is checkmated by Saturn and becomes inauspicious.

1550. Still, turn this gaze (of yours) upon this inauspiciousness, look on that One who made you ill-starred.

The gaze (of him) that surveys this ebb and flow pierces from the inauspicious influence to the auspicious.

He (God) continually turns you from one state (of feeling) to another, manifesting opposite by means of opposite in the change,

For the purpose that fear of the left hand side may bring to birth in you the delight of "the (blessed) men are led to hope for the right hand side,"

So that you may have two wings (fear and hope); for the bird that has (only) one wing is unable to fly, O excellent (reader).

1555. (O God), either let me not come to speech (at all), or give me leave to tell (the whole) to the end.

But if Thou willest neither this nor that, 'tis Thine to command: how should any one know what Thou intendest?

One must needs have the spirit of Abraham to see in the fire Paradise and its palaces by the light (of mystic knowledge);

And mount step by step above the moon and the sun, lest he remain like the door-ring fastened on the door;

And, like the Friend, pass beyond the Seventh Heaven, saying, "*I love not them that set.*"

1560. This bodily world is deceptive, save to him that has escaped from lust.

How reverence for the message of Solomon, on whom be peace, was reflected in the heart of Bilqís from the despicable form of the hoopoe.

Hundredfold mercy be on that Bilqís to whom God gave the intellect of a hundred men!

A hoopoe brought the letter with the (royal) sign-manual from Solomon—a few eloquent words.

(When) she read those pregnant sayings, she did not look with contempt on the messenger.

Her eye saw him as a hoopoe, (but) her spirit saw him as the ‘Anqá; her senses saw him as a fleck of foam, (but) her heart saw him as the sea.

1605. Because of these two-coloured (diverse) talismans (appearance and reality) the intellect is at war with the senses, as Mohammed with the likes of Abú Jahl.

The infidels regarded Ahmad (Mohammed) as (only) a man, since they did not see in him (the Prophetic nature which was manifested by the miracle) *the moon was cleft asunder.*

Throw dust on your sense-perceiving eye: the sensuous eye is the enemy of intellect and religion.

God has called the sensuous eye blind; He has said that it is an idolater and our foe,

Because it saw the foam and not the sea, because it saw the present and not to-morrow.

1610. The master of to-morrow and of the present (is) before it; (yet) of a (whole) treasure it sees not (even) a groat.

(If) a mote bring a message from yonder Sun, the sun would become a slave to that mote.

The drop that has become an envoy from the Sea of Unity— the seven seas would be captive to that drop.

If a handful of earth become His courier, His heavens will lay their heads (in homage) before His earth.

When the earth of Adam became God's courier, God's angels laid their heads (in worship) before His earth.

1615. Wherefore (was it), pray, that *heaven was rent asunder*? Because of one (spiritual) eye that an earthly creature opened.

Earth, from its grossness, settles beneath water; (but) see how earth has sped beyond the empyrean!

Know, then, that the subtlety (of water) is not (derived) from the water: ’tis only the gift of the Bounteous Originator.

If He make air and fire low (in place), and if He let the thorn surpass the rose,

He is the Ruler and (the One who said) *God doeth what He willeth*: from the very self of pain He raises the remedy.

1620. If He make air and fire low (in place), and make (them assume the qualities of) darkness and grossness and heaviness,

And if He make earth and water high (in place), and make the path of heaven (to be) traversed by foot—

Then it has become certain that *Thou exaltest whomso Thou wilt*: He (God) said to an earthly creature, “Unfold thy wings.”

To the creature of fire He said, “Go, become Iblís: begone under the Seventh Earth with (thy) imposture!

O earthly Adam, go thou above (the star) Suhá; O fiery Iblís, go to (the bottom of) the Earth.

1625. I am not the four temperaments or the first cause, I am ever remaining in (absolute) control.

My action is uncaused and upright (independent): I have (the power of) predetermination, (I have) no cause, O infirm one.

I alter My custom at the time (I choose): at the time (I will) I lay the dust (that rises) in front.

I say to the sea, ‘Hark, be full of fire!’ I say to the fire, ‘Go, be a rose-garden!’

I say to the mountain, ‘Be light as wool!’ I say to heaven, ‘Be rent asunder before the eye!’

1630. I say, ‘O sun, be joined to the moon!’ I make them both like two black clouds.

We make dry the fountain of the sun: by Our art We turn into musk the fountain of blood.”

Sun and moon (shall be) like two black oxen: God will fasten a yoke upon their necks.

How a philosopher showed disbelief at the recitation of (the text), “if your water shall have sunk into the ground.”

A teacher of Qur’án-recitation was reading from the page of the Book, “*(if) your water (shall have) sunk into the ground*: (that is, if) I stop the water from (reaching) the spring,

And hide the water in the depths, and make the springs dry and a place of drought,

1635. Who shall bring the water to the spring again except Me who have no like, the Gracious, the Glorious?”

A contemptible philosopher and logician was passing beside the school at that moment.

When he heard the verse (of the Qur’án), he said in disapproval, “We bring the water (back) with a mattock;

With strokes of the spade and (with) the sharpness of the axe we bring the water up from below.”

At night he fell asleep and saw (in dream) a lion-hearted man (who) gave (him) a blow on the face and blinded both his eyes,

1640. And said, “O wretch, if you are speaking the truth, bring up some light with an axe from these two springs of vision.”

At (dawn of) day he jumped up and found (he had) two blind eyes: from both his eyes the overflowing light had vanished.

If he had moaned and asked pardon (of God), the departed light would have appeared (again) through (God's) kindness;

But (the power of) asking pardon, also, is not in (our) hands: the savour of repentance is not the dessert of every inebriate.

The wickedness of (his) actions and the disastrousness of (his) denial (of the Truth) had barred the way of repentance to his heart.

1645. His heart became in hardness as the face of a rock: how should repentance cleave it for sowing?

Where is one like Shu‘ayb, that by prayer he may make the mountain earth (fit) for sowing?

Through the supplication and (firm) belief of that Friend (Abraham) the thing that was hard and impossible became possible.

Or, (to give another example), through the Muqawqis' begging the Prophet a stony ground became a goodly cornfield.

So, contrariwise, a man's disbelief turns gold into copper and peace into war.

1650. This falseness draws after it an evil transformation: it turns ground capable (of tillage) into stones and pebbles.

Nor is it granted to every heart to fall down in prayer: the wages of (Divine) mercy are not the (allotted) portion of every hireling.

Beware! Do not commit crime and sin in reliance on (the thought), “I will repent and come to (take) refuge (with God).”

For (true) repentance, there must needs be a glow (of inward feeling) and a flood (of tears): (such) lightning and clouds are the condition indispensable to repentance.

There must needs be fire and water (rain) for the fruit: clouds and lightning are necessary for this accomplishment.

1655. Until there is the lightning of the heart and the rain-clouds of the two eyes, how shall the fire of (Divine) menace and wrath be allayed?

How shall the herbage grow, (the herbage) of the delight of union (with God)? How shall the fountains of clear water gush forth?

How shall the rose-beds tell their secret to the garden? How shall the violet make an engagement with the jasmine?

How shall a plane-tree open its hands (spread its leaves) in prayer? How shall any tree toss its head in the air (of love-desire)?

How shall the blossoms begin to shake out their sleeves full of largesse in the days of Spring?

1660. How shall the cheeks of the anemone flame like blood? How shall the rose bring gold out of its purse?

How shall the nightingale come and smell the rose? How shall the dove say “coo, coo,” as one that seeks?

How shall the stork utter with (all) its soul the cry *lak, lak*? What is (the meaning of) *lak*? (It means) “Thine is the kingdom, O Thou whose help is invoked.”

How shall the earth show forth the secrets of its inmost mind? How shall the garden become radiant as the sky?

Whence have they fetched those garments (fair qualities)? (They have derived) all of them from One who is Bounteous and Merciful.

1665. Those graces are the signs of a Witness: they are the footprints of a man devoted to (God's) service.

(None but) that person that has seen the King is gladdened by the sign; when one has not seen Him, there is no recognition.

The spirit of that one who at the time of *Am not I (your Lord)*? saw his Lord and became beside himself and intoxicated—

He (that spirit) knows the scent of the wine because he drank it (before); when he has not drunk it, he cannot scent it.

For Wisdom is like a stray camel: like a go-between, it guides (those who find and recognise it) to (the presence of) kings.

1670. You behold in dream a person of pleasing countenance, who gives you a promise and a sign

That your desire will come to pass; here is the sign—such and such a person will meet you to-morrow.

One sign is that he will be riding; one sign is that he will clasp you to his breast;

One sign is that he will smile before you; one sign is that he will fold his hands in your presence;

One sign is that when the morrow comes you will not tell this dream to any one, though you would fain do so.

1675. Concerning that (last-mentioned) sign, He (God) said to the father of Yahyá (John the Baptist), “Thou shalt not begin to speak at all till three days (have passed).

For three nights keep silence as to thy good and ill: this will be the sign that Yahyá will come (be born) to thee.

During three days do not breathe a word, for this silence is the sign of (the fulfilment) of thy purpose.

Beware! do not thou speak of this sign, and keep this matter hidden in thy heart.”

He (the person dreamed of) will sweetly tell these signs to him (the dreamer). What are these signs (alone)? (He will tell him) a hundred signs besides.

1680. This (which follows) is the sign that you will gain from God the (spiritual) kingdom and power that you are seeking—

That you weep continually in the long nights, and that you are always ardent in supplication at the hour of dawn;

That, in the absence of that (which you seek), your day has become dark; (that) your neck has become thin as a spindle;

And what you have given in alms (is) all that you possess, (so that) your belongings (are entirely bestowed in charity) like the alms of those who gamble all away;

(That) you have given up your belongings and sleep and the (healthy) colour of your face, and sacrificed your head (life) and become as (thin as) a hair;

1685. (That) you have sat—how often!—in the fire, like aloes-wood; that you have gone—how often!—to meet the sword, like a helmet.

A hundred thousand such acts of helplessness are habitual to lovers (of God), and (their number) cannot be reckoned.

After you have had this dream at night, the day breaks; through hope thereof your day becomes triumphant.

You have turned your eye to left and right, (wondering) where is that sign and those tokens.

You are trembling like a leaf (and saying), “Alas, if the day depart and the sign come not to pass!”

1690. You are running in street and market and into houses, like one that should lose a calf.

(Somebody asks), “Is it good (news), Sir? Why are you running to and fro? Who belonging to you is it that you have lost here?”

“It is good (news),” you tell him, “but none may know my good (news) except myself.

If I tell it, lo, my sign is missed, and when the sign is missed, the hour of death is come.”

You peer into the face of every rider: he says to you, “Do not look at me like a madman.”

1695. You say to him, “I have lost a friend; I have set out to seek him.

May thy fortune be lasting, O rider! Have pity on lovers and excuse (them).”

When you have made search (and your) looking has been in earnest—earnest endeavour does not fail: so the Tradition has come down (from the Prophet)—

Suddenly comes a blessed rider; then he clasps you very closely to his breast.

You become senseless and fall to vaunting (ecstatically); the ignorant (uninitiated) man says, “Here is fraud and hypocrisy.”

1700. How does he see what this enthusiasm in him (the enraptured person) is? He knows not (who it is) with whom that is the sign of union.

This sign concerns (only) him that has seen (before): how should the sign appear to the other one?

Every moment that a sign was coming from Him, a (new) spirit was coming into that person's spirit.

Water has reached the helpless fish. These signs are (those mentioned in the text) *those are the signs of the Book.*

Hence the signs which are in the prophets are peculiar to (known exclusively by) him who is a friend (knower and lover of God).

1705. This discourse remains imperfect and unsettled; I have no heart (understanding), I am out of my mind: excuse me.

How can any one number the motes, especially that one whose understanding has been transported by Love?

Shall I number the leaves of the garden? Shall I number the cries of the partridge and the crow?

They come not into computation, but I enumerate them for the guidance of him that is put to trial.

The sinister influence of Saturn and the auspicious influence of Jupiter come not into computation, though you may enumerate;

1710. But still, some of these two (diverse) effects must be explained—that is, the benefit and injury (which they involve)—

In order that some little part of the effects of the (Divine) decree may be made known to the good-fortuned and the ill-starred.

He whose ascendant (ruling planet) is Jupiter will be rejoiced by vivacity (of disposition) and eminence;

And it will be necessary for him whose ascendant is Saturn to take precautions against every (kind of) mischief in his affairs.

If I should speak to one whose (ruling) planet is Saturn of his (Saturn's) fire, it (my discourse) would burn (torment) that hapless man.

1715. Our King (God) has given permission, (saying), “*Commemorate Allah*”: He saw us in the fire and gave us light.

He has said, “Although I far transcend your commemoration (of Me), (and although) the pictorial ideas (of human speech) are not suitable to Me,

Yet he that is intoxicated with (pictorial) imagination and fancy will never apprehend My essence without (the help of) similitude.”

Bodily commemoration is an imperfect fancy: the Kingly attributes are remote from those (forms of speech).

If any one say of a king, "He is not a weaver," what praise is this? He (that person) is surely ignorant.

How Moses, on whom be peace, took offence at the prayer of the shepherd.

1720. Moses saw a shepherd on the way, who was saying, "O God who choosest (whom Thou wilt),

Where art Thou, that I may become Thy servant and sew Thy shoes and comb Thy head?

That I may wash Thy clothes and kill Thy lice and bring milk to Thee, O worshipful One;

That I may kiss Thy little hand and rub Thy little foot, (and when) bedtime comes I may sweep Thy little room,

O Thou to whom all my goats be a sacrifice, O Thou in remembrance of whom are my cries of ay and ah!"

1725. The shepherd was speaking foolish words in this wise. Moses said, "Man, to whom is this (addressed)?"

He answered, "To that One who created us; by whom this earth and sky were brought to sight."

"Hark!" said Moses, "you have become very backsliding (depraved); indeed you have not become a Moslem, you have become an infidel.

What babble is this? what blasphemy and raving? Stuff some cotton into your mouth!

The stench of your blasphemy has made the (whole) world stinking: your blasphemy has turned the silk robe of religion into rags.

1730. Shoes and socks are fitting for you, (but) how are such things right for (One who is) a Sun?

If you do not stop your throat from (uttering) these words, a fire will come and burn up the people.

If a fire has not come, (then) what is this smoke? Why has your soul become black and your spirit rejected (by God)?

If you know that God is the Judge, how is it right for you (to indulge in) this doting talk and familiarity?

Truly, the friendship of a witless man is enmity: the high God is not in want of suchlike service.

1735. To whom are you saying this? To your paternal and maternal uncles? Are the body and (its) needs among the attributes of the Lord of glory?

(Only) he that is waxing and growing drinks milk: (only) he that has need of feet puts on shoes.

And if these words (of yours) are (meant) for His servant, of whom God said, 'He is I and I myself am he';

(For him) of whom He (God) said, 'Verily, I was sick and thou didst not visit Me,' (that is), 'I became ill, not he (the sick man) alone';

(For him) who has become seeing by Me and hearing by Me— this (talk of yours) is foolish nonsense even in regard to that servant.

1740. To speak irreverently to one chosen of God causes the heart (spirit) to perish and keeps the page (record) black.

If you should call a man 'Fátima'—though men and women are all of one kind—

He will seek to murder you, so far as it is possible (for him), albeit he is good-natured and forbearing and quiet.

(The name) Fátima is (a term of) praise in regard to women, (but) if you address it to a man, 'tis (like) the blow of a spearhead.

Hand and foot are (terms of) praise in relation to us; in relation to the holiness of God they are pollution.

1745. (The words) *He begat not, He was not begotten* are appropriate to Him: He is the Creator of begetter and begotten.

Birth is the attribute of everything that is (a) body: whatever is born is on this side of the river,

Because it is of (the world of) becoming and decay and (is) contemptible: it is originated and certainly requires an Originator."

He (the shepherd) said, “O Moses, thou hast closed my mouth and thou hast burned my soul with repentance.”

He rent his garment and heaved a sigh, and hastily turned his head towards the desert and went (his way).

How the high God rebuked Moses, on whom be peace, on account of the shepherd.

1750. A revelation came to Moses from God—“Thou hast parted My servant from Me.

Didst thou come (as a prophet) to unite, or didst thou come to sever?

So far as thou canst, do not set foot in separation: of (all) things the most hateful to Me is divorce.

I have bestowed on every one a (special) way of acting: I have given to every one a (peculiar) form of expression.

In regard to him it is (worthy of) praise, and in regard to thee it is (worthy of) blame: in regard to him honey, and in regard to thee poison.

1755. I am independent of all purity and impurity, of all slothfulness and alacrity (in worshipping Me).

I did not ordain (Divine worship) that I might make any profit; nay, but that I might do a kindness to (My) servants.

In the Hindoos the idiom of Hind (India) is praiseworthy; in the Sindians the idiom of Sind is praiseworthy.

I am not sanctified by their glorification (of Me); ’tis they that become sanctified and pearl-scattering (pure and radiant).

I look not at the tongue and the speech; I look at the inward (spirit) and the state (of feeling).

1760. I gaze into the heart (to see) whether it be lowly, though the words uttered be not lowly,

Because the heart is the substance, speech (only) the accident; so the accident is subservient, the substance is the (real) object.

How much (more) of these phrases and conceptions and metaphors? I want burning, burning: become friendly with that burning!

Light up a fire of love in thy soul, burn thought and expression entirely (away)!

O Moses, they that know the conventions are of one sort, they whose souls and spirits burn are of another sort.”

1765. To lovers there is a burning (which consumes them) at every moment: tax and tithe are not (imposed) on a ruined village.

If he (the lover) speak faultily, do not call him faulty; and if he be bathed in blood, do not wash (those who are) martyrs.

For martyrs, blood is better than water: this fault (committed by him) is better than a hundred right actions (of another).

Within the Ka‘ba the rule of the *qibla* does not exist: what matter if the diver has no snow-shoes?

Do not seek guidance from the drunken: why dost thou order those whose garments are rent in pieces to mend them?

1770. The religion of Love is apart from all religions: for lovers, the (only) religion and creed is—God.

If the ruby have not a seal (graven on it), ’tis no harm: Love in the sea of sorrow is not sorrowful.

How the (Divine) revelation came to Moses, on whom be peace, excusing that shepherd.

After that, God hid in the inmost heart of Moses mysteries which cannot be spoken.

Words were poured upon his heart: vision and speech were mingled together.

How oft did he become beside himself and how oft return to himself! How oft did he fly from eternity to everlastingness!

1775. If I should unfold (his tale) after this, ’tis foolishness (in me), because the explanation of this is beyond (our) understanding;

And if I should speak (thereof), ’twould root up (men's) minds; and if I should write (thereof), ’twould shatter many pens.

When Moses heard these reproaches from God, he ran into the desert in quest of the shepherd.

He pushed on over the footprints of the bewildered man, he scattered dust from the skirt of the desert.

The footstep of a man distraught is, in truth, distinct from the footsteps of others:

1780. (At) one step, (he moves) like the rook (straight) from top to bottom (of the chessboard); (at) one step he goes crossways, like the bishop;

Now lifting his crest like a wave; now going on his belly like a fish;

Now writing (a description of) his state on some dust, like a geomancer who takes an omen by drawing lines (on earth or sand).

At last he (Moses) overtook and beheld him; the giver of glad news said, “Permission has come (from God).

Do not seek any rules or method (of worship); say whatsoever your distressful heart desires.

1785. Your blasphemy is (the true) religion, and your religion is the light of the spirit: you are saved, and through you a (whole) world is in salvation.

O you who are made secure by *God doeth whatso He willeth*, go, loose your tongue without regard (for what you say).”

He said, “O Moses, I have passed beyond that: I am now bathed in (my) heart's blood.

I have passed beyond the Lote-tree of the farthest bourn, I have gone a hundred thousand years' journey on the other side.

Thou didst ply the lash, and my horse shied, made a bound, and passed beyond the sky.

1790. May the Divine Nature be intimate with my human nature— blessings be on thy hand and on thine arm!

Now my state is beyond telling: this which I am telling is not my (real) state.”

You behold the image which is in a mirror: it is your (own) image, it is not the image of the mirror.

The breath which the flute-player puts into the flute—does it belong to the flute? No, it belongs to the man (the flute-player).

Take good heed! Whether you speak praise (of God) or thanksgiving, know that it is even as the unseemly (words) of that shepherd.

1795. Though your praise is better in comparison with that, yet in relation to God it too is maimed (feeble).

How often will you say, when the lid has been raised, “This was not what they were thinking (it was)!”

This acceptance (by God) of your praise is from (His) mercy: it is an indulgence (which He grants), like (the indulgence granted in the case of) the prayers of a woman suffering from menorrhagia.

Her prayers are stained with blood; your praise is stained with assimilation and qualification.

Blood is foul, and (yet) it goes (is washed away) by a (little) water; but the inward part (the inner man) hath impurities

1800. Which fail not (are not removed) from the interior (the heart) of the man of works except by the water of the grace of the Maker.

Would that in your bowing low in prayer you would turn your face (to attentive consideration) and apprehend the meaning of “Glory to my Lord!”

Saying, “Oh, my prostration (in prayer), like my existence, is unworthy (of Thee): do Thou give good in return for evil!”

This earth has the mark of God's clemency, in that it got filth and gave flowers as the produce;

In that it covers our pollutions, (and that) buds grow up from it in exchange.

1805. Therefore, when the infidel saw that in giving and lavishing he was meaner and unwealthier than the earth,

(That) flowers and fruit did not grow from his being, (and that) he sought (and achieved) nothing but the corruption of all purities,

He said, “I have gone backwards in (my) course. Alas! would that I had (still) been earth!

Would that I had not chosen to travel away from earthiness, (and that) like a clod of earth I had gathered some grain!

When I travelled, the Way tried me: what was the present I brought (home) from this travelling?”

1810. ’Tis from all that propensity of his towards earth that he sees before him no profit in the journey.

His turning his face back is that greed and cupidity (of his); his turning his face to the Way is sincerity and supplication.

Every herb that has a propensity for (moving) upwards is in (the state of) increase and life and growth;

When it has turned its head towards the earth, (it is) in (the state of) decrease and dryness and failure and disappointment.

When the propensity of your spirit is upwards, (you are) in (the state of) increase, and that (lofty) place is the place to which you will return;

1815.

But if you are upside down, (with) your head towards the earth, (then) you are one that sinks: God loves not them that sink.

How Moses, on whom be peace, asked the high God (to explain) the secret of the predominance of the unjust.

Moses said, “O Bounteous Disposer, O Thou whom to commemorate for one moment is (worth) a long life,

I have seen the crooked, misshapen image in (the mould of) water and clay, and like the angels, my heart has raised an objection,

As to what is the purpose of making an image and casting therein the seed of corruption.

To kindle the fire of iniquity and corruption; to burn the mosque and those who bend low in prayer;

1820. To set boiling the source of bloody tears for the sake of (receiving) humble entreaties (from the suffering and oppressed)—

I know for certain that it is the essence of wisdom (on Thy part), but my aim is (to know this by) actual seeing and vision.

That certainty (of mine) says to me, ‘keep silence’; the craving for vision says to me, ‘Make a stir (and outcry).’

Thou hast shown Thy secret to the angels, (namely) that such honey as this is worth the sting.

Thou hast displayed the Light of Adam manifestly to the angels, (so that all) the difficulties were explained.

1825. Thy Resurrection declares what is the secret of death: the fruits declare what is the secret of the leaves.”

The secret of blood and seed is the excellence of Man; after all, inferiority is antecedent to every superiority.

The ignorant (child) first washes the tablet, then he writes the letters upon it.

(So) He (God) turns the heart into blood and abject tears, then He writes the (spiritual) mysteries upon it.

At the time of washing the tablet (of the heart) one must recognise that it will be made into a book (of mysteries).

1830. When they lay the foundation of a house (to rebuild it), they dig up the first foundation.

(Also), people first fetch up clay from the depths of the earth in order that at last you may draw up *flowing water.*

Children weep piteously at cupping, for they know not the secret of the matter;

(But) a man, in sooth, gives the cupper gold and fondles the blood-drinking lancet.

The porter runs to the heavy load: he snatches the load from others.

1835. Behold the struggle of the porters for the load! Such is the endeavour of him that sees (the truth of) things,

Inasmuch as burdens are the foundation of ease, and bitter things, too, are the forerunners of enjoyment.

Paradise is compassed about with the things we dislike (to do); the fires (of Hell) are compassed about with our lusts.

The seed (source) of the substance of your fire (of torment) is the fresh bough (of lust); (but) he that is burned by the fire (of renunciation) is the comrade of Kawthar.

Whosoever is the comrade of affliction in prison—that is the retribution for a mouthful (of unlawful food) and a lust.

1840. Whosoever is the comrade of a high fortune in a palace— that is the reward for some battle-field and sore trial.

Whomsoever you have seen unrivalled in (his store of) gold and silver—know that he has been patient in earning.

When the (spiritual) eye has become piercing, he (the owner) sees without causes. You who are in (the bondage of) sense-perception, pay you heed to causes!

He whose spirit is beyond (the world of) natural properties— to him belongs the position of power to rive (the chain of) causes.

The (spiritual) eye regards the fountain of the miracles of the prophets as (being) without cause, not as (arising) from water and herbage.

1845. These causes are (linked together) like the physician and the sick: these causes are like the lamp and the wick.

Twist a new wick for your night-lamp, (but) know that the lamp of the sun transcends these things.

Go you and make plaster for the roof of your house, (but) know that the roof of the sky is undefiled by plaster.

Alas that, after our Sweetheart had burned (utterly destroyed) our pain, the night-time of being alone (with Him) passed away and became day!

Except at night there is no unveiling of the moon: except through heartache do not seek your heart's desire.

1850. Forsaking Jesus, you have fostered the ass: of necessity, like the ass, you are outside of the curtain.

Knowledge and gnosis are the fortune of Jesus; they are not the fortune of the ass, O you asinine one!

You listen to the moaning of the ass, and pity comes over you; then you know not (that) the ass commands you to be asinine.

Have pity on Jesus and have no pity on the ass: do not make the (carnal) nature lord over your intellect.

Let the (carnal) nature weep sore and bitterly: do you take from it and pay the debt of the (rational) soul.

1855. For years you have been the ass's slave. It is enough, for the ass's slave is behind (even) the ass.

The thing meant by (the Prophet's words) “put them (the women) behind” is your fleshly soul; for it must be last, and your intellect (must be) first.

This base intellect has become of the same temperament as the ass: its (only) thought is how it shall get hold of fodder.

The ass of Jesus took (to itself) the temperament of the (rational) spirit: it took its abode in the place of the intelligent,

Because (in Jesus) intellect was ruling, and the ass (was) weak —the ass is made lean by a strong rider—

1860. While from the weakness of your intellect, O you who have (no more than) the value of an ass, this worn-out ass has become a dragon.

If through Jesus (the spiritual guide) you have become heart-sick, (yet) health too comes from him: do not leave him.

How art thou as to affliction, O thou Jesus who hast the (healing) breath of Jesus? For there never was in the world a treasure

without a snake.

How art thou, O Jesus, at the sight of the Jews? How art thou, O Joseph, in respect of the envious plotter?

Night and day for the sake of this foolish people thou, like night and day, art a replenisher of life.

1865. Alas for those bilious ones who are without excellence! What excellence is born from bile? Headache.

Do thou the same thing that the sun of the east does with (our) hypocrisy and craft and thieving and dissimulation.

Thou art honey, we are vinegar in (the affairs of) this world and in religion; the (means of) removing this bile is oxymel.

We folk who suffer from colic have added more and more vinegar; do thou add more and more honey, withhold not thy bounty.

This was meet in us; such (acts naturally) issued from us: what is increased by sand in the eye? Blindness.

1870. (But) 'tis meet in thee, O precious collyrium, that every nothing should gain from thee something.

Thy heart is roasted by the fire of these unrighteous men, (yet) all thy appeal (to God) has been, "Guide my people!"

Thou art a mine of aloes-wood: if they set thee afire, they will fill this world with otto of roses and sweet basil.

Thou art not that aloes-wood that is minished by the fire: thou art not that spirit that is made captive by grief.

Aloes-wood burns, (but) the mine of aloes-wood is far from burning: how should the wind (of evil words) assail the source of (spiritual) light?

1875. Oh, 'tis from thee the heavens have (their) purity; oh, thy unkindness is better than kindness,

Because if an unkindness come from the wise it is better than the kindness of the ignorant.

The Prophet said, "Enmity (proceeding) from wisdom is better than the love that comes from a fool."

How an Amír harassed a sleeping man into whose mouth a snake had gone.

A wise man was riding along (at the moment when) a snake was going into the mouth of a man asleep.

The rider saw that, and was hurrying to scare away the snake, (but) he got no chance (of doing so).

1880. Since he had an abundant supply of intelligence, he struck the sleeper several powerful blows with a mace.

The strokes of the hard mace drove him in flight from him (the rider) to beneath a tree.

There were many rotten apples which had dropped (from the tree): he said, "Eat of these, O you in the grip of pain!"

He gave the man so many apples to eat that they were falling out of his mouth again.

He was crying, "O Amír, pray, why have you set on me? What have I done to you?

1885. If you have an inveterate and mortal feud with me, strike with your sword and shed my blood at once.

Ill-omened (was) the hour I came into your sight: oh, happy he that never saw your face!

Without guilt, without sin, without (having done) anything great or small—(even) the heretics hold not such oppression allowable.

Blood gushes from my mouth together with (my) words. O God, I beseech Thee, give him the retribution (which he deserves)!"

Every instant he was uttering a new curse, (while) he (the rider) kept beating him and saying, "Run in this plain."

1890. Blows of the mace, and the rider (swift) as the wind! He (therefore) went on running and (now and) again falling on

his face.

He was full-fed and sleepy and fatigued: his feet and face became (covered with) a hundred thousand wounds.

Till nightfall he (the rider) drove (him) to and fro, until vomiting caused by bile overtook him.

All the things he had eaten, bad or good, came up from him: the snake shot forth from him along with what he had eaten.

When he saw the snake outside of him, he fell on his knees before that beneficent man.

1895. As soon as he saw the horror of that black, ugly, big snake, those griefs departed from him.

"Truly," said he, "you are the Gabriel of (Divine) mercy, or you are God, for you are the lord of bounty.

Oh, blest (is) the hour that you saw me: I was dead, you have given me new life.

You (were) seeking me like mothers (in search of their children); I (was) fleeing from you like asses.

The ass flees from his master because of asininity; his owner (runs) after (him) because of good-nature.

1900. He seeks him, not on account of profit or loss, but in order that a wolf or (other) wild beast may not tear him.

Oh, happy he that espies your face or suddenly lights upon your abode.

O you whom the pure spirit hath praised, how many foolish and idle words have I spoken to you!

O lord and emperor and amír, I spoke not, my folly spoke: do not punish that (offence).

If I had known a tittle of this matter, how could I have spoken foolish words?

1905. I should have spoken much praise of you, O man of good qualities, if you had given me a single hint as to the (actual) case;

But you, keeping silence, showed perturbation and silently continued to beat me on the head.

My head became dizzy, the wits flew out of my head— especially as this head has (but) little brain.

Pardon, O man of goodly countenance and goodly behaviour: let pass that which I said in frenzy."

He answered, "If I had uttered a hint of it, your gall would instantly have turned to water.

1910. Had I told you the qualities of the snake, terror would have made you give up the ghost."

Mustafá (Mohammed) said, 'If I should tell aright the description of the enemy which is in your souls,

The gall-bladders even of courageous men would burst: he (such a one) would neither go his way nor care for any work.

Neither would there remain to his heart endurance in supplication, nor to his body strength for fasting and (ritual) prayer.

He would become (good for) nothing as a mouse before a cat; he would be distraught as a lamb before a wolf.

1915. No power to plan or move would remain in him: therefore I tend you without speaking.

I am mute, like Bú Bakr-i Rabábí; I handle the iron, like David,

So that by my hand the (seemingly) impossible is brought to pass, and wings are restored to the bird whose plumes were torn away.

Since there is (the text) *the hand of God is above their hands*, the One (God) has declared our hand to be His hand.

Therefore mine is surely a long hand that has passed beyond the Seventh Heaven.

1920. My hand showed (its) cunning upon the sky: O teacher of the Qur'án, recite *the moon hath been cleft asunder.*'

This characteristic, moreover, is on account of the weakness of (men's) understandings: how is it possible to explain the (Divine) omnipotence to the weak?

You will surely know when you lift your head from (this sensuous) sleep. 'Tis the end (of my discourse), and God knows best

what is right.

“(If I had told you about the snake), you would not have been able to eat, nor would you have been capable of vomiting or cared (to do so).

I heard (your) abuse and went on with my work; I kept repeating under my lip (breath), ‘O Lord, make (it) easy!’

1925. I had not permission to speak of the cause, and I had not power to abandon you.

From the grief in my heart I was saying continually, ‘Guide my people; verily, they know not’.”

The man that had been delivered from woe was falling on his knees and saying, “O (thou who art) my bliss, O my fortune and treasure,

Thou wilt get rewards from God, O noble one; this weakling has not the power to thank thee.

God will say thanks to thee, O leader; I have not the lips and the chin and the voice for that.”

1930. Of this fashion is the enmity of the wise: their poison is gladness to the soul.

The friendship of the fool is woe and perdition: hear this tale as a parable.

On putting trust in the fawningness and good faith of the bear.

A dragon was pulling a bear (into its jaws); a valiant man went and succoured it.

The valiant (holy) men are a help in the world when the wail of the oppressed reaches (them).

From every quarter they hear the cry of the oppressed and run in that direction, like the mercy of God.

1935. Those buttresses for the breaches of the world, those physicians for hidden maladies,

Are pure love and justice and mercy; even as God, they are flawless (incorruptible) and unbribed.

(If you ask one of them), “Why dost thou give him this aid all at once?” he says, “On account of his grief and helplessness.”

Lovingkindness is fallen a prey to the valiant (holy) man, (for) medicine seeks naught in the world but the pain (which it should cure).

Wherever a pain is, the remedy goes there: wherever a lowland is, the water runs there.

1940. If thou want the water of mercy, go, become lowly, and then drink the wine of mercy and become drunken.

Mercy upon mercy comes (and rises like a flood) up to the head; do not thou come down to (and dwell upon) a single mercy, O son!

Bring the sky under thy feet, O brave one! Hear from above the firmament the noise of the (celestial) music!

Put out of thine ear the cotton of evil suggestion, that the cries from heaven may come into thine ear.

Purge thy two eyes from the hair of defect, that thou mayst behold the garden and cypress-plot of the world unseen.

1945. Eject the phlegm from thy brain and nose, that the wind of God may come into the centres of thy (spiritual) sense of smell.

Do not leave (in thyself) any trace of fever and bile, that thou mayst get from the world the taste of sugar.

Remedium virilitatis adhibe neu virilitate carens cucurreris, that a hundred kinds of fair ones may come forth.

Tear the fetter, which is the body, from the foot of thy soul, so that it may race round the arena.

Take off the shackle of avarice from thy hands and neck: seize (and enjoy) a new fortune in the old heaven.

❧**1950.** And if thou art unable (to do that), fly to the Ka'ba of (Divine) grace: lay thy helplessness before the Helper.

Lamentation and weeping are a mighty stock-in-trade (resource); the Universal Mercy is the mightiest nurse (to comfort and cherish).

The nurse and mother seeks a pretext (for giving relief): (she waits to see) when her child will begin to weep.

He (God) created the child, (namely) your wants, in order that it might moan and that milk might (then) be produced for it.

He said, "*Call ye upon God!*" Refrain not thou from lamentation, in order that the milk of His loving kindnesses may flow.

❧**1955.** The howling of the wind and the pouring forth of (rain like) milk from the cloud are for care of us: (have) patience one moment!

Hast not thou heard (the text) "*in the sky is your daily bread*"? Wherefore hast thou stuck to this low place?

Deem thy fear and despair to be the voice of the ghoul drawing thine ear (down) to the abyss of degradation.

Every call that draws thee upward—know that that call has come from on high.

Every call that excites cupidity in thee—know that it is the howl of the wolf which tears men (to pieces).

❧**1960.** This (afore-mentioned) height is not (high) in respect of position; these "heights" are towards (refer to) mind and spirit.

Every cause is higher than the effect: the stone and iron (from which fire is struck) are superior to the sparks.

Such and such a person is (really) seated above that one who lifts up his head so haughtily, though in appearance he is seated beside him.

The superiority of that (person's) place is in respect of (his spiritual) nobility; the place (that is) far from the (spiritual) seat of honour is held in slight regard.

Forasmuch as the stone and iron are prior in action, the superiority of these twain is proper;

❧**1965.** But those sparks, in respect of their being the final cause, are from this point of view far in front of (superior to) the iron and stone.

The stone and iron are first, and the sparks last; but these twain are the body, and the sparks are the soul.

If those sparks are posterior in time, (yet) in quality they are higher than the stone and iron.

The bough is prior to the fruit in time, (but) it (the fruit) is superior to the bough in excellence.

Since the fruit is the final cause of the tree, it follows that the fruit is (really) first, the tree last.

❧**1970.** When the bear cried out for help against the dragon, a valiant man rescued it from the (dragon's) claws.

Cunning and courage gave support to each other: by this strength he slew the dragon.

The dragon has strength, (but) it has not cunning; again, there is a cunning above your cunning.

When you have regarded your own cunning, go back (and see) whence it came: go to the origin.

Whatever is below has come from above: come on, turn your eye towards the height.

❧1975. Looking aloft gives light, though at first it produces dazzlement as a trial.

Accustom your eye to the light; if you are not a bat, look in that direction.

Vision of the end is the sign of your (having the) light; the lust of the moment is in truth your (dark) grave.

The man with vision of the end, who has seen a hundred artifices, is not like him that has (only) heard of one artifice,

(And who) has been so befooled by that one artifice that in his pride he has become alienated from the masters.

❧**1980.** Like Sámirí, when he has seen in himself that (little) skill, through pride he has rebelled against (a) Moses.

He has learned that skill from (a) Moses and (then) closed his eyes to his teacher.

Moses, of course, exhibited another artifice, so that it swept away (both) that artifice (of Sámirí) and his life.

Oh, many is the knowledge (talent) that runs in the head (and urges) that he (the owner) should become eminent—in truth, through that (knowledge) his head goes (he loses his life).

If you wish not your head to be lost, be (lowly as) a foot: be under the protection of the Qutb who is possessed of discernment.

1985. Though you be a king, deem not yourself above him: though you be honey, gather naught but his sugar-cane.

Your thought is the outward form, and his thought is the soul: your coin is false, and his coin is (pure as) the mine.

You are (really) he: seek yourself in his "he" (personality). Say coo, coo: become a dove (flying) towards him.

And if you are unwilling to serve the (holy) men of (human) kind, you are in the dragon's mouth, like the bear.

It may be that a Master will deliver you and pull you out of danger.

1990. As you have no strength, keep making a lamentation; since you are blind, take care, do not turn your head away from him that sees the road.

You are less (worse) than the bear, (for) you are not wailing at the pain. The bear was freed from pain when it made an outcry.

O God, make our stony hearts (soft as) wax; make our wailing sweet (to Thee) and an object of (Thy) mercy!

How a sightless beggar said, "I have two blindnesses."

There was a blind man who used to say, "Pity! I have two blindnesses, O people of the time.

Therefore, hark ye, show unto me twice as much compassion, since I have two blindnesses, and I (live) between (them.)"

1995. (Somebody) said, "We see one blindness of yours: what may the other blindness be? Explain."

He answered, "I have an ugly voice and unpleasing tones: ugliness of voice and blindness are double (blindness).

My ugly cry becomes the source of annoyance: the people's love is lessened by my cry.

Whithersoever my ugly voice goes, it becomes the source of anger and annoyance and hatred.

Double your compassion for (these) two blindnesses: make room (in your hearts) for one who gets so little room."

2000. The ugliness of (his) voice was diminished by this plaint: the people became of one mind in (showing) compassion for him.

When he had told the secret (and explained his meaning), his voice was made beautiful by the graciousness of the voice of his heart;

But that one whose heart's voice also is bad—(for him) those three blindnesses are banishment everlasting (from the favour of God);

Yet it may be that the bounteous (saints), who give without cause, will lay a hand (of blessing) upon his ugly head.

Since his (the blind beggar's) voice became sweet and pitiable, the hearts of the stonyhearted were made (soft) as wax thereby.

2005. Inasmuch as the infidel's lament is ugly and (like) braying, for that (reason) it meets with no (favourable) response.

"*Be silent*" has come down (has been revealed in the Qur'án) against the ugly-voiced (infidel), for he was drunken with the people's blood, like a dog.

Inasmuch as the lament of the bear attracts compassion, (while) your lament is not like this, (but) is unpleasing,

Know that you have behaved with wolfishness to (a) Joseph, or have drunk of the blood of an innocent.

Repent, and empty yourself of what you have drunk; and if your wound is old (and unhealed), go, cauterise (it).

Continuation of the story of the bear and of the fool who had put trust in its good faith.

❧**2010.** The bear, too, when it was delivered from the dragon and received such kindness from that brave man—

Like the dog of the Men of the Cave, that poor bear became an attendant at the heels of him that bore the burden (of the fight with the dragon).

That Moslem, from fatigue, laid down his head (to rest); the bear, from devotion (to him), became (his) guard.

A certain man passed by and said to him, "What has happened? O brother, who is this bear (in relation) to you?"

He recounted the adventure, and the story of the dragon. The other said, "Do not set your heart on a bear, O fool!

❧**2015.** The friendship of a fool is worse than (his) enmity: it (the bear) ought to be driven away by every means you know."

He (the man with the bear) said (to himself), "By God, he has said this from envy; otherwise," (he said aloud), "why do you look at the bearishness (of the bear)? Behold this affection (which it has for me)!"

"The affection of fools," said the other, "is beguiling; this envy of mine is better than its (the bear's) affection.

Hey, come with me and drive away this bear: do not choose the bear (as your friend), do not forsake one of your own kind!"

"Go, go," said he, "mind your own business, O envious man!" Said the other, "This was my business, and it was not your fortune (to follow my advice).

❧**2020.** I am not less than a bear, O noble sir: abandon it, in order that I may be your comrade.

My heart is trembling with anxiety for you: do not go into a forest with a bear like this.

This heart of mine has never trembled in vain; this is the Light of God, not pretence or idle brag.

I am the true believer who has become seeing by the Light of God. Beware and beware! Flee from this fire-temple!"

He said all this, and it entered not his ear: suspicion is a thick barrier to a man.

❧**2025.** He took his hand, and he (the man with the bear) withdrew his hand from him.

The other said, "I will go, since you are not a well-guided friend."

"Go," cried he; "be not troubled for me; don't carve (retail) so much wisdom, O meddlesome one!"

He answered him, (saying), "I am not your enemy: it would be a kindness if you would come after me."

"I am sleepy," said he; "let me alone, go!" He replied, "Pray, give in to your friend,

So that you may sleep under the safeguard of a sage, under the protection of one loved (by God), a man of heart (spiritual insight)."

❧**2030.** The man was thrown by his (the other's) earnestness into a (groundless) fancy: he became angry and quickly averted his face,

Thinking, "Mayhap this man has come to attack me—he is a murderer; or he has hope (of gain)—he is a beggar and a tout;

Or he has wagered with his friends that he will make me afraid of this companion."

From the wickedness of his heart, not (even) one good surmise came into his thoughts at all.

His good opinions were wholly for the bear: to be sure, he was of the same kind as the bear.

❧**2035.** Through currishness, he suspected a sage and deemed a bear affectionate and just.

How Moses, on whom be peace, said to one who worshipped the (golden) calf, "Where is (what has become of) thy vain

scepticism and precaution?”

Moses said to one drunken with (deluding) fancy, “O thou who thinkest evil because of (thy) unblessedness and perdition,

Thou hast had a hundred suspicions concerning my prophethood, notwithstanding these proofs and this noble nature (which I have shown).

Thou hast seen from me hundreds of thousands of miracles, (and all the time) a hundred fancies and doubts and (vain) opinions were growing in thee.

Thou wert sorely pressed by fancy and devilish suggestion, thou wert sneering at my prophethood.

2040. I raised up dust from the sea before your eyes, so that ye might be delivered from the wickedness of the people of Pharaoh.

During forty years the platter and tray (of food) came (to you) from heaven, and at my prayer the river ran from a rock.

These (miracles) and a hundred times as many, and all these diverse (evidences), did not make that vain imagination fade away from thee, O cold (hard-hearted) man!

Through sorcery a calf lowed; (then) thou didst fall to worship, saying, ‘Thou art my God.’

(Then) those imaginations were swept away (as) by a flood, and thy silly shrewdness went to sleep.

2045. How wert not thou suspicious in regard to him (Sámirí)? Why didst thou lay thy head (on the ground) like that, O ugly one?

How did no idea come to thee of his imposition and of the corruptness of his fool catching magic?

Who, indeed, is a Sámirí, O ye curs, that he should hew up a God in the world?

How didst thou become of one mind (with him) as to this imposture of his, and become devoid of all perplexities?

Is a cow (calf) worthy to be deified on (the strength of) a vain boast, (while there are) a hundred disputes as to the prophetic mission of one like me?

2050. Through asinine dullness thou didst cast thyself down in worship before a cow (calf); thy understanding fell a prey to Sámirí's magic.

Thou didst steal thine eye away from the Light of the Glorious (God): here is plenteous folly for thee and the essence of perdition!

Fie upon such an understanding and (faculty of) choice as thou hast! ’Twere fitting to kill a mine of folly like thee.

The golden calf uttered a cry; prithee, what did it say, that all this desire (for it) blossomed in the fools?

Ye have seen from me many a thing more wonderful than that, but how should every rascal accept God?”

2055. What carries away (enraptures) worthless folk? Worthlessness. What pleases futile folk? Futility,

Because every kind is carried away (enraptured) by its own kind: how should the ox turn its face towards the fierce lion?

How should the wolf bear love for Joseph, unless, perchance, through cunning, in order to devour him?

When it is delivered from wolfishness, it will become familiar (with him); like the dog of the Cave, it will become one of the sons of Adam.

When Abú Bakr smelt (made his first acquaintance with) Mohammed, he said, “This is not a face that lies;”

2060. (But) since Bú Jahl was not of those in sympathy (with Mohammed), he saw a hundred cleavings of the moon, and believed not.

The sorrowful (lover of God), whose bowl has fallen from the roof—we (would) hide the Truth from him, (but) it does not become hid;

While he that is ignorant (of God) and a stranger to His sorrow (love)—how often has it been shown, and he has not seen it!

The mirror of the heart must be clear, in order that you may know therein the ugly form from the beautiful.

How the madman sought to ingratiate himself with Jálínús (Galen), and how Jálínús was afraid.

2095. Jálínús said to his companions, “Let (one of you) give me such-and-such a medicine.”

Then said that person to him, “O master of (many) sciences, this medicine is sought (as a cure) for madness.

Far be this from thy intellect! Say no more (about it).” He replied, “A madman turned his face to me,

Looked pleasantly on my face for a while, made little eyes at me, and plucked my sleeve.

Had there not been in me congeniality with him, how would that ill-favoured man have turned his face towards me?

2100. Had he not seen (in me) one of his own kind, how should he have approached?

How should he have thrown himself upon (attached himself to) one of another kind?”

When two persons come into touch with each other, without any doubt there is something in common between them.

How should a bird fly except with its own kind? The society of the uncongenial is the grave and the tomb.

The cause of a bird's flying and feeding with a bird that is not of its own kind.

Said a certain sage, “I saw a crow running about with a stork.

I marvelled long, and I investigated their case, in order that I might find the clue (as to) what it was that they had in common.

2105. When, amazed and bewildered, I approached them, (then) indeed I saw that both of them were lame.”

In particular, (how should) a royal falcon, which is of the highest heaven, (consort) with an owl, which is of the low earth?

That one is the sun of ‘Illiyyún, while the other is a bat which belongs to Sijjín.

That one is a luminary, free from every defect, while this (other) one is a blind man begging at every door.

That one is a moon that strikes (its beams) upon the Pleiades, while this (other) one is a worm that cleaves to dung.

2110. That one has the face of a Joseph, the breath of a Jesus, while this (other) one is a wolf or an ass with a bell.

That one has flown to Spacelessness, while this (other) one is in the straw-barn, like the dogs.

With the tongue of (unspoken) meaning the rose is saying to the beetle this—“O stinking (creature),

If thou art fleeing from the rose-bed, doubtless that aversion (shown by thee) is (a sign of) the perfection of the rose-garden.

My jealousy (sense of dignity) smites thee on the head with a baton, (warning thee to) keep far away from here, O vile one;

2115. For if, base wretch, thou shouldst mix with me, it will be thought that thou art of my stock.

For nightingales the garden is the proper place; for the beetle the best home is in ordure.”

Since God has kept me pure from filth, how were it seemly to appoint a foul one for (companionship with) me?

I had (in me) a vein of them (of their nature). He (God) cut it out: how (then) will he with the vein of evil attain unto me?

One mark of Adam from eternity was this, that the angels should lay their heads (on the ground) before him, because it was his place (proper to his dignity).

2120. Another mark was that Iblís, saying, “I am the king and chief,” should not lay down his head before him.

But if Iblís too had become a worshipper (of Adam), he (Adam) would not have been Adam: he would have been another.

At once the worship of every angel is the test of him, and the denial (of him) by that enemy (Iblís) is the proof of him.

At once the acknowledgment (made) by the angels is witness for him, and the disbelief of that petty cur (Iblís) is witness for him.

How Mustafá (Mohammed), on whom be peace, went to visit the sick Companion; and an exposition of the profit of visiting the sick.

A notable amongst the Companions (of Mohammed) fell ill, and in that illness of his became (thin) as a thread.

Mustafá went to visit him, since his (Mustafá's) nature was all kindness and generosity.

There is profit in your visiting the sick: the profit thereof is returning to you again.

The first profit is that the sick person may perchance be a Qutb and a glorious (spiritual) king;

2145. And if he be not a Qutb, he may be a friend of the (Súfí) Way; if he be not the king, he may be the cavalier of the host.

Deem it, then, incumbent (on you) to attach yourselves to the friends of the Way, whosoever it may be, and whether (he be) footman or rider.

And if he be a foe (to you), still this kindness is good, for by kindness many a foe hath been made a friend;

And though he do not become a friend, his enmity is lessened, because kindness becomes the balm for enmity.

There are many profits besides these, but I am afraid of being tedious, good friend.

2150. The gist (of the matter) is this: be the friend of the whole community (of Súfís): like the idol-maker, carve a friend out of the stone,

Because the throng and multitude of a caravan will break the backs and spears of the highwaymen.

Inasmuch as you have not the heart's two eyes, O contumacious man, so that you cannot distinguish firewood from aloes-wood,

(You may despair of finding the true friend of God; but) since there exists a treasure in the world, do not grieve: deem no ruined place empty of treasure.

Betake yourself to every dervish at random, and when you find the mark (of the true saint), frequent (him) assiduously.

2155. As the inward-seeing eye was not (granted) to you, think always (that) the treasure (may be) in everybody.

How the high God revealed to Moses, on whom be peace, (the words), “Wherefore didst not thou visit Me in sickness?”

To Moses there came from God this reproach: “O thou who hast seen the rising of the moon from thy bosom,

Thou whom I have illumined with the Divine Light! I am God, I fell sick, thou camest not.”

Moses said, “O Thou transcendent in Thy glory, Thou art clear of loss (defect). What mystery is this? Explain this, O Lord!”

God said unto him again, “Wherefore in My sickness didst not thou kindly ask after Me?”

2160. He answered, “O Lord, Thou hast no imperfection. (My) understanding is lost: unfold (the meaning of) these words.”

God said, “Yea; a favourite and chosen slave (of Mine) fell sick. I am he. Consider well!

His excusability (infirmity) is My excusability, his sickness is My sickness.”

Whoever wishes to sit with God, let him sit in the presence of the saints.

If you are broken off (divided) from the presence of the saints, you are in perdition, because you are a part without the whole.

2165. Whomsoever the Devil cuts off from the noble (saints), he finds him without any one (to help him), and he devours his head.

To go for one moment a single span apart from the community (of saints) is (a result of) the Devil's guile. Hearken, and know (it) well.

How the gardener isolated the Súfí, the jurist, and the descendant of 'Alí from one another.

A gardener, when he looked into the orchard, saw three men in his orchard, as (though they were) thieves:

A jurist and a Sharíf and a Súfí: each one an impudent, knavish and perfidious rogue.

He said, "I have a hundred arguments against these fellows, but they are united, and a united party is (a source of) strength.

2170. I cannot cope singly with three persons, so first I will sunder them from one another.

I will isolate each one from the others, and when each is alone, I will tear out his moustache."

He employed a ruse and got the Súfí away, that he might poison (the minds of) his friends against him.

He said to the Súfí, "Go to the house and fetch a rug for these companions (of yours)."

(As soon as) the Súfí departed, he (the gardener) said in private to the two friends, "Thou art a jurist, and this (other) is a renowned Sharíf.

2175. 'Tis according to thy legal decision that we eat a loaf (of bread): 'tis by the wings of thy knowledge that we fly.

And this other is our prince and sovereign: he is a Sayyid, he is of the House of Mustafá (Mohammed).

Who is this gluttonous vile Súfí, that he should associate with kings like you?

When he comes (back), drive him away and take possession of my orchard and field for a week.

What is (it to offer you) my orchard? My life is yours, O ye who have (always) been (as dear to me) as my right eye."

2180. He made evil suggestions and beguiled them. Ah, one must not patiently suffer the loss of friends.

When they had turned the Súfí away and he was gone, the enemy went after him with a stout cudgel.

"O dog," he cried, "is it Súfism that of a sudden you come into my orchard in spite (of me)?

Did Junayd or Báyazíd direct you to behave in this way? From what Shaykh and Pír did this (instruction) reach you?"

He beat the Súfí when he found him alone; he half killed him and cracked his head.

2185. Said the Súfí, "Mine is over, but O comrades, take good care of yourselves!

Ye regarded me as an alien. Look out! I am not more alien than this scoundrel.

That (cup) which I have drunk must be drunk by you, and such a draught as this is the due of every cad."

This world is (like) the mountain, and (all) thy words come back to thee from the echo.

After the gardener had finished with the Súfí, he invented a pretext of the same kind as the former,

2190. Saying, "O my Sharíf, go to the house, for I have baked (some) thin cakes of bread for breakfast.

At the house-door tell Qaymáz to fetch those cakes and the goose."

Having sent him off, he said (to the other), "O keen-sighted one, thou art a jurist; this is manifest and sure.

(But) he (thy friend) a Sharíf! 'Tis an absurd claim he is making. Who knows who committed adultery with his mother?

Will ye set your hearts (rely) on woman and the deeds of woman? (Will ye acknowledge her to be of) weak mind, and then (put) trust (in her)?

2195. He has tacked himself on to ‘Alí and to the Prophet—and there is many a fool in the world (who will believe him).”

Whoever is (born) of adultery and (is one) of the adulterous will think this concerning the men of God.

Any one whose head is made giddy by (his own) gyrations sees the house turning round like himself.

What that vain talker, the gardener, said was (indicative of) his (own) condition; (it was) far from (being applicable to) the descendants of the Prophet.

If he had not been the issue of apostates, how should he have spoken thus as regards (the Prophet's) House?

2200. He used spells (guileful words), and the jurist hearkened to them. (Then) that insolent bully went after him (the Sharíf).

He said, “O ass, who invited you into this orchard? Has robbery been left to you as an inheritance by the Prophet?

The lion's cub resembles him (the lion): in what do you resemble the Prophet? Tell (me that)!”

The man (the gardener) who had sought refuge (in craft) did to the Sharíf that which a Khárijite would do to the Family of *Yá-sín* (Mohammed).

(I marvel) what hatred devils and ghouls like Yazíd and Shimr always have towards the Prophet's Family.

2205. The Sharíf was devastated by the blows of that ruffian. He said to the jurist, “I have jumped out of the water.

Do thou stand fast, now that thou art left alone and deprived (of our support). Be as a drum, suffer blows on the belly!

If I am not a Sharíf and worthy (of thee) and a (true) bosom-friend, (at any rate) I am no worse for thee than such a ruffian as this.”

He (the gardener) finished with him (the Sharíf), and came up, saying, “O jurist, what (sort of) jurist are you, O you disgrace to every fool?

Is it your legal opinion, O convicted thief, that you may come (into my orchard) without asking leave?

2210. Have you read such a license in the *Wasít*, or has this question been (so decided) in the *Muhít*?”

“You are right,” he replied; “beat (me): you have got the upper hand. This is the fit penalty for him that parts from friends.”

How a certain Shaykh said to Báyazíd, “I am the Ka‘ba: perform a circumambulation round me.”

Báyazíd, the Shaykh of the community, was hurrying to Mecca for the greater pilgrimage (*hajj*) and the lesser (‘*umra*).

In every city to which he went he would at first make search after the venerable (saints).

2220. He would roam about, asking, “Who is there in the city that is relying on (spiritual) insight?”

God has said, “Whithersoever thou goest in thy travels, thou must first seek after a (holy) man.”

Go in quest of a treasure, for (worldly) profit and loss come second: regard them as the branch (not as the root).

Whoever sows is in quest of wheat; the chaff comes to him indeed, (but only) secondarily.

If you sow chaff, no wheat will come up: seek a man, seek a man, a man!

2225. When it is the season of pilgrimage, go in quest of the Ka‘ba; when you have gone (with that purpose), Mecca also will be seen.

In the *Mi‘ráj* (Ascension of the Prophet) the quest was (for) vision of the Beloved; ’twas but secondarily that the empyrean and the angels were also shown.

Story.

A novice one day built a new house; the Pír came (and) saw his house.

The Shaykh said to his new disciple—he put to the test him that had good thoughts—

"Wherefore hast thou made a window, O comrade?" Said he, "In order that light may come in by this way."

2230. He (the Shaykh) said, "That is (only) the branch (secondary object); (thy) want (desire) must be this, (namely) that through this channel thou mayst hear the call to prayer."

Báyazíd, on his journey (to the Ka'ba), sought much to find some one that was the Khizr of his time.

He espied an old man with a stature (bent) like the new moon; he saw in him the majesty and (lofty) speech of (holy) men;

His eyes sightless, and his heart (illumined) as the sun: like an elephant dreaming of Hindustán.

With closed eyes, asleep, he beholds a hundred delights; when he opens (his eyes), he sees not those (delights)—oh, ('tis) wonderful!

2235. Many a wonder is made manifest in sleep: in sleep the heart becomes a window.

One that is awake and dreams fair dreams, he is the knower (of God): smear your eyes with his dust.

He (Báyazíd) sat down before him and asked about his condition; he found him to be a dervish and also a family man.

He (the old man) said, "Whither art thou bound, O Báyazíd? To what place wouldst thou take the baggage of travel in a strange land?"

Báyazíd answered, "I start for the Ka'ba at daybreak." "Eh," cried the other, "what hast thou as provisions for the road?"

2240. "I have two hundred silver dirhems," said he; "look, (they are) tied fast in the corner of my cloak."

He said, "Make a circuit round me seven times, and reckon this (to be) better than the circumambulation (of the Ka'ba) in the pilgrimage;

And lay those dirhems before me, O generous one. Know that thou hast made the greater pilgrimage and that thy desire has been achieved;

(That) thou hast (also) performed the lesser pilgrimage and gained the life everlasting; (that) thou hast become pure (*sáf*) and sped up (the Hill of) Purity (*Safá*).

By the truth of the Truth (God) whom thy soul hath seen, (I swear) that He hath chosen me above His House.

2245. Albeit the Ka'ba is the House of His religious service, my form too, in which I was created, is the House of His inmost consciousness.

Never since God made the Ka'ba hath He gone into it, and none but the Living (God) hath ever gone into this House (of mine).

When thou hast seen me, thou hast seen God: thou hast circled round the Ka'ba of Sincerity.

To serve me is to obey and glorify God: beware thou think not that God is separate from me.

Open thine eyes well and look on me, that thou mayst behold the Light of God in man."

2250. Báyazíd gave heed to those mystic sayings, and put them in his ear as a golden ring.

Through him (the old man), Báyazíd came into an increase (of spiritual endowment): the adept at last attained unto the end.

How Dalqak excused himself to the Sayyid-i Ajall (who asked him) why he had married a harlot.

One night the Sayyid-i Ajall said to Dalqak, "You have married a harlot in haste.

You ought to have disclosed this (matter) to me, so that we might have made a chaste (woman) your wife."

2335. Dalqak replied, "I have (already) married nine chaste and virtuous women: they became harlots, and I wasted away with grief.

I married this harlot without (previous) acquaintance (with her), in order to see how this one (also) would turn out in the end.

Often have I tried (sound) intelligence; henceforth I will seek a nursery for insanity."

How an inquirer managed to draw into conversation an eminent (saintly) man who had feigned to be mad.

A certain man was saying, "I want some one of intelligence, (that) I may consult him about a difficulty."

One said to him, "In our city there is nobody of intelligence except yonder man who appears to be mad.

2340. Look, there is (one named) so-and-so: mounted on a cane, he rides (it as a cock-horse) amongst the children.

He is possessed of judgment and (keen as) a spark of fire; he is as the sky in dignity, and as the stars in high estate.

His glory has become the (rational) soul of the Cherubim; he has become concealed in this (feigned) madness."

But you must not account every madman a (rational) soul: do not, like Sámirí, lay down your head (in worship) to a calf.

When a manifest saint has declared unto you hundreds of thousands of unseen things and hidden mysteries,

2345. And you have not had the (proper) understanding and knowledge, (so that) you have not distinguished dung from aloes-wood—

How, when the saint has made for himself a veil of madness, will you recognise him, O blind one?

If your eye of intuitive certainty is open, behold a (spiritual) captain under every stone.

To the eye that is open and (as) a guide, every dervish-cloak hath a Moses in its embrace.

'Tis only the saint (himself) that makes the saint known and makes fortunate whomsoever he will.

2350. No one can recognise him by means of wisdom when he has feigned to be mad.

When a seeing thief steals from a blind man, can he at all detect (the identity of) the thief (who is) in the act of passing?

The blind man does not know who it was that robbed him, even though the wicked thief may knock against him.

When a dog bites a blind ragged mendicant, how should he recognise that ferocious dog?

How the dog attacked the mendicant who was blind.

A dog was attacking, as (though it were) a warlike lion, a blind mendicant in a certain street.

2355. The dog rushes angrily at dervishes; the moon smears her eyes with dust of (the feet of) dervishes.

The blind man was made helpless by the dog's barking and by (his) fear of the dog; the blind man began to pay honour to the dog.

Saying, "O prince of the chase, and O lion of the hunt, thine is the (upper) hand: refrain thy hand from me!"—

For, (moved) by necessity, that (renowned) philosopher paid honour to (one vile as) the tail of an ass, and gave him the title of "noble."

He (the blind man) too, of necessity, said, "O lion, what (good) will come to thee from such a meagre prey as I am?

2360. Thy friends are catching onagers in the desert; thou art catching a blind man in the street; this is bad.

Thy friends seek on agers by hunting (them); thou in (mere) malice seekest a blind man in the street."

The knowing dog has made the onager his prey, while this worthless dog has attacked a blind man.

When the dog has learned the knowledge (imparted to him), he has escaped from error: he hunts lawful prey in the jungles.

When the dog has become knowing (*'álim*), he marches briskly; when the dog has become a knower of God (*'árif*), he becomes (as) the Men of the Cave.

2365. The dog has come to know who is the Master of the hunt. O God, what is that knowing light?

(If) the blind man knows it not, 'tis not from (his) having no eye (to see); nay, 'tis because he is drunken with ignorance.

Truly, the blind man is not more eyeless than the earth; and this earth, by the grace of God, has become a seer of (God's) enemies.

It saw the Light of Moses and showed kindness to Moses; (but) Qárún it engulfed, (for) it knew Qárún.

It quaked for the destruction of every false pretender: it understood (the words that came) from God, "*O earth, swallow (thy water)!*" 2370 Earth and water and air and sparking fire are unacquainted with us, but acquainted with God.

Contrariwise, we are aware of (things) other than God, (but) unaware (heedless) of God and of so many warners (prophets).

As a necessary consequence, they (the elements) all *shrank from (accepting) it (the trust offered to them)*: (the edge of) their impulse to partake of life was blunted.

They said, "We all are averse to this life, (namely), that one should be living in relation to created beings and dead in relation to God."

When he (any one) remains away from created beings, he is orphaned (single): for intimacy with God, the heart must be free (from relations with aught besides).

2375. When a thief steals some article of property from a blind man, the blind man is blindly lamenting.

Until the thief say to him, "'Tis I that stole from thee, for I am an artful thief,"

How should the blind man know his thief, since he hath not the eye's light and that radiance (of vision)?

When he (the thief) speaks (and confesses), at once take tight hold of him, that he may tell the marks (descriptive) of the (stolen) goods.

The Greater *Jihád* (Holy War), then, consists in squeezing (him) to the dregs, in order that he may tell what he has stolen and what he has carried off.

2380. First, he has stolen your eye-salve; when you take it (from him), you will regain (your) insight.

The goods of wisdom, which have been lost by (your) heart, are certainly to be found with the man of heart (the saint).

The blind of heart, notwithstanding (his possession of) life and hearing and sight, is never knowing the devilish thief by the traces (which he leaves).

Seek (that knowledge) from the man of heart; do not seek it from the inanimate, for (all other) people are inanimate beside (in comparison with) him.

The seeker of counsel approached him (the saint who was feigning madness), saying, "O father who hast become (as) a child, tell (me) a secret."

2385. He answered, "Begone from this door-ring, for this door is not open. Turn back: to-day is not the day for secrets.

If the spatial had (any) access to the non-spatial, I should be (seated) on the bench, (giving instruction) like the Shaykhs (spiritual directors)."

How the Police Inspector summoned the man who had fallen dead-drunk (on the ground) to (go to) prison.

The Inspector came at midnight to a certain place: he saw a man lying at the bottom of a wall.

He cried, “Hey, you are drunk: tell (me), what have you been drinking?” Said the man, “I have drunk of this which is in the jar.”

“Pray,” said he, “explain what is in the jar.” He replied, “Some of what I have drunk.” “(But),” said the Inspector, “this is hidden (from sight).”

2390. He asked (again), “What is it that you have drunk?” He rejoined, “That which is hidden in the jar.”

These questions and answers were becoming a (vicious) circle. The Inspector was left (stuck) in the mud, like an ass.

The Inspector said to him, “Come now, say ‘Ah’”; (but) the drunken man, at the moment of utterance, said “Hú, Hú.”

“I told you to say ‘Ah’,” said he; “you are saying ‘Hú’.” “(Because) I am glad,” he replied, “while you are bent with grief.

‘Ah’ is (uttered) on account of pain and grief and injustice; the ‘Hú, Hú’ of the wine-drinkers is from joy.”

2305. The Inspector said, “I know nothing about this. Get up, get up! Don't retail mystic lore, and leave off this wrangling.”

“Go away,” said the man; “what have you to do with me?” “You are drunk,” the Inspector said. “Get up and come to prison.”

Said the drunken man, “O Inspector, let me alone and go away. How is it possible to carry off pledges from one that is naked?

If indeed I had had the power to walk, I should have gone to my house—and (then) how would this (affair between us) have occurred?

Were I (still) possessed of understanding and of contingent (unreal) existence, I should be on the bench, (giving instruction) like the Shaykhs.”

How the inquirer, for the second time, drew that eminent (saint) into conversation, in order that his condition might be made better known (to the inquirer).

2400. That seeker said, “O thou mounted on the cane, pray, ride thy horse this way for one moment.”

He rode towards him, crying, “Hark, say as quick as you can (what you want), for my horse is very restive and fierce-tempered.

Be quick, lest he kick you: explain clearly what you are asking about.”

He (the inquirer) saw no opportunity to tell his heart's secret: he at once made an evasion and drew him into jesting talk.

He said, “I wish to marry a woman in this street: who is suitable for one like me?”

2405. “There are three kinds of women in the world,” said he: “two of those are a sorrow, and one is the soul's treasure.

The first, when you marry her, is wholly yours; and the second is half yours and half separate (from you);

And the third, know she is not yours at all. You have heard this. Away (with you)!—I start in a trice—

Lest my horse let fly a kick at you, so that you fall and never rise up (again).”

The Shaykh rode off amongst the children, (but) the young man shouted to him once more,

2410. “Come, prithee declare the exposition of this. Thou hast said that these women are of three kinds: pick (them) out.”

He rode towards him and said to him, “The virgin of your choice will be wholly yours, and you will gain freedom from sorrow;

And she that is half yours is the (childless) widow; and she that is nothing (to you) is the married woman with a child:

When she has a child by her first husband, her love and whole heart will go there.

(Now) get away, lest my horse launch a kick, and the hoof of my restive horse land upon you.”

2415. The Shaykh gave a loud cry of jubilation and rode back: he again called the children to him.

That inquirer shouted to him once more, “Come (hither), I have one question left, O sovereign king.”

He rode back in this direction. “Say what it is,” he cried, “as quick as you can, for yonder child has enraptured my heart*.”

Said the other, “O king, with such intelligence and erudition (as thou hast), what dissimulation is this? What acting is this? Oh, ’tis a marvel!

Thou transcendest the Universal Intellect in (thy power of) elucidation. Thou art a sun: how art thou hid in madness?”

2420. He replied, “These rascals are proposing to make me Cadi in this their city.

I raised objections, (but) they said to me, ‘Nay, there is none so learned and accomplished as thou.

Whilst thou art in existence, it is unlawful and wicked that any one inferior to thee should cite Prophetic Traditions in the office of Cadi.

Permission is not (given) in the Law, that we should appoint one less than thee as (our) prince and leader.’

By this necessity I was made distraught and mad (in appearance), but inwardly I am just the same as I was.

2425. My intelligence is the (hidden) treasure, and I am the ruin (which covers it); if I display the treasure, (then) I am mad (indeed).

The (real) madman is he that has not gone mad, he that has seen this night patrol and has not gone home.

My knowledge is substantial, not accidental; and this precious (thing) is not for (the purpose of gaining) every (worldly) interest.

I am a mine of candy, I am a plantation of sugar-canes: it is growing from me, and at the same time I am eating (of it).

Knowledge is conventional and acquired (not real), when he (its owner) laments because the hearer is averse to (hearing) it.

2430. Since it is (learned) as a bait (for popularity), not for the sake of (spiritual) enlightenment, he (the seeker of religious knowledge) is just as (bad) as the seeker of vile worldly knowledge;

(For) he is seeking knowledge on account of the vulgar and the noble, not in order that he may win release from this world.

Like a mouse, he has burrowed in every direction, since the light drove him (back) from the door (the entrance to the hole) and said, ‘Away!’

Inasmuch as he had no way (of getting out) to the open country and the light, he continued to make (such) an exertion even in that darkness.

If God give him wings, the wings of Wisdom, he will escape from mousiness and will fly like the birds;

2435. But if he seek not wings, he will remain underground with no hope of traversing the path to Simák.

Dialectic knowledge, which is soulless, is in love with (eager for) the countenance of customers;

(But) though it is robust at the time of disputation, it is dead and gone when it has no customer.

My purchaser is God: He is drawing me aloft, for *God hath purchased.*

My bloodwit (the reward of my self-sacrifice) is the beauty of the Glorious One: I enjoy my bloodwit (as) lawful earnings.

2440. Abandon these insolvent customers: what purchase can be made by a handful of (worthless) clay?

Do not eat clay, do not buy clay, do not seek clay, because the eater of clay is always pale-faced.

Eat your heart (in love of God), that you may be young always, (and that) your visage (may be rosy) with Divine illumination, like the *arghawán.*”

O Lord, this gift is not (within) the compass of our work (achievement): verily, (the gift of) Thy grace is (not according to our work, but) according to Thy mysterious grace.

Take our hands (help us); buy (redeem) us from our hands (self-existence); lift the veil (between Thee and us), and do not tear

our veil (do not expose us to shame).

2445. Redeem us from this filthy self (*nafs*): its knife has reached our bones.

Who will loose these strong chains from helpless ones like us, O king uncrowned and unthroned?

Who except (Thee in) Thy bounty, O Loving One, can loose such a heavy lock?

Let us turn our heads from ourselves towards Thee, inasmuch as Thou art nigher unto us than we (unto ourselves).

Even this prayer is Thy gift and lesson (to us); else, wherefore has a rose-bed grown in an ash-pit?

2450. Save through Thy munificence, ’tis impossible to convey understanding and reason into the midst of blood and entrails.

This flowing light (proceeds) from two pieces of fat (the two eyeballs): their waves of light reach up to the sky.

The piece of flesh which is the tongue—from it the flood of Wisdom is flowing, like a stream,

Towards a cavity, whereof the name is “ears,” up to the orchard of the (rational) soul, whereof the fruit is intellections.

Its main course is the highway of the orchard of souls; the orchards and gardens of the world are its branches.

2455. That, that, is the source and fountainhead of joy: quick, recite (the text), *(gardens) beneath which flow the rivers.*

How Iblís awakened Mu‘áwiya—may God be well-pleased with him!—saying, “Arise, it is time for prayer.”

’Tis related in Tradition that Mu‘áwiya was asleep in a nook of the palace.

2605. The palace-door was fastened from the inside, for he was fatigued by people's visits.

Suddenly he was awakened by a man, (but) when he opened his eyes the man vanished.

He said (to himself), “No one had entrance to the palace: who is he that has shown such impudence and boldness?”

Then he went round and searched in order to find the trace of that one who had become hidden (from sight).

Behind the door he espied a luckless man who was hiding his face in the door and the curtain.

2610. “Hey,” he cried, “who are you? What is your name?” “(To speak) plainly,” said he, “my name is Iblís the damned.”

He (Mu‘áwiya) asked, “Why did you take pains to awaken me? Tell the truth, don't tell me what is reverse and contrary (to the fact).”

How Iblís gave Mu‘áwiya, may God be well-pleased with him, a fall, and practiced dissimulation and pretence, and how Mu‘áwiya answered him.

He said, “The time for prayer is (all but) come to an end: you must run quickly to the mosque.

Mustafá (Mohammed) said, boring the pearl of the idea, ‘Make haste to perform your devotions before the time is past.’”

He (Mu‘áwiya) said, “Nay, nay; ’tis not thy purpose to be my guide unto any good.

2615. (If) a thief come secretly into my dwelling-place and say to me, ‘I am keeping watch,’

How shall I believe that thief? How should a thief know the recompense and reward for good works?”

How Iblís again made answer to Mu‘áwiya.

He said, “At first I was an angel: I traversed the way of obedience (to God) with (all my) soul.

I was the confidant of them that follow the path (of devotion): I was familiar with them that dwell by the Throne of God.

How should (one's) first calling go out of (one's) mind? How should (one's) first love go forth from (one's) heart?

2620. If in travel you see Anatolia or Khutan, how should love of your own country go from your heart?

I too have been one of those drunken with this wine: I have been a lover at His court.

They cut my navel in (predestined me from birth to) love of Him: they sowed love of Him in my heart.

I have seen good days from Fortune: I have drunk the water of (Divine) Mercy in (my) spring-time.

Was it not the hand of His bounty that sowed me? Was it not He that raised me up from non-existence?

2625. Oh, many is the time I have received kindness from Him and walked in the rose-garden of (His) approval.

He would lay the hand of mercy on my head, He would open (let flow) from me the fountains of grace.

Who found milk for me in the season of my infancy? Who rocked my cradle? He.

From whom did I drink milk other than His milk? Who nourished me except His providence?

The disposition which has entered with the milk into (their) being—how can it be discharged (expelled) from folk?

2630. If the Sea of Bounty has given (me) a rebuke, (yet) how have the doors of Bounty been shut?

Giving and grace and favour are the fundamental substance of His coin: wrath is (only) as a speck of alloy on it.

He made the world for kindness' sake: His sun caressed the motes (in its beams).

If separation (from Him) is big with His wrath, ’tis for the sake of knowing the worth of union with Him,

So that separation from Him may give the soul chastisement, (and that) the soul may know the value of the days of union.

2635. The Prophet has declared that God said, ‘My purpose in creating was to do good:

I created to the intent that they (My creatures) might draw some gain from Me, and that they might smear their hands with My honey;

Not to the end that I might draw some gain (from them), and that I might tear off a coat from one (who is) naked.’

During the short while since He drove me from His presence, mine eye hath remained (fixed) upon His beauteous face;

(And my thought has always been), ‘Such wrath from such a face! Oh, wonderful!’ (whereas) every one (else) has become occupied with (considering) the (secondary) cause (His wrath).

2640. I do not look at the cause (His wrath), which is temporal, inasmuch as the temporal (only) produces something temporal (like itself).

I am regarding (His eternally) precedent mercy: whatsoever is temporal I rend in twain.

Grant that my declining to worship (Adam) was from envy; (yet) that envy arises from love (of God), not from denial (of obedience to His command).

’Tis certain, all envy arises from love, (for fear) lest another become the companion of the beloved.

Brooding jealousy is the necessary consequence of love, just as saying ‘Live long!’ must follow the sneeze.

2645. Since there was no play but this on His board, and He said, ‘Play,’ what more can I do?

I played the one play (move) that there was, and cast myself into woe.

Even in woe I am tasting His delights: I am mated by Him, mated by Him, mated by Him!

How shall any one, O noble sir, in (this world of) six directions deliver himself from the *shashdara* (the place with six doors)?

How shall the part of the six escape from the whole of the six, especially when the Unconditioned sets it wrong?

2650. Whoever is in the six is in the fire; (only) He that is the creator of the six will deliver him.

Truly, whether it be infidelity or faith in Him (to which he is predestined), he is the hand-loom (instrument) of the Lord and belongs to Him.”

How Mu‘áwiya again exposed the deceitfulness of Iblís.

The Amír said to him, “These things are true, but your share in these things is wanting.

You have waylaid hundreds of thousands like me: you have made a hole and have come into the treasure-house.

You are fire and naphtha: you burn, you cannot help it. Who is there whose raiment is not torn to pieces by your hand?

2655. Inasmuch as it is your nature, O fire, to be a cause of burning, there is no help but you must burn something.

This is God's curse (on you), that He makes you burn (things) and makes you the master of all thieves.

You have spoken with God and heard (Him speak) face to face: what should I be (able to do) before your deceit, O enemy?

Your stock of knowledge is like the sound of (the fowler's) whistle: it is the cry of birds, but it is bird-ensnaring.

That (whistle) has waylaid myriads of birds, the bird (in each case) being duped (by the fancy) that a friend is come.

2660. When it hears in the air the sound of the whistle, it comes (down) from the air and is made captive here.

Through your deceit the people of Noah are in lamentation: they have hearts charred and bosoms (torn) to shreds.

You gave ‘Ád in this world to the wind (of destruction): you cast (them) into torment and sorrows.

Through you was the stoning of the people of Lot: through you were they sunk in the black rain-water.

Through you was the brain of Nimrod crumbled, O you that have raised thousands of turmoils!

2665. Through you the intelligence of Pharaoh, the acute and sage, became blinded, (so that) he found no understanding.

Through you also Bú Lahab became an unworthy one; through you also Bu ’l- Hakam became a Bú Jahl.

O you that on this chessboard, for the sake of remembrance*, have checkmated hundreds of thousands of masters,

O you by whose difficult attacking moves (our) hearts have been burned and your (own) heart has been blackened,

You are the sea of cunning, (and all) the creatures (are but) a drop: you are like a mountain and (we) simple ones (are but) a mote.

2670. Who shall escape from your cunning, O adversary? We are drowned in the flood, except them that are protected (by God).

By you many a fortunate star has been burned: by you many an army and host have been scattered.”

How Iblís again replied to Mu‘áwiya.

Iblís said to him, “Unravel this knot (and apprehend the matter): I am the touchstone for the false coin and the true.

God hath made me the test of lion and cur, God hath made me the test of genuine coin and counterfeit.

When have I blackened the false coin's face? I am the money-changer: I have (only) valued it.

2675. To the good I act as guide, the dry branches I rip off.

I lay these (different) sorts of fodder (before people)—for what purpose? In order that it may be seen of what kind the animal is.

When a wolf bears young to an antelope, and there is some doubt whether it (the young one) has the nature of wolf or antelope,

Drop you grass and bones in front of it (and see) to which side it quickly steps.

If it comes towards the bones, it is canine; and if it craves the grass, it is assuredly of the antelope race.

2680. A wrath and a mercy were wedded to one another: from these twain was born the world of good and evil.

Offer grass and bones, offer the food of the flesh and the food of the spirit.

If he seek the food of the flesh, he is bobtailed (worthless), and if he desire the food of the spirit, he is a (spiritual) chief.

If he serve the body, he is an ass; and if he go into the sea of the spirit, he will find pearls.

Although these twain—good and evil—are different, yet these twain are (engaged) in one work.

2685. The prophets offer devotions, the enemies (of God) offer lusts.

How should I make the good man bad? I am not God. I am (only) a prompter, I am not their creator.

(How) should I make the fair foul? I am not the Lord. I am (only) a mirror for the foul and the fair.

The Hindoo burnt a mirror in vexation, saying, ‘This (mirror) causes a man to look black-faced.’

He (God) hath made me an informer and truth-teller, that I may tell where the ugly one is and where the beautiful.

2690. I am a witness: how is prison (the right place) for a witness? I do not deserve (to go to) prison, God is the witness (to my innocence).

Wherever I see a fruitful sapling, I foster (it) diligently like a nurse.

Wherever I see a sour and dry tree, I cut it down, in order that the musk may be delivered (separated) from the dung.

The dry (tree) says to the gardener, ‘O young man, why do you cut off my head without fault (on my part)?’

The gardener says, ‘Be silent, O evil-natured one! Is not thy dryness sin enough in thee?’

2695. The dry (tree) says, ‘I am straight, I am not crooked: why are you houghing me (who am) without guilt?’

The gardener says, ‘Hadst thou been blest, would that thou wert crooked (if only) thou wert moist (full of sap).

Thou wouldst have drawn (into thyself) the Water of Life: thou wouldst have been steeped in the Water of Life.

Thy seed and thy root were bad, and thou hast not been joined to a good tree.

If the sour branch be joined to a sweet one, that sweetness will strike (impress itself) on its nature.’”

How Mu‘áwiya dealt sternly with Iblís.

2700. Said the Amír, “O brigand, do not argue: there is no way for you (to penetrate) into me, (so) do not seek the way.

You are a brigand, and I am a stranger and merchant: how should I purchase any garments that you may bring?

Do not prowl about my property, infidel as you are: you are not one to buy the property of anybody.

The brigand is not a buyer for (from) any person, and if he seem to be a buyer, ’tis (only his) deceit and artfulness.

I wonder what this envier has in his gourd! O God, help us against this enemy!

2705. If he pronounce one more screed (of his spells) over me, this brigand will rob me of the mantle (of my faith).

How Mu‘áwiya complained of Iblís to the most high God and besought His aid.

O God, this talk of his is like smoke: take my hand (and help me), or else my raiment is blackened.

I cannot prevail in argument with Iblís, for he leads every one, noble and base (alike), into temptation.

Adam, who is the lord of *He taught (him) the Names*, is powerless before the lightning-like onset of this cur.

He cast him from Paradise upon the face of the earth: he (Adam) fell from Simák into his net, like a fish,

2710. Crying in lamentation, ‘*Verily, we have wronged (ourselves).*’ There is no bound to his (Satan's) guile and imposture.

In his every saying there is mischief: myriads of enchantments are concealed in his mind.

He unmans* men in a moment: he kindles vain desire in man and woman.

O Iblís, you that consume the people and seek to tempt them (to their ruin), on what ground did you awaken me*? Tell the truth!”

How Iblís once more exhibited his deceit.

He said, “No man that thinks evil (is suspicious) would hearken to the truth notwithstanding a hundred signs (that pointed it out).

2715. Every mind that has conceived fancies (suspicions)—when you bring forward proof, its fancy is increased.

When (sound and true) words enter it, they become a disease (they are corrupted and falsified): the holy warrior's sword becomes a tool for the thief.

Therefore the answer to him is silence and rest: to talk with a fool is madness.

Why do you complain to God of me, O simpleton? Complain of the wickedness of that vile fleshly soul.

You eat halwá (sweetmeat), (then) boils break out in you, fever lays hold of you, your health is disordered.

2720. You curse Iblís, guiltless (though he is). How do you not see (that) that deception (proceeds) from yourself?

It is not (the fault) of Iblís, it is (the fault) of yourself, O misguided one, that you are running like a fox towards the sheep's fat tail.

When you see the fat tails in the green field, ’tis a snare. Why are you ignorant of this?

You are ignorant because desire for the fat tail has made you far from knowledge and has blinded your (spiritual) eye and intelligence.

Your love of (sensual) things makes you blind and deaf; your black fleshly soul is the culprit: do not quarrel (with others).

2725. Do not put the guilt on me, do not see upside down. I am averse to evil and greed and enmity.

I did an evil deed and am still repenting: I am waiting that my night may turn to day.

I have become suspect amongst mankind: every man and woman lay their (evil) actions on me (at my door).

The helpless wolf, though he is hungry, is suspected of being in luxury.

When, because of feebleness, he cannot go his way, people say it is indigestion (arising) from gross (rich and heavy) food.”

How Mu‘áwiya once more pressed Iblís hard.

2730. He said, “Nothing but the truth will save you: justice is calling you to (speak) the truth.

Tell the truth, so that you may be delivered from my hand: cunning will not lay the dust of my war (will not induce me to leave you in peace).”

He (Iblís) said, “How do you know (the difference between) falsehood and truth, O thinker of vain fancies, (you that are) filled with (idle) thoughts (about me)?”

He answered, “The Prophet has given an indication: he has laid down the touchstone (criterion) for (distinguishing) the base coin and the good.

He has said, ‘Falsehood is (the cause of) disquiet in (men's) hearts’; he has said, ‘Truth is (the cause of) a joyous tranquillity.’

2735. The (troubled) heart is not comforted by lying words: water and oil kindle no light.

(Only) in truthful speech is there comfort for the heart: truths are the bait that entraps the heart.

Sick, surely, and ill-savoured is the heart that knows not (cannot distinguish) the taste of this and that.

When the heart becomes whole (is healed) of pain and disease, it will recognize the flavour of falsehood and truth.

When Adam's greed for the wheat waxed great, it robbed Adam's heart of health.

2740. Then he gave ear to your lies and enticements: he was befooled and drank the killing poison.

At that moment he knew not scorpion (*kazhdum*) from wheat (*gandum*): discernment flies from one that is drunken with vain desire.

The people are drunken with cupidity and desire: hence they are accepting your cheatery.

Whoever has rid his nature of vain desire has (thereby) made his (spiritual) eye familiar with the secret.

How a cadi complained of the calamity of (holding) the office of cadi, and how his deputy answered him.

They installed a cadi, (and meanwhile) he wept. The deputy said, ‘O cadi, what are you weeping for?

2745. This is not the time for you to weep and lament: it is the time for you to rejoice and receive felicitations.’

‘Ah,’ said he, ‘how shall a man without insight pronounce judgement—an ignorant man (decide) between two who know?

Those two adversaries are acquainted with their own case: what should the poor cadi know of those two tangles?

He is ignorant and unaware of their (real) state: how should he proceed (to give judgment) concerning their lives and property?’

He (the deputy) said, ‘The litigants know (the truth of their case) and (nevertheless) are unsound (prejudiced); you are ignorant (of the facts), but you are the luminary of the whole body (of Moslems),

2750. Because you have no prejudice to interfere (with your discernment), and that freedom (from prejudice) is light to the eyes;

While those two who know are blinded by their self-interest: prejudice has put their knowledge into the grave.

Unprejudicedness makes ignorance wise; prejudice makes knowledge perverse and iniquitous.

So long as you accept no bribe, you are seeing; when you act covetously, you are blind and enslaved.’

I have turned my nature away from vain desire: I have not eaten delicious morsels.

2755. My heart, which tastes (and distinguishes), has become bright (like a clear mirror): it really knows truth from falsehood.

How Mu‘áwiya—may God be well-pleased with him!— induced Iblís to confess.

Why did you awaken me? You are the enemy of wakefulness, O trickster.

You are like poppy-seeds: you put every one to sleep. You are like wine: you take away understanding and knowledge.

I have impaled you. Come, tell the truth, I know what is true: do not seek evasions.

I expect from every person (only) that of which by nature and disposition he is the owner.

2760. I do not look for any sugar from vinegar; I do not take the catamite for a soldier.

I do not, like (idolatrous) infidels, seek (expect) from an idol that it should be God or even a sign from God.

I do not seek the smell of musk from dung; I do not seek dry bricks in river water.

From Satan, who is other (than good), I do not look for this— that he should awaken me with good (intent)."

How Iblís told truly his hidden thought to Mu‘áwiya—may God be well-pleased with him!

Iblís spoke many words of deceit and treachery, (but) the Amír hearkened not to him and strove (against him) and showed fortitude.

2765. (At length), with the bitterest pangs* he (Iblís) said: "O such-and-such, know that I awakened you for the purpose

That you might join the congregation (of Moslems) in praying after the Prophet of high estate.

If the time of prayers had passed, this world would have become dark to you and without a gleam of light;

(And then) from disappointment and grief tears would have flowed from your two eyes in the fashion of (water from) water-skins,

(Because) every one has delight in some act of devotion and consequently cannot bear to miss it (even) for a short while.

2770. That disappointment and grief would have been (as) a hundred prayers: what is (ritual) prayer in comparison with the (spiritual) glow of humble supplication?"

The excellence of the remorse felt by one who was sincere (in his devotion) for having missed the congregational prayers.

A certain man was going into the mosque (when) the people were coming out of the mosque.

He began to ask (one of them), saying, "What ails the congregation that they are coming out of the mosque (so) soon?"

That person said to him, "The Prophet has prayed with the congregation and finished (his) communion.

How art thou going in, O foolish man, when the Prophet has given the blessing?"

2775. He cried, "Ah!" and smoke issued from that (burning) sigh: his sigh was giving forth the smell of blood from his heart.

One of the congregation said, "Give me this sigh, and my prayers are thine."

He answered, "I give the sigh and accept the prayers." He (the other) took that sigh with a hundred yearnings (towards God).

At night, whilst (he was) asleep, a Voice said to him, “Thou hast bought the Water of Life and salvation.

In honour of this choice and this appropriation the prayers of all the people have been accepted.”

Conclusion of the confession made by Iblís to Mu‘áwiya of his deceit.

2780. Then ‘Azázíl* said to him, “O noble Amír, I must lay my deceit before (you).

If you had missed the prayers, you would then from heartache have uttered sighs and lamentations,

And that regret and that lamentation and that (sorrowful) yearning would have exceeded (in value) two hundred litanies and prayers.

I awakened you in fear lest such a sigh might burn the veil (of formality),

In order that such a sigh should not be yours; in order that you should not have any way to it.

2785. I am envious: from envy I acted thus. I am the enemy: my (proper) work is deceit and malice.”

He (Mu‘áwiya) said, “Now you have told the truth, you are veracious. This (deceit) comes (naturally) from you: to this you are adapted.

You are a spider, you have flies as your prey; O cur, I am not a fly, (so) do not worry.

I am a white falcon: the King hunts me. How should a spider weave his web about me?

Go now, continue to catch flies as far as you can: invite the flies to (partake of) some buttermilk;

2790. And if you call (them) to honey, that too will certainly be lies and buttermilk (fraud).

You awakened me, (but) it (that awakenment) was (really) slumber: you showed (me) a ship, (but) that was (really) a whirlpool.

You were calling me to good for the purpose that you might drive me away from the better good.”

How a thief escaped because some one gave the alarm to the master of the house, who had nearly overtaken and caught the thief.

This (behaviour of Iblís) is like that (which is told in the following story), how a certain man saw a thief in the house and ran after him.

He ran after him (the length of) two or three fields, till the fatigue threw him into a sweat.

2795. At the moment when, rushing on, he had come so near to him that he might spring upon him and seize him,

The second thief cried out to him, “Come, that you may see these signs of calamity.

Be quick and turn back, O man of (prompt) action, that you may see (how) very pitiable (is) the state of things here.”

He (the householder) said (to himself), “Maybe a thief is yonder: if I do not return at once, this (fate) will befall me.

He may lay hands upon my wife and child, (and in that case) how would it profit me to bind this thief (whom I am pursuing)?

2800. This Moslem is calling me in kindness: unless I return quickly, evil will come to me.”

In (confident) hope of the compassion of that well-disposed (friend), he left the thief and again set off (in another direction).

“O good friend,” said he, “what is the matter? By whose hand (violence) is this lamentation and outcry of yours (caused)?”

“Look here,” said (the other). “See the thief's footprints! The pimping thief has gone this way.

Look at the cuckold thief's footprints! Follow him by means of these marks and traces.”

❧**2805.** He answered, “O fool, what are you telling me? Why, I had (as good as) caught him,

(But) at your cry I let the thief go. I deemed you, ass (as you are), a (reasonable) man.

What silly gabble and nonsense is this, O fellow? I (had) found the reality: what (use to me) is the clue?”

He replied, “I am giving you a clue to the real (thing). This is the clue; I am acquainted with the reality.”

He (the householder) said, “You are an artful knave or else you are a fool; nay, you are a thief and cognisant of this affair.

❧**2810.** I was (on the point of) dragging my adversary along, (when) you let him escape, saying (to me), ‘Here are (his) traces.’”

You speak of (external) relations, (but) I transcend (all) relations. In union (with God) where are signs or evidences?

The man that is debarred (from the Essence) sees the (Divine) action (as proceeding) from the Attributes: he that has lost the Essence is in (confined to) the Attributes.

Inasmuch as those united (with God) are absorbed in the Essence, O son, how should they look upon His Attributes?

When your head is at the bottom of the river, how will your eye fall on the colour of the water?

❧**2815.** And if you come back from the bottom to the colour of the water, then you have received a coarse woollen garment and given (fine) fur (in exchange).

The piety of the vulgar is sin in the elect; the unitive state of the vulgar is a veil in the elect.

If the king make a vizier a police inspector, the king is his enemy, he is not his friend.

Also, that vizier will have committed some offence: necessarily change (for the worse) is not (does not occur) without cause.

He that has been a police inspector from the first—to *him* that (office) has been fortune and livelihood from the beginning;

❧**2820.** But he that was first the king's vizier—evil-doing is the cause of making him a police inspector.

When the King has called you from the threshold into His presence, and again has driven you back to the threshold,

Know for sure that you have committed a sin and in folly have brought forward (pleaded) compulsion (as the cause),

Saying, “This was my (predestined) portion and lot.” (But) then, why was that good luck in your hands yesterday?

Through folly you yourself have cut off your lot. The worthy man augments his lot.

The story of the Hypocrites and their building the Mosque of Opposition.

❧**2825.** It is fit if you will hearken to another parable concerning perversity (taken) from the narrative in the Qur’án.

The Hypocrites played against the Prophet (just) such a crooked game at odd and even (as was played by Iblís against Mu‘áwiya),

Saying, “Let us build a mosque for the glory of the Mohammedan religion”; and that was (really) apostasy (on their part).

Such a crooked game were they playing: they built a mosque other than his mosque.

They constructed (well) its floor and roof and dome, but they desired to disunite the (Moslem) community.

❧**2830.** They came to the Prophet with (guileful) entreaty: they knelt as camels before him,

Saying, “O Messenger of God, wilt thou for kindness' sake give thyself the trouble (to walk) to that mosque,

To the end that it may be made blessed by thy approach— may thy days flourish until the Resurrection!

It is a mosque for muddy and cloudy days, a mosque for days of sore distress in times of poverty,

That a (poor) stranger may get charity and room (to shelter) there, and that this house of service may be frequented,

2835. So that the rites of the Religion may be multiplied and abound; because a bitter plight is sweetened (by being shared) with friends.

Honour that place (by thy presence) for a short while: declare us to be sincere, and give a good account of us.

Show favour to the mosque and its founders. Thou art the moon, we are the night: comply with us for a moment,

In order that by thy beauty night may be made like day, O thou whose beauty is a night-illumining sun."

Alas! would that those words had been from the heart, so that the desire of those folk might have been accomplished!

2840. Courtesy that comes to the tongue without (sincerity of) heart and soul is like herbs on the ash-heap, O friends.

Look at them from afar and pass on: they are not fit for eating or smelling, O son.

Do not, indeed, go (incline) towards the courtesy of the faithless, for it is a ruined bridge: heed well (my warning).

If a fool set foot on it, the bridge will break, and will shatter that foot of his.

Wherever an army is routed, it is because of two or three effeminate weaklings.

2845. He (the poltroon) comes armed into the battle-line, like a man: they (the soldiers) put their trust in him, saying, "Here's the Comrade of the Cave."

He turns his face (in flight) when he sees wounds: his going breaks your back.

This (topic) is long and is expanding, and that which is aimed at is becoming hidden (from sight).

How the Hypocrites cajoled the Prophet—God bless and save him!—that they might take him to the Mosque of Opposition.

They chanted spells over (spoke deceitful words to) the Messenger of God: they were driving (hard) the steed of cunning and craft.

The kind and compassionate Messenger proffered (in reply) nothing but smiles, nothing but "Yes."

2850. He expressed (his) thanks to that company (deputation): he gladdened the envoys in (by) assent.

Their deceit was apparent to him, point by point, in the same way as hairs in milk.

That courteous one feigned not to see the hairs: that polite one said "Bravo!" to the milk.

Myriad hairs of deceit and fraud (he beheld), and at that time he closed his eyes to it all.

That ocean of bounty spoke truly (when he said), "I am kinder unto you than you (yourselves are).

2855. I am seated at the edge of a fire with an exceedingly unpleasant blaze and flame;

Ye are hastening towards it like moths, (while) both my hands have become moth-flaps (to beat you off)."

When the Prophet had resolved to set out (to the Mosque), the jealousy of God cried, "Do not hearken to the ghoul!

For these wicked men have used deceit and cunning: what they have put forward is entirely the reverse (of the truth).

Their intent was nothing but (to bring) black shame (upon thee): when have Christians or Jews sought the welfare of the (true) Religion?

2860. They (the Hypocrites) have built a mosque upon Hell's bridge: they have played the game of trickery with God.

Their aim is to cause disunion amongst the Companions of the Prophet: how should any vain fool understand the grace of God?

(They have built the Mosque) in order that they may fetch hither a Jew from Syria, with whose preaching the Jews are intoxicated."

The Prophet said (to the Hypocrites), “Yes (I will do as ye wish), but (just now) we are intending to march and starting on a campaign.

As soon as I return from this expedition, I will then set out to that Mosque at once.”

2865. He (thus) put them off and hurried to the field of war: he played a game of trickery with the tricksters.

When he came back from the campaign, they returned and sought (the fulfilment of) that past promise.

God said to him, “O Prophet, proclaim the treachery (with which they have acted), and if war be (the consequence), say, ‘Let it be!’”

He (the Prophet) said, “O false people, be silent! Hush, lest I tell your secret thoughts.”

When he had declared (to them) a few indications of their inmost thoughts, they were in evil plight*.

2870. Thereupon the envoys turned back from him crying, “God forfend! God forfend!”

Every Hypocrite, by way of fraud, brought a Qur’án under his arm to the Prophet,

In order to take oaths—for oaths are a shield; (this they did) because (taking) oaths is a custom followed by the wicked.

Since the wicked man does not keep faith in (matters of) religion, he will break (his) oath at any time.

The righteous have no need of (taking) oath, because they have two clear (discerning) eyes.

2875. Breach of compacts and covenants is (the result) of stupidity; keeping of oaths and faithfulness (to one's word) is the practice of him that fears God.

Said the Prophet, “Shall I take your oaths as true, or the oath of God?”

Again those people, the Qur’án in their hands and the seal of fasting on their lips, swore another oath,

Saying, “By the truth of this holy and true Word (we swear) that the building of the Mosque is for God's sake.

In that place there is no contrivance of deceit: in that place there is (only) commemoration (of God) and sincerity and calling unto the Lord.”

2880. The Prophet answered, “The voice of God is coming into my ear like an echo.

God hath put a seal upon your ears, so that they make not haste to (hear) the voice of God.

Lo, the voice of God is coming to me distinctly: it is filtered clear for me, like the pure (liquor) from the dregs”—

Even as Moses from the direction of the Bush heard the voice of God saying, “O thou of blessed fortune!”

From the Bush he was hearing (the words), “*Lo, I am Allah*,” and together with the words there appeared (Divine) lights.

2885. Inasmuch as they (the Hypocrites) were left in the lurch by the light of (Divine) inspiration, they once more began to recite oaths anew.

Since God calls an oath a shield, how should the quarreller lay down the shield from his hand?

Again the Prophet, giving (them) the lie direct, said to them in plain terms, “Ye have lied.”

How one of the Companions—may God be well-pleased with them!—thought (to himself) disapprovingly, “Why does not the Prophet—God bless and save him!—throw a veil (over their hypocrisy)?”

(Their request was ignominiously refused), so that one of the Prophet's Companions conceived in his heart dislike of that recoilment,

Thinking, “Grey-haired and venerable old men like these— this Prophet is putting them to shame.

2890. Where is generosity? Where cloaking (of sins)? Where modesty (respect for the feelings of others)? The prophets cover up hundreds of thousands of faults.”

Quickly, again, in his heart he asked pardon of God, lest he should be disgraced for objecting (to the Prophet's behaviour).

The turpitude of befriending the Hypocrites made the true believer wicked and rebellious like them.

Again he was crying in supplication, “O Thou who knowest the inmost consciousness, do not leave me persisting in unbelief!

My heart is not in my control, as (my) eyesight (is); else I would at this moment burn my heart in anger.”

2895. (Whilst he was) in this thought, slumber seized him. To him (dreaming), their mosque seemed full of dung:

A corrupted place, its stones (steeped) in filth: from the stones floated up black smoke.

The smoke went into his throat and made it smart: terrified by the bitter smoke, he sprang from sleep.

Forthwith he fell on his face and wept, saying, “O God, these things are the sign of (their) disbelief.

Wrath (against them) is better, O God, than such forbearance (as mine), which separates me from the light of Faith.”

2900. If you scrutinise the labour of them that follow falsehood, (you will se that) it is stinking, coat upon coat, like an onion—

Every one (of their efforts) more pithless than another, (while), in the case of the sincere, (every effort) is more excellent than the other.

Those folk (the Hypocrites) tied a hundred belts on their mantles in order to destroy the Mosque of the people of Qubá—

Even as the Lords of the Elephant (who abode) in Abyssinia made a Ka‘ba, (but) God set it afire;

(And then) they (the Abyssinians) made an attempt on the Ka‘ba in revenge: read from the Word (of God) how they fared!

2905. The reprobates of the Religion have indeed no equipment but cunning and deceit and contentiousness.

Every Companion saw plainly (in sleep) some vision of that Mosque, so that the secret (purpose) of it became to them certain knowledge.

If I should relate the visions, one by one, then the purity (of the Companions) would become certain to them that doubt;

But I am afraid of revealing their mystery: they are the disdainful loved ones (of God), and disdain beseems them.

They have received the (religious) Law (directly from God) without mechanical imitation (of others): they have taken that (unadulterated) coin without (applying) the touchstone.

2910. The Wisdom of the Qur’án is like the true believer's stray camel: every one has certain (intuitive) knowledge of his own stray.

Story of the person who was seeking after his stray camel and inquiring about it.

(If) you have lost a camel and sought it busily, how should you not know,when you find it, that it is yours?

What is the stray? You have lost a she-camel: (she has) fled from your herd into a veil (of concealment).

The caravaneers have begun to load, (but) your camel is lost (and has disappeared) from the midst (of the caravan).

You are running to and fro with parched lips; the caravan is (now) far away, and night is near.

2915. Your baggage is left on the ground, (lying) on the road of peril, (whilst) you are running about in search of the camel,

Crying, “O Moslems, who has seen a camel which this morning escaped from a stable?

Whoever will tell (me) a clue to my camel, I will give so many dirhems as a reward (for the information).”

You are requesting clues from every one: every rascal is making a mock of you on this account,

Saying, “We saw a camel going in this direction, a reddish camel (going) towards yonder pasturage.”

2920. One (of them) says, “It was crop-eared,” and another says, “Its saddlecloth was embroidered.”

One says, “The camel had (only) one eye,” and another says, “It (was suffering) from mange (and) had no hair.”

For the sake of the reward every rascal, (speaking) at random, sets forth a hundred clues.

On being perplexed amidst discordant doctrines and finding (a means of) escape and deliverance.

(This is) even as in the matter of knowledge (of God) every one describes (differently) the Unseen Object of description.

The philosopher gives an explanation of another (a particular) kind; a scholastic theologian invalidates his statement;

2925. And some one else jeers at both of them, while another hypocritically tires himself to death (trying to prove that he has real knowledge of God).

Each one (of them) gives these indications of the Way, in order that it may be supposed that they belong to that Village.

Know the truth to be this, (that) all these (various persons) are not in the right; nor (again) are this herd entirely astray,

Because nothing false is shown without the True: the fool bought (desired) spurious coin in the hope of (its being) gold.

If there were no current (genuine) coin in the world, how would it be possible to issue false coins?

2930. Unless there be truth, how should there be falsehood? That falsehood receives brilliance (prestige and reputation) from truth.

They buy (desire) the wrong in hope of (its being) the right: (if) poison go into a piece of sugar, then (and then only) they eat (poison).

If there be no savoury wheat, what shall he get who sells barley, pretending that it is wheat?

Do not say, then, that all these utterances are false: the false (pretenders) are a snare to the heart on the ground of (because they give) hope of truth.

Do not say, then, that all (this) is phantasy and error: without truth phantasy exists not in the world.

2935. Truth is the Night of Power (which is) hidden amidst the (other) nights in order that the soul may make trial of every night.

Not all nights are (the Night of) Power, O youth, nor are all nights void of that (Night).

Amongst the wearers of the dervish-cloak there is one (true) dervish: make trial, and accept him that is true.

Where is the sagacious and discerning believer, that he may distinguish effeminate wretches from men?

If there be no faulty things in the world, all fools would be (shrewd) merchants.

2940. Then it would be very easy to know (the value of) goods: when there is no defect, what (is the difference between) the incompetent and the competent (appraiser)?

And if everything is faulty, knowledge is of no advantage: since everything here is (common) wood, aloes-wood is not (to be found).

He that says, “All are true”—’tis folly (on his part); and he that says, “All are false”—he is damned.

Those who trade with the prophets have gained (thereby); those who trade with colour and scent (worldly vanities) are blind and blue (miserable).

The snake (*már*) appears in the eye as riches (*mál*): rub both your eyes well!

2945. Do not consider the happiness of this (worldly) traffic and profit: consider the perdition of Pharaoh and Thamúd.

On making trial of everything, so that the good and evil which are in it may be brought to view.

The sky, which is beautiful and glorious—God saith, *Then turn thy gaze again* (towards it).

As regards this roof of light, be not content with one look: look (many) times, see, *Are there any flaws?*

Since He hath told you to look ofttimes at this goodly roof, as a man seeking faults,

You may know, then, how much seeing and discerning the dark earth needs, to gain approval.

2950. In order that we may strain the pure (folk) from the dregs, how much tribulation must our minds endure!

The trials of winter and autumn, the heat of summer, spring like the spirit (of life),

Winds and clouds and lightnings—(all these are to the end) that (such) happenings may bring distinctions into view;

(To the end) that dust-coloured (dusky) earth may bring forth all that it holds in its bosom, (whether) ruby or stone.

Whatsoever this dark earth has stolen from the Treasury of God and the Sea of Bounty—

2955. Providence, the (Divine) governor, says, “Tell the truth! Declare what thou hast carried off, hair by hair.”

The thief, that is, the earth, says, “Nothing, nothing!” The Governor (then) puts it to the torture.

Sometimes the Governor speaks to it with kindness (sweet) as sugar; sometimes he hangs it up (in the air), and does his worst,

In order that, between force and favour, those concealed things may be brought to sight through the fire of fear and hope.

Spring is the kindness of the Almighty Governor, and Autumn is God's intimidation and menace,

2960. And Winter is the allegorical crucifixion, to the end that thou, O hidden thief, mayst be exposed.

Then (again), he that wages the (spiritual) warfare has at one time (joyous) expansion of heart, at another time (grievous) oppression and pain and torment,

Because this water and clay, which is (the stuff of) our bodies, is the denier (enemy) and thief of the light of (our) souls.

The High God lays upon our body, O man of fortitude, heat and cold and grief and pain,

Fear and hunger and impairment of wealth and body—all for the sake of the soul's coin being brought into sight (and use).

2965. These threats and promises He hath sent forth on account of this good and evil which He hath mingled.

Inasmuch as truth and falsehood have been mingled, and the good and bad coin have been poured into the travelling-bag,

Therefore they need a picked touchstone, one that has undergone (many) tests in (assaying) realities,

So that it may become a criterion for these impostures; so that it may be a standard for these acts of providence.

Give him milk, O mother of Moses, and cast him into the water: be not afraid of (putting him to) the trial.

2970. Whoever drank that milk on the Day of *Alast* distinguishes the milk (in this world), even as Moses (distinguished and knew his mother's milk).

If thou wishest fondly for thy child's discrimination (and recognition), *suckle* (him) now, O mother of Moses,

That he may know the taste of his mother's milk, and that his head may not sink to (desire and accept the milk of) a bad nurse.

Explaining the moral of the story of the person seeking (the lost) camel.

You have lost a camel, O trusty (friend), and every one is giving you a clue to the camel.

You know not where the camel is, but you know that these clues are wrong.

2975. And he that has not lost a camel—he (too) in contention seeks a camel, just like him who has (really) lost it,

Saying, “Yes; I too have lost a camel: I have brought a reward for any one who may find it.”

(He says this) that he may take a partner's share with you in the camel: he plays this trick because of coveting the camel.

If you say to any one, “That clue was false,” he (the pretender), in imitation of you, says the same.

He does not know wrong clues from right, but your words are a cue to that imitator.

2980. When they mention right and likely clues, then comes to you the certainty *in which there is no doubt.*

That (clue) becomes balm to your sick soul; it becomes (brings) colour to your face and health and strength to you.

Your eye becomes bright, your foot nimble; your body becomes (the vital) soul, and your (vital) soul (the rational) spirit.

Then you will say, “O trusted (friend), you have spoken the truth: these clues are a clear deliverance (communication and message).

Therein are (manifest) signs, sure informations, (distinct) evidences: this is a title-deed and an ordainment of salvation.”

2985. When he has given this clue, you will say, “Go before (me)! It is time for (setting out on) the enterprise: be thou the leader!

I will follow thee, O truth-teller: thou hast got scent of my camel: show (me) where (it is).”

(But) to that person who is not the owner of a camel, and who is (engaged) in this quest of the camel for contention's sake—

His certainty is not increased by this right clue, save through reflexion from the true camel-seeker.

From his (the latter's) earnestness and ardour he (the imitator) gets a scent (inkling) that these wild outcries of his are not (mere) babble.

2990. He (the imitator) had no just claim to this camel, but he too has lost a camel; yes, (he has).

Desire for another's camel has become a veil to him, (so that) he has forgotten what he (himself) has lost.

Wherever he (the owner) runs, this one (the imitator) runs: from cupidity, he becomes a partner in the owner's pain.

When a liar sets out (to journey) with a truthful man, his falsehood turns to truth of a sudden.

In the desert whither that camel had hastened, the other one (the imitator) also found his own camel.

2995. As soon as he saw it, he remembered his own, and ceased to covet the camels of friend and kinsman.

That imitator became a true searcher when he saw his camel browsing there.

(Only) at that moment did he become a seeker of the camel: he was never (truly) seeking it till he saw it in the desert.

After that, he began to go alone: he opened his eyes (and went) towards his own camel.

The sincere one said, “You have left me, (although) till now you were paying regard to me.”

3000. He replied, “Hitherto I have been an idle scoffer and, from cupidity, have been (engaged) in flattering (thee);

(But) now, when corporeally I have become parted from thee in the search, I have become sympathetic with thee (in spirit).

I was stealing the camel's description from thee; (but when) my spirit saw its own camel, it had its eye filled (with seeing).

Till I found it, I was not seeking it; now the copper is overcome, the gold overpowers it.

My evil deeds have become pious acts entirely—thanks (to God)! Jest is vanished and earnest is realised—thanks (to God)!

3005. Since my evil deeds have become the means of (my) attaining unto God, do not, then, throw any blame on my evil deeds.

Thee thy sincerity had made a seeker; for me, toil and search opened (the way to) a sincere feeling.

Thy sincerity led thee to seek; my seeking led me to a feeling of sincerity.

I was sowing the seed of fortune in the earth, (though) I fancied it was labour without wages and hire.

'Twas not labour without hire; 'twas an excellent earning: (for) every grain that I sowed, a hundred grew.

3010. The thief went underhand (by stealth) to a certain house: when he entered, he saw that it was his own house."

Be hot, O cold one, that heat may come: put up with roughness, that ease may come.

That (subject of my discourse) is not two camels; it is a single camel. Verbal expression is confined, the meaning (to be expressed) is very full.

The expression always fails to reach the meaning; hence the Prophet said, "(Whoso knows God), his tongue falters."

Speech is (like) an astrolabe in (its) reckoning: how much does it know of the sky and the sun?—

3015. Especially, of that Sky whereof this heaven is (no more than) a blade of straw; (that Sky) of whose Sun the (terrestrial) sun is (but) a mote?

Story of the Indian who quarrelled with his friend over a certain action and was not aware that he too was afflicted with (guilty of) it.

Four Indians went into a mosque: they bowed their heads and prostrated themselves for worship's sake.

Each one performed the *takbír* (following) upon a *niyyat*, and began to pray with lowliness and contrition.

(When) the muezzin came, from one of them fell a remark— "O muezzin, have you given the call to prayers? Is it time?"

3030. The second Indian said on the spur of the moment, "Hey, you have spoken, and (so) your prayer is null."

The third one said to the second, "O uncle, why do you rail at him? Tell yourself (how to behave)."

Said the fourth, "Praise be to God that I have not fallen into the pit (of error), like those three persons."

Hence the prayers of all the four were marred; and the fault-finders went astray more (than he who made the original mistake).

Oh, happy the soul that saw its own fault, and if any one told (found) a fault, wished eagerly (to take) that (fault) upon itself!—

3035. Because half of him (every man) has always belonged to the realm of faults, and the other half of him to the realm of the Unseen.

Since you have ten sores on your head, you must apply the plaster to yourself.

Finding fault with the sore (in yourself) is the (right) remedy for him (who is at fault); when he has become broken (contrite), it is (then) the (proper) occasion for (obeying the Prophet's injunction), "Have pity."

(Even) if you have not the same fault, be not secure; maybe, that fault will afterwards become notorious in you.

You have not heard from God (the comforting words) *Do not fear*: why, then, have you deemed yourself secure and happy?

3040. For years Iblís lived in good renown; (afterwards) he was disgraced: mark what is (the meaning of) his name.

His eminence was famed throughout the (celestial) world; (then) his fame turned to infamy—oh, alas for him!

Do not seek fame till you are secure: wash your face of fear, then show your face.

Until your (own) beard grows, my good man, do not jeer at another whose chin is smooth.

Consider this, that his (Satan's) soul was tried (by the wrath of God), so that he is fallen in (sunk in perdition); and (in his fall)

he became a warning to you.

✿**3045.** You did not fall, so that you should be a warning to him. He drank the poison: eat you his sugar!

How the Ghuzz set about killing one man in order that another might be terrorised.

Those blood-shedding (murderous) Ghuzz Turcomans came, and entered a village (on a raid) for plunder.

They found two of the notables of that village, and made (ready in) haste to put one (of the two) to death.

They tied his hands in order to sacrifice (kill) him. He said, “O princes and high pillars (of the empire),

For what reason are ye seeking to slay me? Wherefore, pray, are ye thirsting after my blood?

✿**3050.** What is the wisdom, what is the object, in killing me, when I am so poor and bare-bodied?”

He (one of the Ghuzz) replied, “To strike awe into this friend of yours, so that he may be afraid and produce (his) gold.”

He (the man) said, “Why, he is poorer than I.” “He has done it (made himself out to be poor) on purpose,” replied the other; “he has gold.”

He (the man) said, “Since it is (a matter of) opinion, we are both the same: we are (equally) exposed to (mere) probability and doubt.

Kill *him* first, O princes, in order that I may be afraid and point out the way to the gold.”

✿**3055.** See, then, the loving kindnesses of God, in that we have come (into the world) in the latter days, at the very end.

The last epoch is in front of the (other) epochs: in the Traditions of the Prophet is (the saying)—“(We are) the last (in time), the foremost (in excellence).”

In order that the destruction of the people of Noah and the people of Húd might display to our souls the proclaimer of (Divine) Mercy (who calls us to repentance),

He (God) slew them, that we might fear Him; and if indeed He had done contrariwise, alas for thee!

Explaining the state of those who are self-conceited and unthankful for the blessing of the existence of the prophets and saints—peace be unto them!

Whosoever of them (the proclaimers of Divine Mercy) has spoken of fault and sin, and of a heart like stone, and of a black soul;

✿**3060.** And of holding light His commands, and of being free from care for His To-morrow;

And of being, like women, enslaved to the fleshly soul by passion and by love of this vile world;

And of fleeing from the pungent sayings of sincere counsellors, and of shrinking from the countenance of the righteous;

(And of) estrangement from the spirit and spiritual folk, (and of) fraud and fox-like behaviour towards the (spiritual) kings;

(And of) thinking the fully satisfied (saints) to be (greedy) beggars, (and of) secretly regarding them with enmity (arising) from envy—

✿**3065.** If he (such a saintly man as has been described) accept anything, you say he is a beggar; and if not, you say it is (from) hypocrisy and deceit and guile.

If he mix (in society), you say he is covetous; and if not, you say he is excessively given to pride;

Or you hypocritically excuse yourself, saying, “I am held back (by what I have to do) in maintaining my wife and children.

Neither have I leisure to scratch my head, nor have I leisure to cultivate religion.

O so-and-so, remember me in thy benedictions*, that in the end I may become one of the saints."

3070. These words he does not even speak from (true) passion and ardour; ('tis as though) a drowsy man muttered some idle talk and went to sleep again.

(He says), "I cannot help feeding my family: I strain every nerve to earn a lawful livelihood."

How lawful, O thou that hast become one of the lost? I deem nothing lawful but (to shed) thy blood.

He can do without God, but not without food; he can do without the Religion, but not without the idols.

O thou that canst not refrain thy self from this vile world, how canst thou refrain thyself from *Him who spread the earth as a carpet*?

3075. O thou that canst not refrain thyself from delight and luxury, how canst thou refrain thyself from the Bountiful God?

O thou that canst not refrain thyself from aught pure or foul, how canst thou refrain thyself from Him who created this?

Where is (one like) the Friend (of God)*, who came forth from the cave (of idolatry), and said, "*This is my Lord* (as ye assert). Take heed! Where is the Maker (of all)?"—

(One who shall say), "I will not look at the two worlds until I see to whom these two assembly-places (really) belong.

If I eat bread without the view of God's attributes, it will stick in my throat."

3080. How should a morsel digest without the sight of Him, without the view of His roses and rose-garden?

Save in hope of God, who but an ox or ass would for one moment drink from this pond?

(Who but) he that was *like the cattle, nay, more lost*?—though (indeed) that stinkard is full of cunning.

His cunning went headlong (to ruin), and he went headlong: he passed a little while, and his day set.

His brain became dull, his mind doting: his life is gone—and like (the letter) *alif* he hath nothing.

3085. (As for) his saying, "I am thinking about it"—that too is only (part) of the deceit of the fleshly soul;

And (as for) his saying, "He (God) is forgiving and merciful" —that is naught but a trick of the villainous flesh.

O thou that art dead with anxiety because thy hands are empty of bread, what is this fear, since He is forgiving and merciful?

How an old man complained of his ailments to a doctor, and how the doctor answered him.

An old man said to a doctor, "I am in torment because of my brain."

The doctor replied, "That weakness of brain is from age."

Said the old man, "There are spots of darkness on my eyes."

3090. "It is from age, O ancient Shaykh," said the doctor. "Awful pain comes in my back," said he.

"It is from age, O emaciated Shaykh" said the doctor. "Whatever I eat," said he, "is not digested."

The doctor replied, "Weakness of stomach also is (the result) of age." Said he, "When I breathe, respiration is hard for me."

"Yes," he said, "it is asthma*; when old age arrives, two hundred diseases come on."

"O fool," he exclaimed, "you have stuck at this*: this is all that you have learned of medicine.

3095. O crack-brained man, your intellect has not given you this knowledge, that God hath appointed a remedy for every pain.

You, stupid ass, from poorness of ability have remained (fallen) on the ground for want of a sufficient foothold."

Then the doctor said to him, "O sexagenarian, this anger and this choler are also from old age.

Since all the functions and parts (of your body) are atrophied, your self-control and patience have become weak."

He (an old man) cannot endure two words, he cries out thereat; he cannot retain one draught, he vomits (it)—

3100. Except, to be sure, the Ancient (Pír) that is drunken with God, and in whose inward being there is "a goodly life."

Outwardly he is old, but within he is young. What thing, verily, is he? He is the saint and the prophet.

If they are not manifest to the good and the evil (alike), what is this envy which the worthless bear against them?

And if they do not know them with certain knowledge, what is this hatred and hatching of plots and enmity?

And (again), if they know of the Resurrection and rising from the dead, how should they dash themselves against a sharp sword?

3105. He (the prophet or saint) smiles upon you, (but) do not deem him to be such (as he appears): in his inward consciousness are hidden a hundred Resurrections.

Hell and Paradise are entirely parts of him: he is beyond any thought that you may conceive (of him).

All that you may think of is liable to pass away; he that comes not into thought is God.

Wherefore (then do they behave with) presumption at the door of this house, if they know who is within the house?

Fools venerate the mosque and endeavour to destroy them that have the heart (in which God dwells).

3110. That (mosque) is phenomenal, this (heart) is real, O asses! The (true) mosque is naught but the hearts of the (spiritual) captains.

The mosque that is the inward (consciousness) of the saints is the place of worship for all: God is there.

Until the heart of the man of God was grieved, never did God put any generation to shame.

They were going to make war on the prophets: they saw the body (of the prophet), they supposed he was a man.

In thee are the moral natures of those peoples of yore: how art not thou afraid lest thou be the same (as they)?

3115. Forasmuch as all those marks are in thee, and thou art (one) of them, how wilt thou be saved?

The story of Júhí and the child who cried lamentably beside his father's bier.

A child was crying bitterly and beating his head beside his father's coffin,

Saying, "Why, father, where are they taking you to press you tight under some earth?

They are taking you to a narrow and noisome house: there is no carpet in it, nor any mat;

No lamp at night and no bread by day; neither smell nor sign of food is there.

3120. No door in good repair, no way to the roof; not one neighbour to be (your) refuge.

Your body, which was a place for the people's kisses—how should it go into a blind and murky house?—

A pitiless house and narrow room, where neither (your) face will be lasting nor (your) colour."

In this manner was he enumerating the qualities of the house, whilst he wrung tears of blood from his two eyes.

Júhí said to his father, "O worthy (sir), by God they are taking this (corpse) to our house."

3125. The father said to Júhí, "Don't be a fool!" "O papa," said he, "hear the marks (of identity).

These marks which he mentioned one by one—our house has them (all), without uncertainty or doubt.

(It has) neither mat nor lamp nor food; neither its door is in good repair, nor its court nor its roof."

In this wise the disobedient have a hundred marks upon themselves, but how should they see them?

The house, namely, the heart that remains unlighted by the beams of the sun of (Divine) Majesty,

3130. Is narrow and dark as the souls of Jews, (being) destitute of (spiritual)
savour of the loving King.

Neither has the radiance of the Sun shone into that heart, nor is there (in it any) spaciousness or opening of the door.

The tomb is better for thee than a heart like this. Come now, arise from the tomb which is thy heart!

Thou art living and born of the living. O gay and winsome one, art not thou choked by this narrow tomb?

Thou art the Joseph of the time and the sun of heaven: arise from this pit and prison, and show thy face!

3135. Thy Jonah has been cooked in the fish's belly: for his deliverance there is no means but glorification of God.

If he had not glorified (God), the fish's belly would have been his gaol and prison until *they shall be raised (from the dead).*

Through glorification he escaped from the body of the fish. What is glorification? The sign (and token) of the Day of *Alast.*

If thou hast forgotten that glorification (rendered to God) by thy spirit, hearken to the glorifications of (uttered by) those Fishes (the prophets and saints).

Whosoever hath seen God is of God: whosoever hath seen that Sea is that Fish.

3140. This world is a sea, and the body a fish, and the spirit is the Jonah debarred from the light of the dawn.

If it be a glorifier (of God), it is delivered from the fish; otherwise, it becomes digested therein and vanishes.

The spiritual Fishes abound in this sea (the world), (but) thou seest them not, (though) they are flying around thee.

Those Fishes are darting at thee: open thine eye, that thou mayst see them clearly.

If thou art not seeing the Fishes plain—after all, thine ear hath heard their glorification (of God).

3145. To practise patience is the soul of thy glorifications: have patience, for that is the true glorification.

No glorification hath such a (high) degree (as patience hath); have patience: patience is the key to relief (from pain).

Patience is like the bridge Sirát, (with) Paradise on the other side: with every fair (boy) there is an ugly pedagogue.

So long as you flee from the pedagogue, there is no meeting (with the boy), because there is no parting of the handsome boy from the pedagogue.

What should you know of the (sweet) savour of patience, O you of brittle heart—especially, of patience for the sake of that Beauty of Chigil?

3150. A man's delight is in campaigns (for Islam) and in the glory and pomp (of war); pathico voluptas e pene est.

Nihil est religio et precatio ejus nisi penis: his thought has borne him down to the lowest depth.

Though he rise to the sky, be not afraid of him, for (it is only) in love of lowness (degradation) he has studied (and gained eminence).

He gallops his horse towards lowness, albeit he rings the bell (proclaims that he is going) aloft.

What is there to fear from the flags of beggars?—for those flags are (but) a means for (getting) a mouthful of bread.

Timet puer quidam hominem corpulentum. "Ne timueris," inquit, "O puer; ego enim vir non sum."

3155. Juvenis robustus puerum deprehendit solum. Palluit timore puer ne forte homo impetum faceret.

"Securus esto," inquit, "mi pulcher; tu enim super me eris.

Etiamsi terribilis (aspectu) sum, scito me impotentem esse ad coitum: me sicut camelum conscende, propelle."

(With) the appearance of men and the reality like this— Adam without, the accursed Devil within—

O you that are big as the people of 'Ád, you resemble the drum against which a branch was beaten by the wind.

3160. A fox abandoned his prey for the sake of a drum like a wind-filled leathern bag,

(But) when he found no (real) fatness in the drum, he said, "A hog is better than this empty bag."

Foxes are afraid of the noise of the drum; (but) the wise man beats it ever so much, saying, "Speak not!"

The story of an archer and his fear of a horseman who was riding in a forest.

A horseman, armed and very terrible (in appearance), was riding in the forest on a high-bred horse.

An expert archer espied him, and then from fear of him drew his bow,

3165. To shoot an arrow. The horseman shouted to him, "I am a weakling, though my body is big.

Take heed! Take heed! Do not regard my bigness, for in the hour of battle I am less than an old woman."

"Pass on," said he; "thou hast spoken well, else by reason of my fear I should have shot a barb at thee."

Many are they whom implements of war have slain, (since they held) such a sword in their hands, without the manhood (to use it).

If you don the armour of Rustams, your soul goes (your life is lost) when you are not the man for it.

3170. Make your soul a shield and drop the sword, O son: whoever is headless (selfless) saves his head from this King.

Those weapons of yours are your (selfish) contriving and plotting; they have sprung from you and at the same time have wounded your soul.

Since you have gained nothing by these contrivings, abandon contrivance, that happy fortunes may meet (you).

Since you have not for one moment enjoyed (any) fruit from the arts (of the schools), bid farewell to the arts, and seek always the Lord of bounties.

Since these sciences bring you no blessing, make yourself a dunce and leave ill luck behind.

3175. Like the angels, say, "*We have no knowledge, O God, except what Thou hast taught us.*"

Story of the desert Arab and his putting sand in the sack and the philosopher's rebuking him.

A certain Arab of the desert loaded a camel with two big sacks—(there was) one full of grain.

He was seated on the top of both sacks. A glib philosopher questioned him.

He asked him about his native land and led him to talk and said many fine things in the course of (his) enquiry.

Afterwards he said to him, "What are those two sacks filled with? Tell (me) the truth of the matter."

3180. He replied, “In one sack I have wheat; in the other is some sand—not food for men.”

“Why,” he asked, “did you load this sand?” “In order that the other sack might not remain alone,” he replied.

“For wisdom's sake,” said he, “pour half the wheat of that pannier into the other,

So that the sacks may be lightened, and the camel too.” He (the Arab) cried, “Bravo! O clever and noble sage!

Such subtle thought and excellent judgement! And you so naked, (journeying) on foot and in fatigue!”

3185. The good man took pity on the philosopher and resolved to mount him on the camel.

He said to him again, “O fair-spoken sage, explain a little about your own circumstances as well.

(With) such intelligence and talent as you have, are you a vizier or a king? Tell the truth.”

He answered, “I am not (either of) these two: I am of the common folk. Look at my appearance and dress.”

He asked, “How many camels have you? How many oxen?” “I have neither these nor those,” he replied: “do not dig at me.”

3190. He said, “At any rate, what goods have you in your shop?” He answered, “Where have I a shop, and where a dwelling-place?”

“Then,” said he, “I will ask about money. How much money (have you)?—for you are a solitary wanderer and one whose counsel is prized.

With you is the elixir which changes the copper of the world (into) gold: your understanding and knowledge are inlaid with pearls.”

“By God,” he replied, “O chief of the Arabs, in my whole property there is not the means of (buying) food for the night.

I run about with bare feet and naked body. If any one will give me a loaf of bread—thither I go.

3195. From this wisdom and learning and excellence (of mind) I have got nothing but phantasy and headache.”

Then the Arab said to him, “Begone far from my side, so that your ill-luck may not rain upon me.

Take far away from me that unlucky wisdom of yours: your speech is unlucky for (all) the people of the time.

Either go you in that direction, and I will run in this direction; or if your way be forwards, I will go back.

One sack of wheat and the other of sand is better for me than these vain contrivings.

3200. My foolishness is a very blessed foolishness, for my heart is well furnished (with spiritual graces) and my soul is devout.”

If thou desire that misery should vanish (from thee), endeavour that wisdom may vanish from thee—

The wisdom which is born of (human) nature and phantasy, the wisdom which lacks the overflowing grace of the Light of the Glorious (God).

The wisdom of this world brings increase of supposition and doubt; the wisdom of the Religion soars above the sky.

The ingenious rascals of (this) latter time have aggrandised themselves over the ancients;

3205. The (apt) learners of cunning have burnt (consumed) their hearts (in study) and have learned feints and tricks;

They have thrown to the winds patience and altruism and self-sacrifice and generosity—(qualities) which are the elixir of (spiritual) profit.

The (right) thought is that which opens a way: the (right) way is that on which a (spiritual) king advances.

The (true) king is he that is king in himself, and is not made king by treasuries and armies;

So that his kingship remains unto everlasting, like the glory of the empire of the Mohammedan Religion.

The miracles of Ibráhím son of Adham—may God sanctify his holy spirit!—on the seashore.

3210. Thus, it is related of Ibráhím son of Adham that after a journey he sat down (to rest) by the edge of the sea.

(Whilst) he was stitching his Súfí mantle, an Amír, walking on the shore, suddenly came to that spot.

That Amír had been one of the Shaykh's servants; he recognized the Shaykh and at once bowed low.

He was astounded at the Shaykh and at his dervish garb— (for) his nature and outward guise had become transformed—

(Marvelling) that he gave up such a grand kingdom, and chose that very pettifogging (spiritual) poverty;

3215. (And why) he lets the sovereignty of the Seven Climes be lost (by him), and plies the needle on his dervish-cloak, like a beggar.

The Shaykh became aware of his thought: a Shaykh is as the lion, and (people's) hearts are his jungle.

He is entering, like hope and fear, into (their) hearts: not hid from him are the secrets of the world.

Keep watch over your hearts, O fruitless ones, in the presence of the majesty of the men of heart (saints).

Before the men of body (worldings), respect is (shown) outwardly, for God is veiling the occult from them.

3220. Before the men of heart (saints), respect is (shown) inwardly, because their hearts have insight into the secret thoughts.

Thou art contrariwise: for the sake of (worldly) position thou comest with reverence before them that are blind (to spiritual things), and sittest in the vestibule;

(But) before the seers thou behavest disrespectfully: hence thou hast become fuel for the fire of lust.

Since thou hast not (spiritual) perception and the light of (Divine) guidance, continue to polish (cleanse and brighten) thy face for the sake of the blind!

Before the seers, daub thy face with dirt! Act haughtily (towards them) notwithstanding such a stinking state (as thou artin)!

3225. The Shaykh quickly threw his needle into the sea, and with a loud voice called for the needle.

Myriads of Divine fishes—in the lips of each fish a needle of gold—

Lifted their heads from God's sea, saying, “Take, O Shaykh, God's needles.”

He turned his face towards him (the Amír) and said to him, “O Amír, is the kingdom of the heart (spirit) better, or such a despicable kingdom (as I once possessed)?”

This (miracle) is the outward sign, this is nothing: wait till you enter the inward (shrine and) see (what is there)!

3230. From the garden they bring to town (only) a branch: how should they carry thither the (whole) garden and orchard?—

Especially, a Garden whereof this heaven is (but) one leaf; nay, that is the kernel, and this other (world) is as the husk.

(If) you are not stepping on (briskly) towards that Garden, seek more scent, and get rid of (your) rheum,

In order that that scent may draw your soul (thither); in order that that scent may become the light of your eyes.

For the scent's sake Joseph, son of Jacob the prophet, said: “*Cast (my shirt) upon my father's face.*”

3235. For this scent's sake Ahmad (Mohammed) constantly said in (his) exhortations: “In the ritual prayer is the delight of mine eye.”

The five (spiritual) senses are linked with one another, because all these five have grown from one root.

The strength of one becomes the strength of the rest: each one becomes a cupbearer to the rest.

Seeing with the eye increases speech; speech increases penetration in the eye.

Penetration (of sight) becomes the (means of) awakening (stimulating) every sense, (so that) perception (of the spiritual)

becomes familiar to (all) the senses.

The beginning of the gnostic's illumination by the Light which sees the invisible world.

3240. When one sense in (the course of its) progress has loosed (its) bonds, all the rest of the senses become changed.

When one sense has perceived things that are not objects of sense-perception, that which is of the invisible world becomes apparent to all the senses.

When one sheep of the flock has jumped over a stream, then they all jump across on each other's heels.

Drive the sheep, thy senses, to pasture: let them browse on (the pasture indicated in the text)—*He who hath brought forth the herbage*,

That there they may browse on hyacinth and wild-rose; that they may make their way to the verdant meadows of the Realities;

3245. (That) every sense of thine may become an apostle to the senses (of others), and lead all senses into that Paradise;

(And then those) senses will tell their secret to thy senses, without tongue and without (conveying either) the proper or the metaphorical meaning;

For this proper meaning admits of (different) interpretations, and this guesswork is the source of (vain) imaginings;

(But in the case of) that truth which is immediate and intuitive, there is no room for any interpretation.

When (all) senses have become subject to thy sense, the heavenly spheres cannot avoid (obedience to) thee.

3250. When a dispute takes place as to the ownership of the husk, the husk belongs to him who possesses the kernel.

When there happens to be a quarrel about a load of straw, observe who is the owner of the grain.

The heavenly sphere, then, is the husk, and the light of the spirit is the kernel.

This (sky) is visible, that (spirit) is concealed; (but) do not stumble on this account.

The body is manifest, the (vital) spirit is concealed: the body is as the sleeve, the spirit as the hand.

Again, the intellect is more concealed than the (vital) spirit: (your mental) perception makes its way to (apprehends) the (vital) spirit sooner (than it apprehends the intellect).

3255. (If) you see a movement, you know that he (who moves) is alive; (but) this you do not know, that he is full of intellect,

Until regulated movements appear, and he by means of knowledge turns the motion of copper into gold.

From manual actions being conformable (to reason) you may perceive that there is intellect (behind them).

The spirit (that partakes) of Divine inspiration is more concealed than the intellect, because it is (of) the Unseen: it belongs to that side.

The intellect of Ahmad (Mohammed) was not hidden from any one; (but) his spirit of (prophetic) inspiration was not apprehended by every soul.

3260. The spirit of prophecy also has actions conformable (to reason), (but) the intellect does not apprehend (them), for that (spirit) is exalted (above intellectual apprehension).

Sometimes he (the man of intellect) regards (the actions of one endowed with the spirit) as madness, sometimes he is bewildered, since it (all) depends on his becoming that (other one);

As (for example) the intellect of Moses was troubled by seeing the reasonable actions of Khadir.

His actions seemed unreasonable to Moses, since he (Moses) had not his (Khadir's) state (of Divine inspiration).

Inasmuch as the intellect of Moses becomes tied up (perplexed and helpless) in (the matter of) the mysterious (inspiration), who (what) is the intellect of a (mere) mouse, O excellent (reader)?

3265. Conventional knowledge is (only) for sale (self-advertisement): when it finds a purchaser, it glows with delight.

The purchaser of real knowledge* is God: its market is always splendid.

He (the owner of real knowledge) has closed his lips (and is) enraptured in (his) trading: the purchasers are without end, for *God hath purchased.*

The angels purchase Adam's teaching; the devils and Jinn are not privileged to receive it.

Adam, inform them of the Names, give (them) teaching, explain the mysteries of God, hair by hair.

3270. Such a person as is short-sighted, plunged in variability and without steadfastness,

I called a "mouse," because his place is in the earth (of the body): earth is the place of living for the mouse.

He knows (many) ways, but (only) underground: he has pierced the earth in every direction.

The mouse-soul is naught but a nibbler: to the mouse is given a mind proportionate to its need,

Because without need the Almighty God does not give anything to any one.

3275. If the earth had not been needed by the (inhabitants of the) world, the Lord of all beings would not have created any (earth);

And if this quaking earth had not needed mountains, He would not have created them sublime (as they are);

And if there had not been need of the heavenly spheres also, He would not have created from non-existence the Seven Skies.

The sun and moon and these stars—how did they come plain into view except through need?

Need, then, is the noose for (all) things that exist: Man has instruments in proportion to his need.

3280. Therefore quickly augment thy need, O needy one, in order that the Sea of Bounty may surge up in loving kindness.

These beggars (are) on the (public) road, and every sufferer (among them) is displaying his need to the people—

Blindness and palsy and sickness and pain—that men's pity may be aroused by this need.

Does he (any one) ever say, "Give bread, O people, for I have riches and granaries and trays (of viands)?"

God has not put eyes in the mole, because it does not need eyes for (getting) food.

3285. It is able to live without eyes and sight: in the dank earth it is independent of eyes.

It never comes out from the earth but for theft, to the end that the Creator may purge it of that thievishness.

After that (purification), it will get wings and become a bird, flying (aloft) and glorifying the Creator.

Every moment, in the rose-garden of thanksgiving to God, it will produce a hundred (sweet) notes, like the nightingale,

Singing, "O Thou that deliverest me from evil qualities! O Thou that makest a hell Paradise!

3290. Thou puttest light in a piece of fat; Thou, O Self-sufficing One, givest (the sense of) hearing to a bone."

What connexion have those concepts (*e.g.* sight and hearing) with the body?

What connexion has the apprehension of things with (their) names?

The word is like the nest, and the meaning is the bird: the body is the riverbed, and the spirit is the rolling water.

It is moving, and you say it is standing: it is running, and you say it is keeping still.

If you see not the movement of the water through the clods of earth—(yet it is moving): what are the sticks and straws (ever appearing) anew on it?

3295. Your sticks and straws are the forms (ideas) of thought: (these) virgin forms are always coming on anew.

The surface of the water of the stream of thought, as it rolls, is not without sticks and straws, (some) pleasing and (some) unsightly.

The husks on the surface of this rolling water have sped along from the fruits of the Invisible Garden.

Seek the kernels of the husks (not on the water, but) in the Garden, because the water comes from the Garden into the river-bed.

If you see not the flow of the Water of Life, look at this movement of weeds in the stream.

3300. When the water begins to pass by in fuller volume, the husks, (which are) the ideas, pass along it more quickly.

When this stream has become extremely rapid in its flow, no care lingers in the minds of the gnostics.

Since it is (then) exceedingly full and swift, on that account there is no room in it for anything but the water.

How a stranger reviled the Shaykh and how the Shaykh's disciple answered him.

A certain man brought charges against a Shaykh, saying, "He is wicked and not on the path of righteousness;

He is a wine-drinker and a hypocrite and a scoundrel: how should he be one to succour his disciples?"

3305. One (of the disciples) said to him, "Observe respect: 'tis no light matter to think so ill of the great.

Far is it from him and far from those (saintly) qualities of his that his clear (spirit) should be darkened by a flood (of sin).

Do not put such slander on the people of God! This is (mere) fancy on your part. Turn over (a new) leaf.

This (which you say) is not (true); and (even) if it should be, O land-fowl, what harm (comes) to the Red Sea from a carcase?

He (the Shaykh) is not less than the (statutory) two jugfuls or the small tank, so that a single drop (of impurity) should be able to disqualify him (for religious purposes).

3310. The fire is no damage to Abraham, (but) let any one who is a Nimrod beware of it!"

The fleshly soul is Nimrod, and the intellect and spirit are the Friend of God (Abraham): the spirit is concerned with reality itself, and the fleshly soul with the proofs.

These indications of the way are for the traveller who at every moment becomes lost in the desert.

For them that have attained (to union with God) there is nothing (necessary) except the eye (of the spirit) and the lamp (of intuitive faith): they have no concern with indications (to guide them) or with a road (to travel by).

If the man that is united (with God) has mentioned some indication, he has mentioned (it) in order that the dialecticians may understand (his meaning).

3315. For a new-born child the father makes babbling sounds, though his intellect may make a survey of the (whole) world.

The dignity of the master's learning is not diminished if he say that (the letter) *alif* has nothing (has no diacritical mark).

For the sake of teaching that tongue-tied (child), one must go outside of one's own language (customary manner of speech).

You must come into (adopt) his language, in order that he may learn knowledge and science from you.

All the people, then, are as his (the spiritual Teacher's) children: this (fact) is necessary for the Pír (to bear in mind) when he gives (them) instruction.

3320. Infidelity hath a fixed limit and range—know (this for sure); (but) the Shaykh and the light of the Shaykh have no bound.

Before the infinite all that is finite is naught: everything except the Face of God is passing away.

Infidelity and faith do not exist in the place where he (the Shaykh) is, because he is the kernel, while these twain are (only) colour and husk.

These fleeting things have become a veil over that Face, like a lantern concealed beneath a bowl.

So then, this bodily head is a screen to that (spiritual) head (source of mystic consciousness): before that head this bodily head is an infidel.

3325. Who is the infidel? One forgetful of the faith of the Shaykh. What is the dead? One ignorant of the (spiritual) life of the Shaykh.

(Spiritual) life is naught but knowledge in (the time of) trial: the more knowledge one has, the more (spiritual) life one has.

Our spirit is more than the spirit of animals. Wherefore? In respect that it has more knowledge.

Hence the spirit of the angels is more than our spirit, for it is exempt from (transcends) the common sense;

And the spirit of mystical adepts is more than (that of) the angels. Cease from bewilderment (on this subject)!

3330. For that reason Adam is their object of worship: his spirit (spiritual life) is greater than their being.

Else, (why were they commanded to worship him?): it would not be at all a suitable thing to command the superior to worship an inferior.

How can the justice and kindness of the Maker approve that a rose should fall down in worship before a thorn?

Since the spirit (of the perfect saint) has become superior and has passed beyond the utmost limit (reached by men and angels), the soul of all things has become obedient to it—

Birds and fishes and Jinn and men—because it exceeds (them), and they are deficient (in comparison with it).

3335. The fish make needles for his (the saint's) mantle: (they follow him as) threads follow needles.

The statement of a certain individual that God most High would not punish him for sin, and Shu'ayb's answer to him.

In the time of Shu'ayb a certain man was saying, "God hath seen many a fault from me.

3365. How many sins and trespasses hath He seen me commit! And (still), God in His kindness does not punish me."

In answer to him God most High by the mysterious way spoke clearly into the ear of Shu'ayb,

Saying, "(Tell him), Thou hast said, 'How many sins have I committed! And (still) God in His kindness hath not punished me for my trespasses.'

Thou art saying the opposite and reverse (of the truth), O fool, O thou that hast abandoned the road and taken to the wilderness!

How oft, how oft do I chastise thee, and thou unaware! Thou art lying (bound) in chains from head to foot.

3370. Thy rust, coat on coat, O black pot, hath marred the visage of thy heart.

Layers of rust have collected upon thy heart, so that it hath become blind to (the spiritual) mysteries."

If that smoke should beat upon a new pot, the traces of it would show, though it were (only as much as) a barley-corn,

Because everything is made manifest by (its) contrary: upon a white object the black becomes conspicuous;

(But) when the pot has been blackened, then after this who will at once perceive the effect of the smoke upon it?

3375. The ironsmith who is an Ethiopian—the smoke is of the same colour as his face;

The Greek who does the work of an ironsmith—his face, from gathering smoke, becomes piebald (spotted with black).

Therefore he will quickly recognise the effect of sin, so that he will soon lament (and) say, "O God!"

(But) when he persists (in sin) and makes a practice of evil, and puts dust in the eye of meditation,

He thinks of penitence no more: that sin becomes so sweet to his heart that (in the end) he comes to be without the Faith (he turns infidel).

3380. That repenting and (crying) “O Lord!” are gone from him: fivefold rust has settled on the mirror (of his heart).

The coats of rust have began to eat his iron (mirror): the rust has begun to lessen its sheen.

When you write upon white paper, that writing may be read at sight.

When you write script over that which has been (already) written, it is not understood: the reading of it will be erroneous;

For that (second) blackness has fallen (been made) upon blackness; (hence) both scripts have become obscure and have given no meaning.

3385. And if you write a third time on the top of it, then you make it black as the infidel's soul.

What help is there, then, but (to take) refuge with (God) the Helper? Despair is copper, and the elixir for it is (God's) regard.

Lay your despairs before Him, that ye may escape from irremediable pain.

When Shu‘ayb had told him these deep sayings, at that breath of the spirit roses blossomed in his heart.

His soul hearkened to the inspiration from Heaven; he said, (however), “If He hath punished me, where is the sign?”

3390. He (Shu‘ayb) cried, “O Lord, he rebuts me, he seeks the sign of that punishment.”

He (God) said, “I am the Coverer (of sins): I will not tell his secrets, (I will give) but one indication for the sake of trying him.

One sign of My punishing him is this, that he has (to his credit) pious acts of fasting and orison

And ritual prayer and almsgiving *et cetera*, but he has not one atom of spiritual savour.

He performs high acts and deeds of devotion, but he has not one atom of (spiritual) relish.

3395. His devotions are good (in form), but the spirit is not good: the walnuts are many, but there is no kernel therein.”

Spiritual savour is required, in order that devotions may yield fruit: a kernel is required, in order that the berry may produce a tree.

How shall a berry without kernel become a sapling? The soulless form is naught but phantasy.

How ‘Á’isha—may God be well-pleased with her!—said to Mustafá (Mohammed), on whom be peace, “Thou performest the prayer anywhere, without a prayer-carpet.”

One day ‘Á’isha said to the Prophet, “O Messenger of Allah, openly and secretly

3425. Thou performest a prayer in whatever place thou mayst find, (even whilst) unclean and low (people) are running about in the house;

(Quanquam) femina cui fluit sanguis post menstruorum dies vel infans vel (quivis) inquinatus et sordidus facit usu tritum (pollutum) quemcunque locum advenerit.”

The Prophet said, “Know that God makes impure (things) pure for the (spiritually) great.

On that account the grace of God has made my place of worship to be pure (everywhere, even) up to the seventh tier (of Heaven).”

Beware and beware! Cease from envying the (spiritual) kings, else you will become a devil in the world.

3430. For if he drink poison, it turns to honey; (but) if you eat honey, it is poison (to you);

For he has been changed, and his action has been changed: he has become the Grace (of God), and every fire in him has been

turned into Light.

The *abábíl* (swifts) had the power of God (in them); else, how should a bird kill an elephant?

A number of little birds broke an (entire) army—so that you may know that that strength is from God.

If temptation of this kind* come to you, go, read the *Súra* concerning the Possessors of the Elephant.

3435. And if you contend and engage in rivalry with him (the saint), deem me an infidel if you save your head from them.

How the mouse pulled (the rope attached to) the camel's nose-ring and became self conceited.

A little mouse caught in his forelegs a camel's leading-rope and from emulation went off (with it).

By reason of the readiness with which the camel set out along with him, the mouse was duped into thinking himself a hero.

The ray of his thought struck the camel. He (the camel) said (aside), "I will show thee (presently)! Enjoy thyself!"

(All went well) till he (the mouse) came to the bank of a great river, at which any lion or wolf would have lost heart.

3440. There the mouse stopped and became paralysed. The camel said, "O my companion o'er hill and plain,

What is this standing still (for)? Why art thou dismayed? Step (forward) like a man! Go into the river!

Thou art my guide and leader: don't halt midway and be dumbfounded!"

He (the mouse) said, "This is a huge and deep river: I am afraid of being drowned, O comrade."

Said the camel, "Let me see the limit (depth) of the water," and he quickly set foot in it.

3445. "The water," he said, "is (only) up to the knee. O blind mouse, wherefore didst thou become dismayed and lose thy wits?"

He (the mouse) replied, "It is (as) an ant to you, but to me it is a dragon, for there are differences between one knee and another.

If it is (only) up to your knee, O excellent one, it is a hundred ells higher than the crown of my head."

He (the camel) said, "Another time, do not[#] behave (so) boldly, lest thy body and soul be consumed by these sparks.

Contend with mice like thyself: a mouse has nothing to say to a camel."

3450. He (the mouse) said, "I repent. For God's sake, get me across this deadly water!"

The camel took pity. "Hark," said he, "jump up and sit on my hump.

This passage has been vouchsafed to me: I would take across hundreds of thousands like thee."

Since you are not a prophet, go on the road (after the prophets), that one day you may come from the pit (of fleshliness) to (spiritual) place and power.

Be a vassal since you are not a lord: do not steer (the boat) yourself, since you are not the boatman.

3455. Since you are not (spiritually) perfect, do not take a shop (by yourself) alone. Be pliant to the hand, in order that you may become leavened (like dough).

Give ear to (the Divine command), "*Keep silence*," be mute; since you have not become the tongue (mouthpiece) of God, be an ear.

And if you speak, speak in the form of a request for explanation: speak to the (spiritual) emperors as a lowly beggar.

The beginning of pride and hatred is in (worldly) lust, and the rootedness of your lust is from habit.

When an evil disposition becomes confirmed by habit, you are enraged with any one who restrains you.

3460. After you have become an eater of clay, any one who restrains you from (eating) clay is your enemy.

Since idolaters are accustomed to the idol, they are foes to them that stop the way to the idol.

Since Iblís had become accustomed to being leader, he looked on Adam with disbelief (and denial),

Saying, "Is there another leader superior to me, so that he should be worshipped by one like me?"

Leadership is poison, except to the spirit that from the beginning hath (in himself) abundance of the antidote.

3465. If the mountain is full of snakes, have no fear, for it is a mine of antidote within.

When leadership has become a bosom-friend to your brain, any one who breaks (thwarts) you becomes (as) an ancient adversary.

When any one contradicts your disposition (habit of mind), many feelings of hatred against him arise in you.

"He is tearing me (you say) from my (engrained) disposition, he is making me a pupil and follower (of himself)."

Unless the evil disposition has become strongly implanted, how should the fire-temple (of passion) blaze up through being opposed?

3470. He may show some feigned courtesy to the opponent, he may make a place for himself in his heart,

(But he really hates him), because the evil disposition has waxed strong: the ant of (worldly) lust has through habit become as a snake.

Kill the snake of lust at the beginning; else, look you, your snake is become a dragon.

But every one deems his own snake an ant: do you (then) seek the explanation of yourself (your real state) from him that is lord of the heart.

Until copper becomes gold, it does not know itself to be copper: until the heart becomes a king, it does not know itself to be an insolvent.

3475. Do service to the elixir, like copper: endure oppression, O heart, from him that holds the heart in fee.

Who is it that holds the heart in fee? Know well, it is the lords of the heart who, like day and night, are recoiling from the world.

Do not find fault with the Servant of God: do not suspect the King of being a thief.

The miracles of the dervish who was suspected of theft in a ship.

A dervish was in a ship: he had made a bolster (for himself) from the goods of saintly fortitude.

A purse of gold was lost. He was asleep (at the time). They searched all (in the ship) and brought him also to view

3480. Saying, "Let us search this sleeping mendicant as well." (So) the owner of the money, (excited) by grief, awakened him.

"A bag of valuables," said he, "has been lost in this ship. We have searched the whole company: you cannot escape (suspicion).

Put off your dervish-cloak, strip yourself of it, in order that the people's suspicions may be cleared away from you."

He cried, "O Lord, these vile wretches have made an accusation against Thy slave: bring Thy command to pass!"

When the heart of the dervish was pained by that (suspicion), at once there put forth their heads on every side

3485. From the deep sea myriads of fishes, and in the mouth of each (was) a superb pearl:

Myriads of fishes out of the full sea, each with a pearl in its mouth—and what (marvellous) pearls!—

Every pearl the revenue of a kingdom. "These," they said (to him), "are from God, they have no association (with any one but God)."

He dropped a quantity of pearls on the ship and sprang (aloft): he made the air his high-seat and sate (thereon),

(Resting) at ease, cross-legged, as kings upon their thrones— he above the zenith, and the ship before him.

3490. He said, "Begone! The ship for you, God for me, so that a beggarly thief may not be with you!

Let us see who will be the loser* by this separation! I am pleased, (being) paired (united) with God and singled (isolated) from (His) creatures.

He does not accuse me of theft, He does not hand me over to (the mercy of) an informer."

The people in the ship cried out, "O noble chief, wherefore has such a high estate been given to thee?"

He answered, "For throwing suspicion on dervishes and offending God on account of a despicable thing (as ye have done)!

3495. God forbid! Nay, (it was) for showing reverence to (the spiritual) kings, inasmuch as I did not conceive ill thoughts against dervishes—

Those gracious dervishes of sweet breath (pure spirit), for whose magnification (the chapter of the Qur'án entitled) '*Abasa* was revealed."

That dervishhood is not for the sake of (avoiding) entanglement (with the world); no, (it is) because nothing exists but God.

How should I hold in suspicion those whom God hath entrusted with the treasury of the Seventh Heaven?

The fleshly soul is suspect, not the sublime Reason: the senses are suspect, not the subtle Light.

3500. The fleshly soul is a sophist: beat it constantly, for beating does it good, not arguing with it.

It sees a miracle (wrought by a prophet), and at the moment it glows (with belief); (but) afterwards it says, "'Twas (only) a phantasy;

For if that wondrous sight had been real, then it would have been abiding, day and night, in the eye."

It *is* abiding in the eyes of the pure, (but) it does not haunt* the eyes of animals (sensual men);

For the miracle is ashamed and scornful of these (bodily) senses: how should a peacock be (confined) in a narrow pit?

3505. Take heed not to call me garrulous: I say (only) one in a hundred, and that (one) like a hair.

How some Súfís abused a certain Súfí, saying that he talked too much in the presence of the Shaykh.

Some Súfís abused a certain Súfí, and came to the Shaykh of the convent,

And said to the Shaykh, "Demand justice for our souls from this Súfí, O Guide!"

He said, "Why, what is the complaint, O Súfís?" He (their spokesman) replied, "This Súfí has three annoying habits:

In speech he is garrulous as a bell; in eating he eats more than twenty persons;

3510. And if he sleep, he is like the Men of the Cave." (Thus) did the Súfís march to war (against him) before the Shaykh.

The Shaykh turned his face towards that dervish, saying, "In every case that exists, take the middle (course).

(It is stated) in Tradition that the best things are the mean (those between the two extremes): the (four) humours are beneficial through being in equipoise.

If by accident (any) one humour become excessive, disease appears in the human body.

Do not exceed in (any) quality him that is thy yoke-fellow, for that will assuredly bring about separation (between you) in the

end.

3515. The speech of Moses was in measure, but even so it exceeded the words of his good friend.

That excess resulted in (his) opposing Khadir; and he (Khadir) said, ‘Go, thou art one that talks too much: *this is a (cause of) separation (between us).’*

O (thou who resemblest) Moses, thou art garrulous. Go far off, or else be dumb with me and blind!

And if thou goest not, but remainest sitting (here) in despite (of me), thou art gone in reality and severed (from my company).”

When suddenly you commit an act of (legal) impurity in the ritual prayer, it (the prayer) says to you, “Go speedily to purify yourself”;

3520. And if you go not, you will be moving (exerting yourself) in vain; verily your prayer is gone (is void): sit down, O misguided man!

Go to them that are your mates, (them) that are enamoured of your discourse and thirsting for it.

One who keeps watch is superior to those who slumber: the (spiritual) fish have no need of one who keeps watch.

Those who wear clothes look to the launderer, (but) the soul of the naked hath (Divine) illumination as its adornment.

Either withdraw (and turn) aside from the naked, or like them become free from body-garments.

3525. And if you cannot become wholly naked, make your garments less, so that you may tread the middle path.

How the dervish excused himself to the Shaykh.

Then the dervish told the Shaykh how the case stood, and coupled excuses with the discharge of that obligation.

To the Shaykh's questions he gave answer good and right, like the answers of Khadir—

(Namely) those answers to the questions of Moses which Khadir, (inspired) by the all-knowing Lord, set forth to him,

(So that) his difficulties became solved, and he (Khadir) gave to him (Moses) the key to every question (in a way) beyond telling.

3530. The dervish also had (a spiritual) inheritance from Khadir; (hence) he bent his will to answering the Shaykh.

He said, “Although the middle path is (the way of) wisdom, yet the middle path too is relative.

Relatively to a camel, the water in the stream is little, but to a mouse it is like the ocean.

If any one has an appetite for four loaves and eats two or three, that is the mean;

But if he eat all the four, it is far from the mean: he is in bondage to greed, like a duck.

3535. If one has appetite for ten loaves and eats six, know that that is the mean.

When I have appetite for fifty loaves, and you for (no more than) six scones, we are not equivalent.

You may be tired by ten *rak‘as* (of prayer), I may not be worn thin by five hundred.

One goes bare-foot (all the way) to the Ka‘ba, and one becomes beside himself (with exhaustion in going) as far as the mosque.

One in utter self-devotion gives his life, one is agonised at giving a single loaf.

3540. This mean belongs to (the realm of) the finite, for that (finite) has a beginning and end.

A beginning and end are necessary in order that the mean or middle (point) between them may be conceived in imagination.

Inasmuch as the infinite has not (these) two limits, how should the mean be applicable to it?

No one has shown it to have beginning or end. He (God) said, '*If the sea were to become ink for it (the Word of God)*…'

If the Seven Seas should become entirely ink, (still) there is no hope of coming to an end.

3545. If orchards and forests should become pens altogether, there would never be any decrease in this Word.

All that ink and (all those) pens pass away, and this numberless Word is everlasting.

At times my state resembles sleep: a misguided person may think it is sleep.

Know that my eyes are asleep, (but) my heart is awake: know that my (seemingly) inactive form is (really) in action.

The Prophet said, 'My eyes sleep, (but) my heart is not asleep to the Lord of created beings.'

3550. Your eyes are awake, and your heart is sunk in slumber; my eyes are asleep, (but) my heart is in (contemplation of) the opening of the door (of Divine grace).

My heart hath five senses other (than the physical): both the worlds (external and spiritual) are the stage (theatre) for the senses of the heart.

Do not regard me from (the standpoint of) your infirmity: to you 'tis night, to me that same night is morningtide.

To you 'tis prison, to me that prison is like a garden: to me the most absolute state of occupation (with the world) has become (a state of spiritual) freedom.

Your feet are in the mud; to me the mud has become roses. You have mourning; I have feasting and drums.

3555. (Whilst) I am dwelling with you in some place on the earth, I am coursing over the seventh sphere (of Heaven), like Saturn.

'Tis not I that am seated beside you, 'tis my shadow: my rank is higher than (the reach of) thoughts,

Because I have passed beyond (all) thoughts, and have become a swift traveler outside (the region of) thought.

I am the ruler of thought, not ruled (by it), because the builder is ruler over the building.

All creatures are subjugated to thought; for that reason they are sore in heart and practised in sorrow.

3560. I yield myself to thought purposely, (but) when I will I spring up from the midst of them (that are under its sway).

I am as a bird of the zenith, thought is a gnat: how should a gnat have power over me?

Purposely I come down from the lofty zenith, that those of base degree may attain to me.

When disgust at the qualities of the low (world) seizes me, I soar up like *the birds which spread their pinions.*

My wings have grown out of my very essence: I do not stick two wings on with glue.

3565. The wings of Ja'far-i Tayyár are permanent; the wings of Ja'far-i 'Ayyár are borrowed (unreal and transitory).

In the view of him that has not experienced (it), this is (mere) pretension; in the view of the inhabitants of the (spiritual) horizon, this is the reality.

This is brag and pretension in the eyes of the crow: an empty or full pot is all one to the fly.

When morsels of food become (changed to) pearls within you, do not forbear: eat as much as you can."

One day the Shaykh, in order to rebut (these) ill thoughts, vomited in a basin, and the basin became full of pearls.

3570. On account of the (abusive) man's little understanding, the clairvoyant Pír made the intelligible pearls objects of sense-perception.

When pure (lawful food) turns to impurity in your stomach, put a lock upon your gullet and hide the key;

(But) any one in whom morsels of food become the light of (spiritual) glory, let him eat whatever he will, it is lawful to him.

Explaining (that there are) some assertions the truth of which is attested by their very nature.

If you are my soul's familiar friend, my words full of (real) meaning are not (mere) assertion.

If at midnight I say, "I am near you: come now, be not afraid of the night, for I am your kinsman,"

3575. These two assertions are to you reality, since you recognise the voice of your own relative.

Nearness and kinship were (only) two assertions, but both (of them) were reality to the good understanding.

The proximity of the voice gives him (the hearer) testimony that these words spring from a friend;

Moreover, (his) delight at (hearing) the voice of his kinsman has borne witness to the truthfulness of that dear relative.

Again, the uninspired fool who in his ignorance does not know a stranger's voice from a kinsman's—

3580. To him his (the speaker's) words are (mere) assertion: his ignorance has become the source of his disbelief;

(But) to him of keen insight, within whom are the (spiritual) lights, the very nature of this voice was just the (immediate evidence of its) reality.

Or (for example) one whose mother-tongue is Arabic says in Arabic, "I know the language of the Arabs."

The very fact of his speaking in Arabic is (evidence of) the reality (of his assertion), although his saying (that he knows) Arabic is (only) an assertion.

Or a writer may write on a piece of paper, "I am a writer and a reader, and I am a most accomplished person."

3585. Although this written (statement) itself is a (mere) assertion, still the script is evidence of the reality (of the assertion).

Or a Súfí may say, "Last night, while asleep, you saw some one with a prayer carpet on his shoulder.

That was I; and what I said to you in the dream, whilst you slumbered, in explanation of clairvoyance—

Give ear (to it), put it in your ear like an ear-ring: make those words (of mine) your mind's guide."

When you recollect the dream, these words (of his) are (as real to you as) a new miracle or old gold.

3590. Although this seems to be (mere) assertion (on his part), yet the soul of the dreamer says, "Yes, (it is true)."

Therefore, since Wisdom is the faithful believer's stray camel, he knows it with certainty, from whomsoever he has heard it;

And when he finds himself absolutely in front of it, how should there be doubt? How should he mistake himself?

When you say to a thirsty man, "Make haste! there is water in the cup: take the water at once,"

Will the thirsty man say in any event?—"This is (mere) assertion: go from my side, O pretender! Get thee far away!

3595. Or (else) produce some testimony and proof that this is of aqueous kind and consists of the *water that runs from a spring.*

Or (suppose that) a mother cries to her suckling babe, "Come, I am mother: hark, my child!"—

Will the babe say?—"O mother, bring the proof (of it), so that I may take comfort in thy milk."

When in the heart of any community there is savour (spiritual perception) from God, the face and voice of the prophet are (as) an evidentiary miracle.

When the prophet utters a cry from without, the soul of the community falls to worship within,

3600. Because never in the world will the soul's ear have heard from any one a cry of the same kind as his.

That stranger (the soul), by immediate perception of the strange (wondrous) voice, has heard from God's tongue (the words), "*Verily I am near.*"

How Yahyá, on whom be peace, in his mother's womb bowed in worship to the Messiah (Jesus), on whom be peace.*

The mother of Yahyá, before disburdening herself (of him), said in secret to Mary,

"I see (it) with certainty, within thee is a King who is possessed of firm purpose and is an Apostle endowed with knowledge (of God).

When I happened to meet thee, my burden (the unborn child) at once bowed in worship.

3605. This embryo bowed in worship to that embryo, so that pain arose in my body from its bowing."

Mary said, "I also felt within me a bowing performed by this babe in the womb."

On raising a difficulty as to this story.

The foolish say, "Cancel this tale, because it is false and erroneous.

Mary in (her) pregnancy was not joined (met) by any one: she did not return from without the town.

Until that woman of sweet address was delivered outside of the town, she indeed came not into it.

3610. When she had given birth to him, she then took him up in her lap and carried him to her kinsfolk.

Where did the mother of Yahyá see her to speak these words to her about what had happened?"

The answer to the difficulty.

Let him (the objector) know that to one who receives ideas (from God) all that is absent in the world is present.

To Mary, the mother of Yahyá would appear present, though she was far from her (bodily) sight.

One may see a friend (even) with eyes shut, when one has made the skin (the bodily envelope) a lattice (to let in spiritual ideas).

3615. And if she saw her neither from without nor from within, take the (essential) meaning of the story, O imbecile!

Not like him who had heard (some) fables, and like *sh* stuck to the (literal) *sh*ape of them,

So that he would say, "How should Kalíla, having no language, hear words from Dimna who had no power of expression?

And (even) if they knew each other's accents, how should man understand it (their talk), (since it was) without any articulation?

How did Dimna become a messenger between the lion and the ox, and cajole them both with his palaver?

3620. How did the noble ox become the vizier of the lion? How was the elephant terrified by the reflection of the moon?

This *Kalíla and Dimna* is entirely fiction, or else how has the stork a quarrel with the crow?"

O brother, the story is like a measure: the real meaning in it resembles grain (in the measure).

The man of intelligence will take the grain of meaning: he will not pay any regard to the measure, (even) if it is removed (altogether).

Listen to what passes between the rose and the nightingale, though in that case there is no overt speech.

On mute eloquence and the understanding of it.

3625. Listen also to what passes between the moth and the candle, and pick out the meaning, O worshipful one.

Albeit there is no speech, there is the inmost soul of speech. Come, fly aloft, do not fly low, like the owl.

He (the player) at chess said, “This is the house of the rook.” “By what way,” said he (the literalist), “did the house come into its hands?

Did it buy the house, or inherit it?”—Happy is he that sped towards the (real) meaning!

A grammarian said, “Zayd has struck ‘Amr.” Said (the fool), “How did he chastise him without any offence (on his part)?

3630. What was ‘Amr's offence, that that rude Zayd struck him, innocent (though he was), as (if he were) a slave?”

He (the grammarian) replied, “This (form of words) is (only) the measure (container) of the meaning signified: take some wheat, for the measure is (to be) rejected.

Zayd and ‘Amr are a device for (showing) the declension: if that (statement that Zayd struck ‘Amr) is untrue, make up with the declension.”

“Nay,” said he, “I don't know about that. How did Zayd strike ‘Amr without (his committing any) crime or fault?”

He (the grammarian) in desperation started a joke and said, “‘Amr had stolen a superfluous *wáw*.

3635. Zayd became aware, and struck the stealer of it: since he (‘Amr) carried it beyond bounds (transgressed the law), the punishment serves him right.”

How worthless sayings find acceptance in the minds of worthless folk.

He (the fool) said, “Here you are, this is the truth! I accept (it) with (all) my soul.” Wrong seems right to the wrong-minded.

If you say to a squinting man, “The moon is one,” he will say to you, “These are two (moons); and there is a (great) doubt as to (the moon's) being one”;

And if somebody laughs at him and says, “There are two,” he deems it the truth. This (mockery) is what the ill-natured (ignorant and contumacious) fellow deserves.

Lies muster round (those who are living) lies: (the text) *the wicked women for the wicked men* has thrown light (upon this point).

3640. They whose hearts are (opened) wide (to receive spiritual truths) have wide

(far-reaching) hands; they whose (spiritual) eyes are blind have to stumble on stony ground.

On seeking the tree whereof none that eats the fruit shall die.

A learned man (once) said, for the sake of (telling) a story, “In India there is a certain tree:

Whoso takes and eats of its fruit, he grows not old nor ever dies.”

A king heard this (tale) from a veracious person: he became a lover of the tree and its fruit.

From the Divan of culture he sent an intelligent envoy to India in search (of it).

3645. For (many) years his envoy wandered about India in quest (of the tree).

He roamed from town to town for this object: neither island nor mountain nor plain was left (unvisited).

Every one whom he asked made a mock of him, saying, “Who would search after this, unless perhaps a madman in confinement?”

Many slapped him jocosely; many said, “O fortunate man,

How should the enquiry of a clever and clear-minded person like you be devoid (of result)? How should it be vain?”

3650. And this (ironical) respect was to him another slap, and it was harder (to bear) than the visible slap.

They extolled him sarcastically, saying, “O great sir, in such and such a place there is a very huge tree.

In such and such a forest there is a green tree, very tall and broad, and every branch of it is big.”

The king's envoy, who had braced his belt for the quest, was hearing a different kind of report from every one;

So he travelled there for years, (whilst) the king kept sending money to him.

3655. After he had suffered much fatigue in that foreign land, at last he became too exhausted to seek (any longer).

No trace of the object of pursuit was discovered: of what he wanted nothing appeared but the report.

The thread of his hope snapped, the thing he had sought became unsought in the end.

He resolved to return to the king, (and set out) shedding tears and traversing

the way.

How the Shaykh explained the hidden meaning of the tree to the seeker who was in the bondage of formalism.

There was a wise Shaykh, a noble Qutb, at the halting-place where the king's intimate fell into despair.

3660. He (the envoy) said, “Being without hope, I will go to him, and set out on the road (again) from his threshold,

In order that his prayer (blessing) may accompany me, since I have no hope of (winning) my heart's desire.”

With tearful eyes he went to the Shaykh: he was raining tears, like a cloud.

“O Shaykh,” he cried, “it is the time for mercy and pity; I am in despair: now is the time for kindness.”

He (the Shaykh) said, “Say plainly what is the cause of thy despair: what is thy object? what hast thou in view*?”

3665. He answered, “The Emperor chose me out to seek a certain branching tree,

For there is a tree, unique in (all) the quarters (of the world): its fruit is (of) the substance of the Water of Life.

I have sought (it) for years and seen no sign (of it) except the gibes and ridicule of these merry men.”

The Shaykh laughed and said to him, “O simpleton, this is the tree of knowledge in the sage—

Very high and very grand and very far-spreading: (it is) a Water of Life from the all-encompassing Sea (of God).

3670. Thou hast gone after the form, thou hast gone astray: thou canst not find (it) because thou hast abandoned the reality.

Sometimes it is named ‘tree,’ sometimes ‘sun’; sometimes it is named ‘sea,’ sometimes ‘cloud.’

(It is) that one (thing) from which a hundred thousand effects arise: its least effects are everlasting life.

Although (in essence) it is single, it hath a thousand effects: innumerable names befit (may be properly applied to) that one (thing).

One person may be father in relation to thee; in regard to another individual he may be son.

3675. In regard to another he may be wrath and a foe; in regard to another he may be graciousness and a friend.

(He hath) hundreds of thousands of names, (but) he is one man: the owner of every quality belonging to him is blind to (incapable of) giving any (true) description (of him).

Whoever seeks the (mere) name, if he is entrusted (with a confidential mission) he is hopeless and in distraction, even as thou art.

Why dost thou stick to the name ‘tree,’ so that thou art left bitterly disappointed and ill-fortuned?

Pass on from the name and look at the attributes, in order that the attributes may show thee the way to the essence.”

3680. The disagreement of mankind is caused by names: peace ensues when they advance to the reality (denoted by the name).

How four persons quarrelled about grapes, which were known to each of them by a different name.

A certain man gave a dirhem to four persons: one of them (a Persian) said, “I will spend this on *angúr.*”

The second one was an Arab: he said, “No, I want ‘*inab*, not *angúr*, O rascal!”

The third was a Turk; and he said, “This (money) is mine: I don't want ‘*inab*, I want *uzum.*”

The fourth, a Greek, said, “Stop this talk: I want *istáfíl.*”

3685. These people began fighting in contention with one another, because they were unaware of the hidden meaning of the names.

In their folly they smote each other with their fists: they were full of ignorance and empty of knowledge.

If a master of the esoteric had been there, a revered and many-languaged man, he would have pacified them;

And then he would have said, “With this one dirhem I will give all of you what ye wish.

When without deceit ye surrender your hearts (to me), this dirhem will do all this for you.

3690. Your one dirhem will become four—the result desired: four enemies will become one through unanimity.

What each one of you says produces strife and separation; what I say brings you agreement.

Therefore be ye mute, *keep silence*, that I may be your tongue in speech and talk.”

(Even) if in their agreement with each other your words are (as) a strong rope, in effect they are a source of contention and distraction.

Borrowed (accidental) heat produces no (essential) effect; natural heat hath (its own) virtue.

3695. If you have made vinegar hot by means of fire, (still) when you drink it, it will undoubtedly increase the coldness (of your constitution),

Because that (artificially produced) heat of it is exotic: its fundamental nature is coldness and tartness.

And (on the other hand), though grape-syrup be frozen, my son, it will add heat to the liver when you drink it.

Hence the Shaykh's hypocrisy is better than our sincerity, for the former arises from (spiritual) insight, while the latter arises from (spiritual) blindness.

From the Shaykh's discourse comes union (concord); the words of the envious bring separation (discord).

3700. As (for example) Solomon, who sped (on his prophetic mission) from God, and who knew the language of all birds—

In the time of his just sway the deer made friends with the leopard and ceased from war.

The dove became secure from the talons of the hawk, the sheep took no precaution against the wolf.

He (Solomon) became an arbitrator between enemies: he became a (means of establishing) oneness between the creatures that fly with wings.

Thou art running after grain, like an ant. Hark! seek for Solomon! Why art thou still astray?

To the seeker of grain his grain becomes a snare, but the seeker of Solomon may have both (Solomon and the grain).

In these latter days the soul-birds have no security from each other for a moment;

(Yet) even in our epoch there is a Solomon who would give (us) peace and not suffer our injustice to continue.

Call to mind (the text), *There is no people* down to (the words) *but in the past a warner dwelt among them.*

God said that verily there has never been a people devoid of a vicar of God and a man of spiritual power;

And he makes the soul-birds so unanimous that, in respect of sincerity, he purges them of (all) guile and rancour.

They become (as) kind as a mother: he (Mohammed) said of the Moslems, "(They are as) one soul."

('Twas) through the Messenger of Allah they became one soul; else, they were absolute enemies, every one (to the other).

How dissension and enmity amongst the Ansár were removed by the blessings of the Prophet—may God bless and save him!

The two tribes which were named Aws and Khazraj had a blood-thirsty spirit towards each other.

Through (the preaching of) Mustafá (Mohammed) their ancient feuds vanished in the light of Islam and of pureness (of heart).

First, those enemies became brethren like the units of (a bunch of) grapes in the garden;

And (then) at the admonition given in the words*, *The true believers are brethren*, they dissolved (and mingled) and became one body.

The appearance of the (clustered) grapes is (that of) brethren: when you squeeze them they become one juice.

The immature and the full-grown grape are opponents, but when the immature grape has ripened, it becomes a good friend.

The immature grape that has remained stone-hard and crude —God in eternity has called it an original unbeliever.

He (such a one) is neither a brother nor one (in) soul (with the faithful Moslems): he is an ill-starred heretic in (the state of) damnation.

If I should tell that which he keeps hidden (in his heart), there would arise in the world a sore temptation of (men's) minds.

'Tis better that the secret of the blind infidel should be untold: 'tis better that the smoke of Hell should be banished from Iram.

The good immature grapes, which are capable (of ripening), are at last (made) one in heart by the breath of the masters of heart (the saints).

They push on rapidly to grapehood (maturity), so that duality and hatred and strife depart (from them).

Then in grapehood they rend their skins till they become one: unity is the (proper) attribute of him (who is one with others).

A friend becomes a foe because he is still two: is any one (engaged) in a quarrel with himself?

Blessings on the universal love of the Master, (which) gave oneness to hundreds of thousands of motes!

(They were) as dust scattered on the thoroughfare: the hand of the Potter made them one jug.

(But the simile fails as applied to souls), for the oneness of bodies (formed) of water and clay is imperfect: the (oneness of) soul is not like this.

3730. If I should here utter similitudes in comparison (illustration), I fear it might disorder (perplex) the understanding.

Even now there exists (a) Solomon, but we are blinded by exulting in (our) farsightedness.

Far-sightedness keeps a man blind, just as one sleeping in a house is blind to the house.

We are much addicted to subtle discussions, we are exceedingly fond of solving problems;

And to the end that we may tie knots and (then) undo them, (we are) making many rules for (posing and stating) the difficulty and for answering (the questions raised by it),

3735. Like a bird which should undo the fastenings of a snare, and tie (them together) at times, in order that it might become perfect in skill:

It is deprived of the open country and meadowland, its life is spent in dealing with knots;

And even (then) the snare is nowise subdued by it, but its wings are always getting broken.

Do not struggle with knots, lest thy wings and feathers be snapped asunder one by one through this vain display (of effort) on thy part.

Myriads of birds have had their wings broken, and have not stopped that calamitous ambuscade (from doing its work).

3740. Read in the Qur'án (concerning) their state, O covetous one: —*They explored (and wandered) in them (the lands of the earth)*; mark (the words), *Was there any refuge?*

The difficulty over *angúr* and '*inab* was not solved by the contest between the Turk, the Greek, and the Arab.

Until the spiritual Solomon, skilled in tongues, shall intervene, this duality will not disappear.

O all ye wrangling birds, hearken, like the falcon, to this falcon-drum of the King.

Hark, from every quarter set out with joy, (flying away) from your diversity towards oneness.

3745. *Wheresoever ye be, turn your faces towards it**: this is the thing which He hath not forbidden unto you (at any time).

Blind birds are we and very inept, in that we have not once recognised that Solomon.

Like the owls, we have become hostile to the falcons: consequently we are left behind (to dwell) in the place of ruin.

Because of (our) extreme ignorance and blindness we are seeking to hurt those honoured of God.

How should the flock of birds which are enlightened by Solomon tear out the wings and plumes of the innocent?

3750. Nay, they would bring grain to the helpless ones: gentle are those birds and without pugnacity or hatred.

Their hoopoe, for the sake of glorifying (Solomon), unfolds the way (towards Him) to a hundred like Bilqís.

Their crow, (even) if it was a crow in outward aspect, was (really) a falcon in aspiration and (one whose gaze) *turned not aside.*

Their stork, which cries *lak lak*, casts upon doubt (and disbelief) the fire of the profession of Unity;

And their dove is not scared by hawks: the hawk lays his head (in homage) before their dove.

3755. Their nightingale, which throws thee into ecstasy, hath the rose-garden in its heart.

Their parrot was (always) independent of sugar, for the sugar of everlastingness showed its face (was revealed) to it from within.

The feet of their peacocks are fairer to see than (all) others in peacock's plumage.

The speeches of princely birds are (meaningless as) an echo: where is the speech of the birds of Solomon?

How wilt thou know the cries of the birds, when thou hast never seen Solomon for a single moment?

3760. The wings of that bird whose note thrills (them that can hear it) are beyond East and West.

Its every course is from the Footstool of God to the earth, and from the earth to the Throne of God it moves in glory and majesty.

The bird that goes without this Solomon is in love with darkness, like a bat.

Make thyself familiar with Solomon, O reprobate bat, in order that thou mayst not remain in darkness for ever.

When thou goest one ell's length in that direction, like the ell thou wilt become the standard of measurement;

3765. And (even by) thy hopping lamely and limply in that direction, thou wilt be freed from all lameness and limpness.

The story of the ducklings which were fostered by a domestic fowl.

Thou art the offspring of a duck, though a domestic fowl has nursed thee beneath her wing.

Thy mother was the duck of that Sea; thy nurse was of the earth and devoted to the dry land.

The desire which is in thy heart for the Sea—thy soul hath that nature (instinct) from thy mother.

The desire thou hast for the dry land is from this nurse. Leave the nurse, for she is an evil counsellor.

3770. Leave the nurse on the dry land, and press on: come into the Sea of spiritual reality, like the ducks.

(Even) if thy mother should bid thee be afraid of the water, fear not thou, but push speedily into the Sea.

Thou art a duck: thou art one that lives (both) on dry and wet; thou art not one like the domestic fowl, whose house is dug (in the ground).

Thou art a king in virtue of (the text), *We have ennobled the sons of Adam*: thou settest foot both on the dry land and on the Sea.

For in spirit thou art (what is signified by the text), *We have conveyed them on the Sea*: push forward (then) from (the state implied in the words), *We have conveyed them on the land.*

3775. The angels have no access to the land; the animal kind, again, are ignorant of the Sea.

Thou in (thy) body art an animal, and in (thy) spirit thou art of the angels, so that thou mayst walk on the earth and also in the sky;

So that the seer with heart divinely inspired may be, in appearance, *a man like yourselves.*

His body of dust (is here), fallen upon the earth; (but) his spirit (is) circling in yonder highest sphere (of Heaven).

We all are water-birds, O lad: the Sea fully knows our language.

3780. Therefore the Sea is (our) Solomon, and we are as the birds (familiar with Solomon): in Solomon we move unto everlasting.

With Solomon set thy foot in the Sea, that the water, David-like, may make a hundred rings of mail (ripples).

That Solomon is present to all, but (His) jealousy binds (our) eyes (with spells) and enchants (us),

So that from folly and drowsiness (forgetfulness) and vanity— He is beside us, and (yet) we are sick of Him.

The noise of thunder gives the thirsty man headache, when he does not know that it (the thunder) brings on the rain-clouds of felicity.

3785. His eye remains (fixed) upon the running stream, unaware of the delicious taste of the Water of Heaven.

He has urged the steed of (his) attention towards (secondary) causes: consequently he remains debarred from the Causer.

(But) one that sees the Causer plainly—how should he set his mind upon the (secondary) causes in the world?

How the pilgrims were amazed at the miracles of the ascetic whom they found (living) alone in the desert.

Amidst the desert lived an ascetic, absorbed in devotion like the people of ‘Abbádán*.

The pilgrims from (different) countries arrived there: their eyes fell upon the parched ascetic.

3790. The dwelling-place of the ascetic was dry, (but) he was moist in temperament: in the simoom of the desert he had a remedy (for his moistness).

The pilgrims were amazed at his solitude and his welfare in the midst of bane.

He stood on the sand, (engaged) in the ritual prayer—sand from the heat whereof the water in a pot would boil.

You would have said he was (standing) enraptured amongst herbs and flowers, or mounted on Buráq or Duldul;

Or that his feet were on silk and broidered cloths; or that to him the simoom was more pleasant than the zephyr.

3795. They (the pilgrims) stood waiting, (whilst) he remained standing in prayer, (sunk) in long meditation.

When the dervish came back (to himself) from (his state of) absorption (in God), one of that company, a man (spiritually) alive and of enlightened mind,

Observed that water was trickling from his hands and face, (and that) his garment was wet with the traces of ablution;

So he asked him, “Whence hast thou water?” He lifted his hand, (indicating) that it came from heaven.

He (the pilgrim) said, “Does it come whenever thou wilt, without (any) well and without (any) *rope of palm-fibre?*

3800. Solve our difficulty, O Sultan of the Religion, in order that thy (spiritual) experience may give us certain faith.

Reveal to us one of thy mysteries, that we may cut from our waists the cords (of infidelity).”

He (the ascetic) turned his eyes to heaven, saying, “(O God), answer the prayer of the pilgrims!

I am accustomed to seeking daily bread from above: Thou hast opened to me the door from above,

O Thou who from non-spatiality hast brought space into view, and hast made manifest (the fact that) *in heaven is your daily bread.*”

3805. In the midst of this orison a fair cloud suddenly appeared, like a water bearing elephant,

And began to pour down rain, like water from a water-skin: the rain-water settled in the ditch and in the hollows.

The cloud kept raining tears, like a water-skin, and the pilgrims all opened their water-skins.

One party (among them), in consequence of those marvellous happenings, were cutting the cords (of unbelief) from their waists.

The certainty (faith) of another group was on the increase because of this miracle—and God knows best how to guide aright.

3810. Another group (were) unreceptive, sour and unripe, eternally imperfect ones. (Here) ends the discourse.

THE MATHNAWÍ
OF
JALÁLU'DDÍN RÚMÍ

EDITED FROM THE OLDEST MANUSCRIPTS AVAILABLE: WITH CRITICAL NOTES, TRANSLATION & COMMENTARY
BY

REYNOLD A. NICHOLSON
LITT.D., LL.D., F.B.A.
Sir Thomas Adams's Professor of Arabic and sometime Lecturer in Persian in the University of Cambridge

VOLUME III & VI
CONTAINING THE TRANSLATION
OF THE THIRD & FOURTH BOOKS

1925–1940

INTRODUCTION

While the First and Second Books of the Mathnawí were already accessible to European readers before the appearance of the present translation, the four remaining Books, comprising more than two-thirds of the poem, have hitherto been known very imperfectly. These contain about 17,500 verses, of which some 2000 were translated by Whinfield in his abridged version (Trübner's Oriental Series, 1880; 2nd edition, 1898); and so far as I am aware, this is the only contribution that has yet been made by a Western scholar towards the study of Books III–VI. Good as his renderings are from a general point of view, I cannot say that I owe much to them, since they are seldom precise enough to afford help in dealing with obscure and doubtful passages. Regarding the character and purpose of my translation I have nothing to add to what was said in the Introduction to the previous volume. Although, by itself, it may serve as a guide to the meaning of the text, its main function is to provide a sound basis for the commentary without which it cannot be fully understood. Growing familiarity with the author's thought and style has removed some difficulties and lightened others; but there are still many to be cleared up.

For reasons which are set forth in the Introduction to vol.III, I consider the Qóniya MS. (G), dated 677 A.H., to be the most authoritative text of the Mathnawí. The text of the present edition from Book III, v. 2836, to the end of Book IV is founded on that ancient and admirable MS., and in the Appendices to vol.III I have recorded those readings of G which differ from the text of my edition in the First and Second Books and in the first half of the Third Book. The present volume, therefore, contains an Appendix showing what changes the adoption of these readings would involve in the English version of the corresponding portions of the poem. As it will be some time before the Commentary on the First and Second Books can appear, a few suggestions for improving the translation of these Books are now brought together in a separate list.

REYNOLD A. NICHOLSON

CAMBRIDGE,
April 1930

BOOK III

In the Name of God the Compassionate, the Merciful.

The sciences of (Divine) Wisdom are God's armies, wherewith He strengthens the spirits of the initiates, and purifies their knowledge from the defilement of ignorance, their justice from the defilement of iniquity, their generosity from the defilement of ostentation, and their forbearance from the defilement of foolishness; and brings near to them whatever was far from them in respect of the understanding of the state hereafter; and makes easy to them whatever was hard to them in respect of obedience (to Him) and zealous endeavour (to serve Him). And they (these sciences) are amongst the evidences and proofs of the prophets, giving information concerning the mysteries and sovereignty of God, (the knowledge whereof is) bestowed on the gnostics exclusively, and how He causes the revolution of the Luminous Sphere appertaining to the *Rahmán* and the Pearl, (the Sphere) which rules over the vaporous globular sphere, even as the intellect rules over the bodies (created) of dust and (over) their external and internal senses; for the revolution of that spiritual Sphere rules over the vaporous sphere and the gleaming meteors and the radiant lamps (of heaven) and the fostering winds and the outspread earths and the flowing waters. May God benefit His servants thereby (by these sciences) and increase their understanding! Now every reader understands according to the measure of his intelligence, and the devotee practises devotion according to the measure of his power to exert himself (therein), and the mufti decides questions of law according to the amount of judgement he possesses, and the alms-giver gives alms in proportion to his ability, and the donor is generous in proportion to his means, and the recipient of generosity obtains (only) so much of his bounty as he (the donor) approves. But (nevertheless) he who searches for water in the desert will not be prevented from seeking it by his knowledge of what is (contained) in the seas, and he will be earnest in seeking the Water of this (spiritual) life ere he is cut off from it by preoccupation with the means of subsistence and hindered by illness and want, and ere (other) objects come between him and that (goal) to which he is hastening, since none who prefers vain desire or is inclined to ease or turns back from his search or has fears for himself or feels anxiety about his means of livelihood will ever attain unto Knowledge, unless he take refuge with God and prefer his spiritual affairs to his temporal and take from the treasure of Wisdom the great riches, which neither lose their value nor are inherited like riches (of this world), and the majestic lights and noble jewels and precious estates (of Wisdom), giving thanks for His bounty, glorifying His dispensation, magnifying His allotment; and unless he seek refuge with God from the vileness of (worldly) interests and from an ignorance (so blind) that he makes much of the little which he sees in himself and makes little of the much and great (which he finds) in others, and admires himself on account of that (self-conceit) for which God hath not given him permission. But it behoves one who hath knowledge and is seeking (God) that he should learn whatever he does not know, and teach (others) what he knows already, and deal gently with those of weak intelligence, and neither be made conceited by the stupidity of the stupid nor harshly rebuke him that is dull of understanding. *Such were ye aforetime, but God hath been gracious unto you.* Transcendent is God and exalted above the sayings of the blasphemers, and the belief of those who attribute partners (to Him), and the imputation of defect (to Him) by those deficient (in knowledge), and the comparison (of Him) by the comparers, and the evil conceptions of the thinkers, and the descriptions (of Him) by those who vainly imagine. And to Him be the praise and the glory for the composition of the Divine, Lordly Book of the *Mathnawí*, since He is the Helper to success and the Giver of bounty, and to Him belongs the (power of) conferring abundant benefits and favours, especially upon His servants, the gnostics, in despite of a party who desire to extinguish the Lights of God with their mouths—but God will bring His Light to completion, even if the unbelievers are loth. *Verily, We have sent down the Warning (the Qur'án) and verily We will*

guard it. And whoever shall alter it after he hath heard it, surely the guilt thereof is upon those who alter it: verily, God is Hearing and Knowing. And praise be to God, the Lord of all created beings!

IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE

1. O Light of the Truth, Husámu'ddín, bring (into verse and writing) this Third Book, for "three times" has become a *sunna.*
Open the treasury of mysteries; in respect of the Third Book leave excuses alone.
Thy power flows from the power of God, not from the veins which throb because of (bodily) heat.
This lamp, the sun, which is bright—it is not (made bright) by means of wick and cotton and oil.

5. The vault of heaven, which is so enduring, is not supported by any tent-rope or pillar.
The power of Gabriel was not from the kitchen; it was from beholding the Creator of existence.
Likewise, know this power of the *Abdál* of God to be (derived) from God, not from viands and from trays (of food).
Their bodies too have been moulded of the Light, so that they have transcended the Spirit and the Angel.
Inasmuch as thou art endowed with the qualities of the Almighty, pass beyond the fire of the maladies (of the sensual self), like Khalíl.

10. To thee also the fire will become *coolness and safety*, O thou to whose complexion (constitution) the elements are slaves.
The elements are the substance of every complexion, but this complexion of thine is superior to every grade.
This complexion of thine is of the simple (uncompounded) world; it has now gathered up (amassed and absorbed) the attributes of Unity.
Oh, alas, the area of the people's understandings is exceeding narrow: the people have no throat.
O Light of the Truth, through the keenness of thy perception thy sweetmeat bestows a throat (even) on (one dull as) stone.

15. Mount Sinai in the (Divine) epiphany gained a throat, so that it quaffed the wine; but it could not bear the wine.
Thereby the mountain was shattered and cloven asunder: have ye seen a mountain amble like a camel?
Bestowal of mouthfuls comes (to pass) from every clustered fruit-tree (well-to do person), (but) bestowal of a throat is the work of God alone.
He bestows a throat on the body and on the spirit; He bestows a separate throat for every part of you.
This He bestows at the time when you become Majestical and become void of vanity and deceit,

20. So that you will not tell the King's secret to any one nor pour out sugar before flies.
The secrets of the (Divine) Majesty are drunk in by the ear of that one who, like the lily, hath a hundred tongues and is dumb.
The grace of God bestows a throat on the earth, to the end that it may drink water and make a hundred herbs to grow.
Again, He bestows on the creature of earth (the animal) a throat and lip, in order that it may eat its (the earth's) herbage in desire.

When the animal has eaten its herbage, it becomes fat: the animal becomes a mouthful for Man and goes (disappears).

25. In turn it becomes earth and becomes a devourer of Man, when the spirit and the sight are separated from Man.
I beheld the atoms (of created existence) with their mouths all open: if I should tell of their food, it (the tale) would become long.
Provisions have (their) provision from His bounty; His universal grace is the nourisher of them that nourish.
He bestoweth gifts (of sustenance) on the gifts (which sustain life), for how should wheat spring forth without (receiving) any sustenance?
There is no end to the explanation of this matter. I have told a portion: you may know the (remaining) portions (by analogy).

30. Know that all the world is eating and eaten; know that those who have everlasting life (in God) are fortunate and accepted.
This world and its inhabitants are (in the end) dispersed; that (other) world and its travellers are continuing (for ever).
This world and its lovers are cut off; the people of that (other) world are eternalised and united.
The (truly) noble, then, is he that gives to himself the Water of Life that remains unto everlasting.
The noble one is (the very essence of) *the good works which endure*: he has been freed from a hundred banes and perils and fears.

35. If they (the noble) are thousands (externally), there is no more than one (in reality): 'tis not like the fancies of him that thinks of number.
(Both) the eater and the eaten have a throat and windpipe: (both) the victor and the vanquished have understanding and mental perception.
He (God) bestowed a throat on the rod of justice, (so that) it devoured all those many rods and ropes;
And in it was no increase from all that eating, because its eating and its form were not animal.
To Faith also He gave a throat like (that of) the rod, so that it devoured every vain fancy that was born.

40. Hence the spiritual and intelligible things, like the concrete (sensible) things, have throats, and the giver of food to the throat of the spiritual and intelligible things is also (none but) God.
Therefore from the Moon to the Fish there is nothing in creation that hath not a throat in respect of its drawing sustenance (from God).
(When) the spirit's throat is emptied of thought for the body, then its apportioned sustenance becomes Majestical.
Know that the necessary condition (for gaining this sustenance) is the transformation of the (sensual) nature, for the death of evil men is (arises) from (their) evil nature.
When it has become natural to a human being to eat clay, he grows pale and ill-complexioned and sickly and miserable;

45. (But) when his ugly nature has been transformed, the ugliness departs from his face, and he shines like a candle.
Where is a nurse for the suckling babe?—that with kindness she may sweeten the inner part of its mouth,
And, though she bar its way to her teat, may open up for it the way to a hundred gardens (of delight)?—
Because the teat has become to that feeble (infant) a barrier (separating it) from thousands of pleasures and dishes (of food) and loaves (of bread).

Our life, then, depends on weaning. Endeavour (to wean yourself) little by little. The discourse is (now) complete.

50. When man was an embryo his nourishment was blood: in like fashion the true believer draws purity from filth.
Through (his) being weaned from blood, his nourishment became milk; and through (his) being weaned from milk, he became a taker of (solid) food.
And through (his) being weaned from food he becomes (a sage) like Luqmán; he becomes a seeker (hunter) of the hidden game.
If any one were to say to the embryo in the womb, "Outside is a world exceedingly well-ordered,
A pleasant earth, broad and long, wherein are a hundred delights and so many things to eat,

55. Mountains and seas and plains, fragrant orchards, gardens and sown fields,
A sky very lofty and full of light, sun and moonbeams and a hundred stars.
From the south-wind and from the north-wind and from the west-wind the gardens have (the appearance of) wedding-feasts and banquets.
Its marvels come not into (are beyond) description: why art thou in tribulation in this darkness?
(Why) dost thou drink blood on the gibbet of this narrow place (the womb) in the midst of confinement and filth and pain?"—

60. It (the embryo), in virtue of its present state, would be incredulous, and would turn away from this message and would disbelieve it,
Saying, "This is absurd and is a deceit and delusion," because the judgement of the blind has no imagination.
Inasmuch as its (the embryo's) perception has not seen anything of the kind, its incredulous perception would not listen (to the truth);
Just as in this world the *Abdál* speak of that (other) world to the common folk,
Saying, "This world is an exceeding dark and narrow pit; outside is a world without scent or colour":

65. Naught (of their words) entered into the ear of a single one of them, for this (sensual) desire is a barrier huge and stout.
Desire closes the ear (and hinders it) from hearing; self-interest closes the eye (and hinders it) from beholding,
Even as, in the case of the embryo, desire for the blood which is its nourishment in the low abodes
Debarred it from (hearkening to) the news of this world: it knows no breakfast but blood.

Story of those who ate the young elephant from greed and because they neglected the advice of the sincere counsellor.

Hast thou heard that in India a sage espied a party of friends?

70. Left hungry, lacking provisions, and naked, they were coming from travel on a far road.
His wisdom's love was stirred (within him), and he gave them a fair greeting and blossomed like a rose-bush.
"I know," he said, "that anguish has gathered upon you from this Karbalá (of suffering) in consequence of hunger and emptiness;
But, for God's sake, for God's sake, O illustrious company, let not your food be the young of the elephant!
The elephant is in this direction that ye are now going; do not tear in pieces the elephant's offspring, but hearken (to me).

75. The young elephants are on your road: to hunt them down is what your hearts desire exceedingly.
They are very weak and tender and very fat, but their mother is searching (after them and) lying in wait.
She will roam a hundred leagues' distance in quest of her children, moaning and making lament.
Fire and smoke issue from her trunk: beware of (hurting) those pitied (cherished) children of hers!"
O son, the saints are God's children: (both) in (their) absence and presence (He is) well aware (of what befalls them).

80. Do not deem absence (from Him) to be the result of imperfection on their part, for He takes vengeance for the sake of their spirits (which are one with Him).
He said, "These saints are My children in exile, sundered from (My) dominion and glory;
(They are) despised and orphaned for the sake of probation, but secretly I am their friend and intimate.
All of them are supported by My protections: you may say they are in sooth parts of Me.
Take heed! Take heed! These are My dervishes; they are a hundred thousand thousand and (yet) they are one body."

85. Else, how should a Moses have overthrown Pharaoh by means of one goodly rod?
Else, how should Noah have submerged East and West in his Flood by means of one evil curse?
One prayer of the generous Lot would not have rased (to the ground) all their (his people's) city (and left them) in despair.
Their city, resembling Paradise, became a lake of black water: go, behold the sign!
This sign and this information (admonition) lies in the direction of Syria: you will see it as you pass on the way to Jerusalem.

90. Hundreds of thousands of prophets who worshipped God— truly there have been chastisements (inflicted by them) in every generation.
If I should tell on and if this narration should increase (in length), not only (men's) hearts but the (very) mountains would bleed.
The mountains bleed and again become solid, (but) you do not see them bleed: you are blind and reprobate.
A marvellous blind man, (who is) far-sighted and keen-eyed, but sees naught of the camel except the hair!
Man, from the parsimony of greed, inspects hair by hair: like a bear, he keeps dancing to no purpose.

95. Dance (only) where you break (mortify) yourself and (when you) tear away the cotton from the sore of lust.
(Holy) men dance and wheel on the (spiritual) battle-field: they dance in their own blood.
When they are freed from the hand (dominion) of self, they clap a hand; when they escape from their own imperfection, they make a dance.
From within them musicians strike the tambourine; at their ecstasy the seas burst into foam.
You see it not, but for their ears the leaves too on the boughs are clapping hands.

100. You do not see the clapping of the leaves: one must have the spiritual ear, not this ear of the body.
Close the ear of the head to jesting and lying, that you may see the resplendent city of the soul.
The ear of Mohammed draws out the hidden meaning in the words (of the religious hypocrites), for God saith of him in the Qur'án, "*He is an ear.*"
This Prophet is entirely ear and eye; we are refreshed by him: he is (as) the suckler and we (as) the (infant) boy.

This discourse hath no end. Go back to those who had to do with the elephant, and start at the beginning.

The remainder of the Story of those who molested the young elephants.

105. "The elephant takes a sniff at every mouth and keeps poking round the belly of every man,
To see where she will find the roasted flesh of her young, so that she may manifest her vengeance and strength."
You eat the flesh of God's servants: you backbite them, you will suffer retribution.
Beware, for he that smells your mouths is the Creator: how shall any one save his life except him that is true (to God)?
Woe to the scoffer whose smell shall be tested in the grave by Munkar or Nakír!

110. There is no possibility of withdrawing the mouth from those mighty ones, nor of sweetening the mouth with medicinal ointments.
(In the grave) there is no water and oil to cover the face, there is no way of evasion (open) to intelligence and sagacity.
How many a time will the blows of their maces beat upon the head and rump of every vain gabbler!
Look at the effect of the mace of 'Azrá'íl, (even) if you do not see the wood and iron in (their material) forms.
Sometimes too they appear in (material) form: the patient (himself) is aware thereof.

115. The patient says, "O my friends, what is this sword over my head?"
(They reply), "We do not see it; this must be fancy." What fancy is this? (Nay), for it is (the hour of) departure (to the other world).
What fancy is this, from terror of which this inverted sphere (the sky) has now become (as insubstantial as) a phantom?
To the sick man the maces and swords became perceptible (visible), and his head dropped down.
He sees that that (vision) is for his sake: the eye of foe and friend (alike) is barred from it.

120. Worldly greed vanished, his eye became keen: his eye became illumined at the moment of bloodshed (death).
That eye of his, from the result of his pride and his anger, became (like) the cock that crows unseasonably.
It is necessary to cut off the head of the bird that rings the bell (crows) at the wrong time.
At every moment thy particular spirit is struggling with death: in thy spirit's death-struggle look to thy faith!
Thy life is like a purse of gold: day and night are like him who counts the gold coins (the money-changer).

125. He (Time) counts and gives the gold without stopping, until it (the purse) is emptied and there comes the eclipse (death).
If you take away from a mountain and do not put (anything) in the place (of what you have taken), the mountain will be demolished by that giving.
Therefore, for every breath (that you give out), put an equivalent in its place, so that by (acting in accordance with the text) *and fall to worship and draw nigh* you may gain your object.
Do not strive so much to complete (your worldly) affairs: do not strive in any affair that is not religious.
(Otherwise) at the end you will depart incomplete, your (spiritual) affairs marred and your bread unbaked.

130. And the beautifying of your grave and sepulchre is not (done) by means of stone and wood and plaster;
Nay, but by digging for yourself a grave in (spiritual) purity and burying (your) egoism in His egoism,
And by becoming His dust and buried in love of Him, so that your breath may gain replenishments from His breath.
A tomb with domes and turrets—that is not good (approved) on the part of the followers of Reality.
Look now at a living person attired in satin: does the satin help his understanding at all?

135. His soul is in hateful torment, the scorpion of grief is in his grief-laden heart.
Outside, on his exterior, broideries and decorations; but within he is sorely lamenting from (bitter) thoughts,
While you may see another in an old patched frock, his thoughts (sweet) as the sugar-cane and his words (like) sugar.

Returning to the Story of the elephant.

Said the sincere adviser, "Hearken to this counsel of mine, so that your hearts and souls may not be afflicted.
Be content with herbage and leaves, do not go in chase of the young elephants.

140. I have put off from my neck (I have discharged) the debt of admonition: how should the end (final result) of admonition be aught but felicity?
I came to deliver the message, that I may save you from (fruitless) repentance.
Beware! Let not greed waylay you, let not greed for victual tear you up by the roots!"
This he said, and gave a farewell and departed; their famine and hunger waxed great on the way.
Suddenly, in the direction of a highroad, they espied a fat young elephant, newly born.

145. They fell upon it like furious wolves, ate it clean up, and washed their hands.
One of the fellow-travellers did not eat (of it) and exhorted (the others to abstain), for the sayings of that dervish were remembered by him.
Those words hindered him from (eating) its roasted flesh: old intelligence bestows on thee a new fortune.
Then they all fell down and slept, but the hungry one (was awake) like the shepherd in the flock.
He saw a frightful elephant approaching: first she came and ran towards him who was keeping guard.

150. She smelt his mouth thrice: no disagreeable smell came from it.
She paced round him several times and went off: the huge queen-elephant did him no hurt.
She smelt the lips of every sleeper, and the smell (of her young one's flesh) was coming to her from each of those slumbering men.
He (each man) had eaten of the roasted flesh of the young elephant: the (mother) elephant quickly tore him to pieces and killed him.
At once she set about rending the people of that company one by one, and she had no awe of (doing) it.

155. She tossed each one in the air recklessly, so that he dashed on the earth and was cloven asunder.
O drinker of the people's blood, begone from the way, lest their blood wage war against thee.
Know for sure that their property is (as) their blood, because property comes into one's hand (is acquired) by strength (of body).

The mother of those young elephants will exact vengeance: (her) retribution will slay him that eats the young elephant.
O eater of bribes, thou eatest the young elephant: from thee too the Master of the elephant will wring the breath.

160. The smell put to shame the deviser of fraud: the elephant knows the smell of her child.
He that perceives the smell of God from (distant) Yemen, how should not he perceive the smell of falsehood from me?
Inasmuch as Mustafá (Mohammed) smelt (this) from far away, how should not he smell the odour from our mouths?
He does smell it, but he conceals (the fact) from us: the good and bad smells go up to Heaven.
Thou art sleeping, and (meanwhile) the smell of that unlawful deed (of thine) is beating on the azure sky.

165. It accompanies thy foul breaths, it ascends to the smellers (examiners) in the celestial sphere.
The smell of pride and the smell of greed and the smell of concupiscence will become, in speaking, like (the smell of) onions.
If thou take oath, saying, "When have I eaten them? I have abstained from onions and garlic,"
The breath of thy oath will inform (against thee) and will strike upon the noses of those who sit beside thee.
Many prayers are rejected because of the smell thereof: the corrupt heart shows in the tongue.

170. The answer to such a prayer is "Get ye gone": the requital for every knave is the cudgel of repulse.
(But) if thy words be wrong and thy meaning right, that wrongness of expression is acceptable to God.

Explaining that in the sight of the Beloved a fault committed by lovers is better than the correctness of strangers.

The veracious Bilál in (uttering) the call to prayer used, from ardent feeling, to pronounce *hayya* as *hayya*,
So that they (some people) said, "O Messenger (of God), this fault is not right (permissible) now when 'tis the beginning of the edifice (of Islam).
O Prophet and Messenger of the Creator, get a muezzin who speaks more correctly.

175. At the commencement of religion and piety, it is a disgrace to mispronounce *hayy 'ala 'l-faláh.*"
The Prophet's wrath boiled up, and he gave one or two indications of the hidden favours (which God had bestowed upon Bilál),
Saying, "O base men, in God's sight the (mispronounced) *hayy* of Bilál is better than a hundred *há*'s and *khá*'s and words and phrases.
Do not stir me to anger, lest I divulge your secret—(both) your end and your beginning."
If thou hast not a sweet breath in prayer, go and beg a prayer from the pure (in heart).

How God most High commanded Moses, on whom be peace, saying, "Call unto Me with a mouth with which thou hast not sinned."

180. He (God) said, "O Moses, beseech Me for protection with a mouth thou hast not sinned withal."
Moses said, "I have not such a mouth." God said, "Call unto Me by the mouth of others."

When didst thou sin by the mouth of others? Invoke (God) by the mouth of others, crying, "O God!"
Act in such wise that (their) mouths may pray for thee in the nights and days.
Ask pardon by a mouth with which thou hast committed no sin—and that will be the mouth of others—

185. Or (else) make thine own mouth pure, make thy spirit alert and nimble.
Praise of God is pure: when purity has come, defilement packs and goes out.
Contraries flee from contraries: night flees when the light (of dawn) shines forth.
When the pure (holy) Name comes into the mouth, neither impurity remains nor (any) sorrows.

Showing that the supplicant's invocation of God is essentially the same thing as God's response to him.

One night a certain man was crying "Allah!" till his lips were growing sweet with praise of Him.

190. The Devil said, "Prithee, O garrulous one, where is the (response) 'Here am I' to all this 'Allah'?
Not a single response is coming from the Throne: how long will you cry 'Allah' with grim face?"
He became broken-hearted and laid down his head (to sleep): in a dream he saw Khadir amidst the verdure.
He (Khadir) said, "Hark, you have held back from praising God: how is it that you repent of having called unto Him?"
He said, "No 'Here am I' is coming to me in response, hence I fear that I may be (a reprobate who is) driven away from the Door."

195. He (Khadir) said, "(God saith), That 'Allah' of thine is My 'Here am I,' and that supplication and grief and ardour of thine is My messenger (to thee).
Thy shifts and attempts to find a means (of gaining access to Me) were (in reality) My drawing (thee towards Me), and released thy feet (from the bonds of worldliness).
Thy fear and love are the noose to catch My favour: beneath every 'O Lord' (of thine) is many a 'Here am I' (from Me)."
Far from this prayer is the soul of the fool, because to him it is not permitted to cry "O Lord."
On his mouth and heart are lock and bolt, to the end that he may not moan unto God in the hour of bale.

200. He (God) gave to Pharaoh hundredfold possessions and riches, so that he claimed (Divine) might and majesty.
In his whole life that man of evil nature felt no (spiritual) headache, lest he should moan unto God.
God gave him all the empire of this world, (but) He did not give him grief and pain and sorrows.
Grief is better than the empire of the world, so that you may call unto God in secret.
The call of the griefless is from a frozen heart, the call of the grieving one is from rapture:

205. ('Tis) to withdraw the voice under the lips, to bear in mind (one's) origin and beginning;
('Tis) the voice become pure and sad, (crying) "O God!" and "O Thou whose help is besought!" and "O Helper!"
(Even) the moan of a dog for His sake is not void of (Divine) attraction, because every one who desires (Him) is a brigand's captive—
As (for example) the dog of the Cave, which was freed from (eating) carrion and sat at the table of the (spiritual) emperors:
Until the Resurrection, before the Cave it is drinking in gnostic wise without (any) pot the water of (Divine) mercy.

❧**210.** Oh, there is many a one in a dog's skin, who hath no name (and fame), yet is not without that cup (of Divine knowledge) in secret.
Give thy life for this cup, O son: how may victory be (won) without (spiritual) warfare and patience?
To show patience for the sake of this is no hardship: show patience, for patience is the key to joy.
From this ambush none escaped without some patience and prudence: to prudence, indeed, patience is the foot and hand.
Exercise prudence in eating (and drinking), for this (food and drink) is poisonous herbage: to exercise prudence is the strength and light of the prophets.

❧**215.** He that jumps at every breath of wind is (like) straw, (but) how should the mountain attach any weight to the wind?
On every side a ghoul is calling you—"Hark, O brother, (if) you wish (to find) the way, come (hither).
I will show (you) the way, I will be your kind fellow-traveller, I am the guide (for you) on this intricate path."
She (the ghoul) is not the guide, and she does not know the way. O Joseph, do not go towards that wolfish one!
Prudence is this, that you be not beguiled by the fat things and sweets and snares of the World;

❧**220.** For she hath neither fat nor sweet: she chants spells of magic and breathes (them) into your ear,
Saying, "Come in as my guest, O light (of my eyes): the house is yours, and you are mine."
Prudence is this, that you say (to her), "I have indigestion" or "I am ill, I am a sick man in this charnel-house";
Or "My head aches: take away my headache," or "the son of my maternal uncle has invited me"—
For she will give you one (draught of) honey (mixed) with (venomous) stings, so that her honey will plant in you (many) sores.

❧**225.** Whether she give you fifty or sixty (pieces of) gold, she gives you, O fish, (nothing but) flesh on a hook.
If she give, when does that deceitful one really give (aught)? The words of the swindler are (like) rotten walnuts.
Their rattling robs you of understanding and brain and does not reckon myriads of understandings (even) as one.
(In travelling) your bag and your purse are your friend, (do not care for anything else): if you are Rámín, seek none but your Wísa.
'Tis your essential self that is your Wísa and beloved, and all these external things are banes to you.

❧**230.** Prudence is this, that when they (worldlings) invite you, you should not say, "They are enamoured and fond of me."
Know that their invitation is (like) the bird's whistle which the fowler gives (while) concealed in (his) place of ambush:
He has put forward a dead b[#]d, (pretending) that this (bird) is making this plaintive noise and cry.
The birds think he is one of their kind: they gather round, and he rends their skins—
Except, no doubt, the bird on which God has bestowed prudence, so that it may not be fooled by that bait and enticement.

235. Imprudence is assuredly (attended by) repentance. Hear the following story in explanation of this.

How the countryman deceived the townsman and invited him with humble entreaties and great importunity.

In the past, O brother, there was a townsman (who was) intimate with a countryman.
Whenever the countryman came to town, he would pitch his tent in the street of the townsman.
He would be his guest for two or three months, he would be in his shop and at his table,
And the townsman would provide, free of cost, everything that he wanted during that time.

240. (Once) he turned to the townsman and said, "Sire, are you never coming to the country for a holiday?
Bring all your children, (I beg you) in God's name, for this is the time of the rose-garden and the springtide;
Or come in summer, in the fruit-season, that I may brace my belt to do you service.
Bring your retinue and your children and kinsfolk, and stay in our village three or four months,
For in spring the countryside is pleasant; there are sown fields and lovely anemones."

245. The townsman was (always) putting him off with promises, until eight years had elapsed since the (first) promise (was given).
Every year he (the countryman) would say, "When will you set out on the journey?—for the month of December is (already) come,"
And he (the townsman) would make an excuse, saying, "This year we have a guest who has come from such and such a district;
(But) next year I will run (down) to that part (of the country), if I can escape from the pressing affairs (which keep me at home)."
He (the countryman) said, "My family are (anxiously) expecting your children, O benefactor."

250. Every year he was coming back, like the stork, to reside in the townsman's pavilion,
And every year the Khwája would expend his gold and wealth upon him and open his wings (wide).
On the last occasion, that paladin set dishes (of food) before him at morn and eve for three months.
From shame he again said to the Khwája, "How long (nothing but) promises? How long will you deceive me?"
The Khwája said, "My body and soul are eager for the meeting, but every change depends on the decree of Him (God).

255. Man is like a ship or sail: (he must wait) to see when the Driver of the wind shall send the (favourable) breeze."
Once more he (the countryman) adjured him, crying, "O generous man, take your children and come and behold the pleasures (of the country)."
He took his hand three times in covenant, saying, "In God's name, come quickly, make the utmost effort!"
After ten years—and every year the same sugared entreaties and promises—
The Khwája's children said, "O father, the moon and the clouds and the shadows too have their journeys.

260. You have laid obligations on him, you have taken great pains on his account,
And he wishes to repay some part of that obligation when you become his guest.
He gave us many injunctions in secret: 'Bring him to the country,' said he, 'coaxing (him to come).'"

He (the townsman) said, "This is true, but, O Síbawayh, be on thy guard against the malice of him to whom thou hast shown kindness.
Love is the seed (that bears fruit at the moment) of the last breath: I fear that it may be corrupted by estrangement."

265. There is a friendship like a cutting sword, (destructive) as December in the gardens and cornfields;
There is a friendship like the season of spring, whence (come) restorations and produce incalculable.
Prudence is this, that you think evil, so that you may flee and become quit of evil.
The Prophet has said, "Prudence is (consists in) thinking evil": know that for every footstep there is a snare, O fool!
The surface of the plateau is level and broad, (but at) every step there is a snare: do not advance boldly.

270. The mountain-goat runs on, saying, "Where is the snare?" As it speeds onward, the snare lights on its throat.
O thou who saidst "Where?" look and see! Thou sawest the plain, (but) thou didst not see the ambush.
Without ambush and snare and hunter, O cunning one, how should there be a sheep's tail (laid in a trap) amidst the cornfield?
They that came along boldly on the earth—see their bones and skulls!
When you go to the graveyard, O you with whom God is pleased, ask their bones concerning that which is past,

275. That you may see clearly how those blind intoxicated men went down into the pit of delusion.
If you have eyes, do not walk blindly; and if you have not eyes, take a staff in your hand.
When you have not the staff of prudence and judgement, make the (seer's) eye your leader;
And if there is no staff of prudence and judgement, do not stand on every road without a guide.
Step in the same fashion as a blind man steps, in order that your foot may escape from the pit and the dog.

280. He (the blind man) plants his foot tremblingly and with fear and precaution, so that he may not fall into derangement.
O you who have jumped away from some smoke and fallen into a fire, you who have sought a mouthful (of food) and become a mouthful for a snake,

(Story of the people of Sabá and how prosperity made them forward.)

You have not read the story of the people of Sabá, or you have read it and seen (heard) naught but the echo.
The mountain itself (which produces the echo) is not aware of the echo: the mind of the mountain hath no way (of access) to the meaning.
Without ear and mind, it goes on making a noise; when you are silent, it also becomes silent.

285. God bestowed on the people of Sabá much ease—myriads of castles and palaces and orchards.
(But) those bad-natured ones rendered no thanks for that (bounty): in fidelity they were less than dogs.
When to a dog there comes from the door a piece of bread, he will gird up his loins at the door.
He will become the watcher and guardian of the door, even though violence and hard treatment befall him.

Still will he stay and abide at that door: he will deem it ingratitude to prefer another.

290. And (again), if a strange dog come by day or night (to a quarter of the town), the dogs there will at once teach him a lesson,
Saying, "Begone to the place that is thy first lodging: obligation for that kindness is the heart's pledge (which it must redeem)."
They will bite him, saying, "Begone to thy place, do not any more leave (unpaid) the obligation for that kindness."
From the door of the spirit and spiritual men how long didst thou drink the water of life, and thine eyes were opened!
Much food from the door of the spiritual, (in the form) of (mystical) intoxication and ecstasy and selflessness, didst thou cast upon thy soul.

295. Afterwards, through greed, thou didst abandon that door, and (now) thou art going round about every shop, like a bear.
For the sake of worthless *tharíd* thou art running to the doors of those (worldly) patrons whose pots are (full of) fat.
Know that here (where the saints abide) the (meaning of) "fat" is that the soul becomes fat (flourishing), and (know that) here the plight of the desperate is made good.

How the smitten would assemble every morning at the door of the (monastic) cell of Jesus, on whom be peace, craving to be healed through his prayer.

The table of the spiritual is (like) the cell of Jesus: O afflicted one, beware, beware! Do not forsake this door!
From all sides the people would gather—blind and lame and palsied and clothed in rags—

300. At the door of the cell of Jesus in the morning, that he by his breath might deliver them from tribulation.
As soon as he finished his litanies, that man of goodly religion (Jesus) would go forth at morning tide,
And would see troops of afflicted feeble folk seated at the door in hope and expectancy.
(Then) he would say, "O ye that are smitten, the wants of all you here present have been granted by God.
Hark, set off and go without pain or trouble towards the forgiveness and kindness of God."

305. All, like tethered camels whose knees you unbind with foresight,
At his prayer would begin to run on their feet, hastening gladly and joyously to their homes.
(So too) thou hast experienced many maladies in thyself, and hast gained health from these kings of religion (the saints).
How oft hath thy limping been turned into a smooth (easy) gait, how oft hath thy soul been made void of grief and pain!
O heedless one, tie a string to thy foot, that thou mayst not become lost to (unconscious of) thyself even, O sluggard!

310. Thy ingratitude and forgetfulness did not call to mind thy (former) drinking of honey.
Necessarily, that way (by which spiritual blessings were conveyed) became barred to thee, since the hearts of the "men of heart" were made sore by thee.
Quickly overtake them and ask pardon of God; weep lamentably like a cloud,
In order that their rose-garden may open its blossoms to thee, and that the ripe fruits may burst and reveal themselves.
Pace round that same door: do not be less than a dog, if thou hast become (associated as) a fellow-servant with the dog of the Cave,

315. Because even dogs admonish dogs, saying, “Fix thy heart on thy first home,
Hold fast to the first door where thou didst eat bones, and fulfil thy obligation: do not leave that (debt unpaid).”
They keep biting him (the strange dog), that from a sense of duty he may go thither and be prospered by his first abode.
They bite him, saying, “O naughty dog, begone! Do not become an enemy to thy benefactor.
Be attached, like the door-ring, to that same door; keep watch and be nimble and ready to spring.

320. Do not be the type of our breaking faith, do not recklessly make (our) disloyalty notorious.
Since fidelity is the badge by which the dogs are known, begone and do not bring opprobrium and ill-fame upon the dogs.”
Inasmuch as unfaithfulness has (always) been a disgrace (even) to dogs, how shouldst thou deem it right to show unfaithfulness?
The high God hath boasted of faithfulness: He hath said, “*Who but I am most faithful in keeping a promise?*”
Know that faithfulness (to others when it is accompanied) with rejection of
God is unfaithfulness: no one hath precedence over (hath a prior claim to) God's rights.

325. Thy mother's right (only) arose after that Bounteous One had made her indebted (to Him) for thy embryo.
He bestowed on thee a form within her body, He gave ease to her during pregnancy and accustomed her (to the burden).
She deemed thee as a part joined (to herself); His providence separated (from her) that which was joined.
God hath prepared thousands of artifices and contrivances, so that thy mother hath thrown (her) love upon thee.
Therefore God's right is prior to (that of) the mother: whoever does not recognise that right is an ass.

330. (If thou deny it), do not even admit that He created mother, teat, and milk, and united her with the father!
O Lord, O Thou whose beneficence is eternal, Thine is both that which I know and that which I know not.
Thou didst command, saying, “Remember God, because My right shall never grow old.
Remember the kindness which I did unto you that morn by protecting (you) in the ship (ark) of Noah.
At that time I gave to the stock of your fathers security from the Flood and from its waves.

335. Water, like fire in (its deadly) nature, had covered the earth: its waves were sweeping away the highest peaks of the mountains.
I protected you, I did not spurn you, in the bodies of the ancestors of the ancestors of your ancestors.
Now that you have come to the head, how should I smite the sole of your foot? How should I let My workshop go to waste?
How are you becoming devoted to the unfaithful and going in that direction from ill thoughts (of Me)?
I am clear of negligence and infidelities, (yet) you come to Me and think evil.

340. Think this evil thought against the place where you cringe before one like yourself.

You got many powerful friends and companions: if I ask you, 'Where (is so and- so)?' you will say, 'He is gone.'
Your good friend is gone up to the highest Heaven, your wicked friend is gone to the bottom of the earth.
You are left in the middle (between them) so helpless (as you are), like a fire (left behind) from a caravan."
O valiant friend, lay hold of the skirt of Him who is exempt from "above" and "below."

345. Neither doth He ascend to Heaven, like Jesus, nor go (down) into the earth, like Qárún (Korah).
He is with you in space and in the spaceless (world) when you leave house and shop behind.
He brings forth purity from defilements, He takes your acts of wrong as faithful performance (of duty).
When you commit wrong, He sends chastisement, to the end that you may go back from imperfection towards perfection.
When you have neglected a part of your orisons in the Way, there comes over you a painful and hot feeling of contraction.

350. That is the corrective act (of God), meaning, "Do not make any change in the ancient covenant
Before (the day when) this contraction shall become a chain, (and when) this which (now) grips the heart shall become a fetter gripping the foot."
Your mental pain shall become perceptible to the senses and manifest. See (therefore) that you do not hold this indication as naught.
The (spiritual) contractions (which occur) in (the case of) sins affect (only) the heart; after death (these) contractions become (actual) chains.
"Whosoever here (in this world) shall turn his back upon Our commemoration, We shall give him a straitened life (hereafter) and reward him with blindness."

355. When a thief is carrying off people's property, contraction and straitness of heart prick his heart (conscience),
(And) he says, "I wonder what this contraction is": (say), "The contraction (distress) of the injured person who wept at thy wickedness."
When he pays no regard to this contraction, the wind of perseverance (in evil) blows (fans) its (the evil's) fire.
The contraction that grips the heart turns into the grip of the policeman: inevitably those ideas become sensible (materialised) and display themselves.
The pangs have become prison and the cross (crucifixion): the pang is (as) the root, and the root produces boughs.

360. The root was hidden, it is (now) revealed. Consider (your) inward contraction and expansion as a root.
When it is a bad root, smite it quickly, so that an ugly thorn may not grow in the garden.
You have felt the contraction: seek a remedy for it, because all heads (excrescences) grow from the bottom (root).
You have felt the expansion: water your expansion, and when the fruit appears, give it to your friends.

The remainder of the Story of the people of Saba.

Saba were folk given over to dalliance and foolish; 'twas their practice to show ingratitude to the generous.

365. By was of illustration, it would be ingratitude to dispute with your benefactor,
Saying, "O do not want this kindness, I am annoyed by it: why art thou troubling (about it)?
Do (me) a favour, take away this kindness; I do not desire an eye: blind me at once!"
Hence the people of Saba said, " (O Lord), put a far distance between us: our blemish is better for us, take away our adornment.
We do not desire these palaces and orchards, nor fair women nor that safety and ease (which we now enjoy).

370. Towns near to each other are bad; the desert, where the wild beasts are, is good."
Man craves winter in summer, and when winter comes, he likes it not,
For he is never content with any state (of things), neither with poverty nor with a life of plenty
May Man be killed! How ungrateful he is! Whenever he obtains guidance, he spurns it.
The carnal soul is of this sort, hence it ought to be killed : that Exalted One hath said, "Kill yourselves."

375. It is a triagonal thorn: however you may place it, it will pierce, and how will you escape from its stab?
Set the thorn on fire with renunciation of sensual passion, and cling to the righteous friend.
When the people of Saba carried (their ingratitude) beyond bounds, saying, "In our opinion, pestilence is better than the zephyr,"
Their counselors began to admonish (them) and restrain (them) from impiety and ingratitude;
(But) they sought to take the lives of their counselors, and sowed the seed of impiety and unthankfulness.

380. When the (Divine) decree comes to pass, this (whole) world becomes cramped (so that there is no escape); by the (Divine) decree sweetmeat becomes anguish to the mouth.
He (the Prophet) said, "When the Decree comes, the (widest) expanse is narrow; when the Decree comes, the eyes are veiled."
The eye is bandaged at the time if the Decree, so that the eye does not see the eye's collyrium.
When the cunning of that Horseman has raised the dust, the dust keeps thee off from calling for aid.
Go towards the Horseman, go not towards the dust; else the cunning of the Rider will beat upon thee.

385. God said, "He whom this wolf devoured, he saw the wolf's dust; how did not he make piteous moan?"
Did not he know the wolf's dust? (Then), with such knowledge, why did he graze?
Sheep know the smell of the harmful wolf and creep away in every direction.
The brain of animals knows the smell of the lion and bids farewell to grazing.
Thou hast smelt the lion of (God's) wrath. Turn back! Consort with prayer and dread!

390. That multitude (of Saba) did not turn back from the wolf's dust, and after the dust the wolf of tribulation came on his might.
In wrath he tore to pieces those sheep which shut their eyes to the shepherd, Wisdom.
How oft did the shepherd call them! And they came not: they were throwing the dust of resentment in the eyes of the shepherd,
Saying, "Begone: we ourselves are better shepherds than thou.
How should we become (thy) followers? We are chieftains, every one (of us).
We are food for the wolf, and we are not for the Friend; we are fuel for the Fire, and we are not for dishonour."

395. A heathen pride was in their brains: the raven croaked disaster over the traces of their habitation.

They were digging a pit for the oppressed" they (themselves) fell into the pit, crying "Alas!"
They tore the coats of the Josephs (the prophets and saints), and that which they gave they got, piece by piece.
Who is that Joseph? Thy God-seeking heart, bound as a captive in thy abode.
Thou hast bound a Gabriel on a pillar, thou hast wounded his wings and plumes in a hundred places.

400. Thou settest before him a roasted calf, thou fetchest (ground) straw and bringest him to the straw-barn,
Saying, "Eat; this is a dainty meal for us," (although) for him there is no food but meeting God face to face.
On account of this torment and tribulation that afflicted (heart) is complaining of thee to God,
Crying, "O God, deliver (me) from this old wolf!" He (God) saith to it, "Lo, the hour is (wellnigh) come: have patience.
I will demand justice for thee from every heedless one: who gives justice but God, the Dealer of justice?"

405. It (the heart) says, " My patience is lost in separation from Thy face, O Lord.
I am (like) Ahmad (Mohammad) left forsaken in the hands of the Jews, I am (like) Salih fallen into prison (amongst the people) of Thamud.
O Thou that bestowed felicity on the souls of the prophets, either slay me or call me back (to Thee) or come (Thyself).
(Even) the infidels cannot endure to be separated from Thee: he (every infidel) is saying, '*O would that I had been dust!*'
This is the state of him (the infidel) who in sooth belongs to that side (is beyond the pale): how (then) should one that belongs to Thee be (patient) without Thee?"

410. God saith, "Yea, O pure (heart); but hearken (unto Me) and have patience, for patience is better.
The dawn is near. Hush, do not wail! I am striving for thee, do not thou strive."

The rest of the Story of the Khwaja's going to the village on the invitation of the countryman.

It (this digression) has passed beyond bounds: return, O valiant friend. The countryman, mark you, took the Khwaja to his house.
Put aside the story of the people of Saba: tell how the Khwaja came to the village.
The countryman used blandishments in ingratiating himself, until he made the Khwaja's prudence crazy.

415. He (the Khwaja) was distracted by message upon message, till the clear water of his prudence became turbid.
On the same side his children in approval (of the country-man's invitation) were joyously striking up "*Let us frolic and play*,"
Like Joseph, whom by the wondrous (act of Divine) predestination (the words). "*Let us frolic and play*" carried off from his father's shadow (protection).
That is not (joyful) play; nay, 'tis play with one's life, 'tis cunning and deceit and contrivance of fraud.
Whatsoever would fling you asunder from the Friend, do not listen to it, for it holds loss, loss.

420. (Even) if the gain be a hundred hundredfold, do not accept it: do not, for the sake of the gold, break with the Treasurer, O dervish!

Hear how many a rebuke, hot and cold (kindly and severe), God addressed to the Companions of the Prophet,
Because, in a year of distress (famine), at the sound of the drum they (quitted) without tarrying (and) made void the Friday congregation,
“Lest” (so they said) “others should buy cheap and get the advantage over us in respect of those imported goods.”
The Prophet was left alone in prayer with two or three poor men firm (in their faith) and full of supplication.

425. He (God) said, “How did the drum and the pastime and a trading affair sunder you from a man of God?
Ye have dispersed (and run) madly towards the wheat, and left a Prophet standing (in prayer).
On account of the wheat ye sowed the seed of vanity and forsook that Messenger of God.
Companionship with him is better that pastime and riches: (look and) see whom thou hast forsaken, rub an eye!
Verily, to your greed did not this become certain, that I am the Provider and the best of them that provide?”

430. He that giveth sustenance from Himself unto the wheat, how should He let thy acts of trust (in Him) be wasted?
For the sake of wheat thou hast become parted from Him who hath sent the wheat from Heaven.

How the falcon invited the ducks to come from the water to the plain.

Says the falcon to the duck, “Arise from the water, that thou mayst see the plains diffusing sweetness,”
(But) the wise duck says to him, “Away, O falcon! The water is our stronghold and safety and joy.”
The Devil is like the falcon. O ducks, make haste (to guard yourselves)! Beware, do not come out of your stronghold, the water.

435. Say to the falcon, “Begone, begone! Turn back and keep the hand off our heads, O kind friend!
We are quit of thy invitation: (keep) the invitation for thyself: we will not listen to these words of thine, O infidel!
The stronghold (the water) is (enough) for us: let the sugar and sugar-fields be thine! I do not desire thy gift: take it for thyself!
Whilst there is life (in the body), food will not fail; when there is an army, banners will not fail.”
The prudent Khwája offered many an excuse and made many a pretext to the (countryman who resembled the) obstinate Devil.

440. “At this moment,” said he, “I have serious matters (in hand); if I come (to visit you), they will not be set in order.
The King has charged me with a delicate affair, and because of (anxiously) expecting me he has not slept during the night.
I dare not neglect the King's command, I cannot fall into disgrace with the King.
Every morning and evening a special officer arrives and requests of me (desires me to provide) a means of escape (from the difficulty).
Do you deem it right that I should go into the country, with the result that the King would knit his brows (in wrath)?

445. How should I heal (assuage) his anger after that? Surely, by this (offence) I should bury myself alive.”

He related a hundred pretexts of this sort, (but his) expedients did not coincide with God's decree.
If (all) the atoms of the world contrive expedients, they are naught, naught, against the ordinance of Heaven.
How shall this earth flee from Heaven, how shall it conceal itself from it?
Whatsoever may come from Heaven to the earth, it (the earth) has no refuge or device or hiding-place.

450. Is fire from the sun raining upon it, it has laid its face (low) before his fire;
And if the rain is making a flood upon it and devastating the cities upon it,
It (the earth) has become resigned to it (Heaven), like Job, saying, "I am captive: bring (on me) whatever thou wilt."
O thou who art a part of this earth, do not lift up thy head (in rebellion); when thou seest the decree of God, do not withdraw (from it disobediently).
Since thou hast heard "*We created thee of dust*," (know that) He (God) hath required thee to be (humble and submissive as) dust: do not avert thy face (from Him).

455. (God saith), "Mark how I have sown a seed in the earth: thou art dust of the earth, and I have raised it aloft.
Do thou once more adopt the practice of earthiness (self-abasement), that I may make thee prince over all princes."
Water goes from above to below; then from below it goes up above.
The wheat went beneath the earth from above; afterwards it became ears of corn and sprang up quickly.
The seed of every fruit entered into the earth; afterwards it raised up heads (shoots) from the buried (root).

460. The source of (all) blessings descended from Heaven to the earth and became the nutriment of the pure (vital) spirit.
Forasmuch as it came down from Heaven on account of humility, it became part of the living and valiant man.
Hence that inanimate matter (rain and sunlight) was turned into human qualities and soared joyously above the empyrean,
Saying, "We came at first from the living world, and have (now) gone back from below to above."
All particles (of phenomenal being), (whether) in movement (or) at rest, are speakers (and declare): "*Verily, to Him we are returning.*"

465. The praises and glorifications of the hidden particles have filled Heaven with an uproar.
When the Decree (of God) set out to (use) enchantments, the countryman checkmated a townsman.
Notwithstanding thousands of (good) resolutions, the Khwája was checkmated, and from that journey (which he undertook) he fell into the midst of calamities.
His reliance was upon his own firmness, (but) though he was (as) a mountain, a half-flood swept him away.
When the Decree puts forth its head from Heaven, all the intelligent become blind and deaf;

470. Fishes are cast out of the sea; the snare catches miserably the flying bird.
Even genie and demon go into the bottle; nay, a Hárút goes into (the pit of) Babylon.
(All are lost) except that one who has taken refuge with the Decree: his blood no (astrological) quadrature (ever) shed.
Except that you take refuge with the Decree, no contrivance will give you release from it.

The Story of the people of Zarwán and how they contrived that they should pick the fruit in their orchards without being troubled by the poor.

You have read the story of the people of Zarwán: then why have you persisted in seeking expedients?

475. Several (noxious) men who stung like scorpions were contriving that they might cut off part of the daily bread of some poor folk.
During the night, the whole night, they were devising a plot; many a 'Amr and Bakr had put their faces together.
Those wicked men were speaking their inmost thoughts in secret, lest God should discover it.
Did the clay devise (evil) against the Plasterer? Is the hand doing any work that is hidden from the heart?
He (God) hath said, "Doth not He who created (thee) know thy desire, (doth not He know) whether in thy secret conversation there is sincerity or cajolery?"

480. How should a traveller who has set out at morn be unheeded by One who sees plainly where shall be his lodging to-morrow?
Wheresoever he has descended or mounted, He hath taken charge of it and *reckoned (it) up by number.*
Now purge your ear of forgetfulness and listen to the separation (forlorn plight) of the sorrowful one.
Know that when you set your ear to his tale, that is the alms which you give to the sad;
(For) you will hear the sorrows of the heart-sick—the starvation of the noble spirit by the water and clay (of the body).

485. (Though it is) one filled with knowledge, it hath a house filled with smoke: open a window for it by listening.
When your ear becomes a way of breath (relief) for it, the bitter smoke will decrease (and disappear) from its house.
Show sympathy with us, O well-watered (prosperous) one, if you are faring to wards the most high Lord.
This vacillation is a prison and gaol that will not let the soul go in any direction.
This (motive) draws (you) in one direction, and that (motive) in another, each (motive) saying, "I am the right way."

490. This vacillation is a precipice on the Way to God: oh, blest is he whose feet are loosed (from its bonds).
He fares on the right way without vacillation: (if) you do not know the way, seek (to find) where his footprints are.
Cleave to the footprints of the deer and advance safely, that from the deer's footprints you may attain to the musk-gland.
By means of this wayfaring you will ascend to the most luminous zenith, O brother, if you will walk on the fire (of tribulation).
(There is) no fear of sea or waves or foam, since you have heard the (Divine) allocution, "*Be not afraid.*"

495. Know that it is (a fulfilment of) *Be not afraid*, when God hath given you the fear (which causes you to refrain from sin): He will send the bread, since He hath sent the tray to you.
The fear (danger) is for that one who has no fear (of God); the anguish (is) for that one who does not frequent this place (where God is feared).

The Khwaja's departure to the country.

The Khwaja got to work and made preparations (for the journey): the bird, his resolve (to set out), sped rapidly towards the country.
His kinsfolk and children made ready for the journey and threw the baggage upon the ox of departure,
Rejoicing and hastening towards the country, saying, "We have eaten some fruit (in anticipation) : give (us) the glad news of (arrival in) the country!

500. The place for which we are bound is a sweet pasturage, and our friend there is kind and charming.
He has invited us with thousands of wishes, he has planted for us the shoot of kindness.
From him we shall bring back to town the store of the country-side (to sustain us) during the ling winter.
Nay, he will give up the orchard for our sake, he will make a place for us in the middle of his soul.
Hasten, friends, that ye may get gain!" (But) Reason from within was saying (to them), "*Do not rejoice!*"

505. Be gainers by the gain of God: *lo, my Lord loveth not them that rejoice (overmuch)*.
Rejoice (but) moderately *on account of what He causeth to come to you*: everything that comes and is a source of preoccupation diverts you (from Him).
Rejoice in Him, do not rejoice in aught except Him: He is (as) the spring, and (all) other things (as) the month of December.
Everything other than He is the (means of) leading you gradually to perdition, (even) though it is your throne and kingdom and your crown.
Rejoice in sorrow, for sorrow is the snare of (means of attaining to) union (with God): in this Way the ascent is downwards.

510. Sorrow is a treasure, and your pain is as the mine, but how should this (saying) catch hold of (make an impression on) children?
When children hear the name of "play," they all run (after it) with the speed of a wild ass.
O blind asses, in this direction there are snares; in this direction there are bloodsheds (concealed) in ambush.
The arrows are flying, (but) the bow is hidden: from the Unseen World come upon youth a hundred arrows of hoary eld.
You must set foot on the plain of the heart (spirit), because in the plain of (the body's) clay there is no opening (for spiritual progress).

515. The heart is the abode of security, O friends; (it has) fountains and rose-gardens within rose-gardens.
Turn towards the heart and journey on, O night-travellers: therein are trees and (many) a flowing spring.
Do not go to the country: the country makes a fool of a man, it makes the intellect void of light and splendour.
O chosen one, hear the Prophet's saying: "To dwell in the country is the grave of the intellect."
If any one stay in the country a single day and evening, his intellect will not be fully restored for a month.

520. For a (whole) month foolishness will abide with him: what but these things should he reap from the parched herbage of the country?
And he that stays a month in the country, ignorance and blindness will be his (lot) for a long time.

What is "the country"? The Shaykh that has not been united (with god), but has become addicted to conventionality and argument.
Compared with the town, (which is) Universal Reason, these senses (of ours) are like asses (going round and round) in an ass-mill with their eyes bandaged.
Leave this (inner meaning) and take the outward form of the tale: let the pearlseed alone and take the cornseed.

525. If there is no way to the pearl, come, take the wheat; if there is no way for you in that (direction), push on in this direction.
Take its outward (form)! Though the outward (form) fly crookedly (not straight), the outward (form) at last will lead (you) to the inward (meaning).
In sooth, the first (stage) of every human being is the form; after that (comes) the spirit, which is beauty of disposition.
How is the first (stage) of every fruit anything but the form?
After that (comes) the delicious taste which is its real meaning.
First they make or buy a tent; afterwards they bring the Turcoman (their beloved) as a guest.

530. Deem your form to be the tent, your real essence the Turcoman, regard your essence as the sailor, your form as the ship.
For God's sake, quit this (topic) for a moment, so that the Khwaja's ass may shake its bell (proceed on its journey).

How the Khwaja and his family went to the country.

The Khwaja and his children prepared an outfit and galloped on their beasts towards the country.
Merrily they rode a field; they chanted, "Travel, that ye may gain advantage";
For by traveling the moon becomes (splendid, like) Kay Khusraw: how should it become an emperor (*khusraw*) without traveling?

535. Through travel the pawn becomes a noble queen, and through travel Joseph gained a hundred objects of desire.
By day they scorched their faces in the sun, by night they were learning the away from the stars.
The bad road to them seemed good: from (their) delight in the country the road seemed like Paradise.
From sweet-lipped ones (even) bitterness becomes sweet; from the rose-garden (even) thorns become charming.
Colocynth turns into dates (when it comes) from the beloved; the (narrow) house is made (like) spacious fields by the house-mate.

540. Oh, (there is) many a dainty youth that suffers thorns (of anguish) in the hope of (winning) a rose-cheeked moon-like (sweetheart).
Oh, (there is) many a porter, his back torn with wounds for the sake of the moon-faced one to whom he has lost his heart.
The ironsmith has blackened his beauty, that (when) night comes he may kiss the face of (a beloved like) the moon.
The merchant (sits), racked, on a bench (in his shop) till nightfall, because (some one tall and slender as) a cypress has taken root in his heart.
A trader is faring over sea and land: he runs (makes those swift journeys) for live of one who sits at home.

545. Whoever has a passion for that which is dead, 'tis in hope of (gaining) one who has the features of the living.

The carpenter turns his face (attention) to wood, in the hope of rendering service to a fair one whose face is like the moon.
Do thou exert thyself in hope of the Living One who does not become lifeless after a day or two!
Do not from meanness choose a mean person as thy friend: that friendship in him is borrowed (unessential).
If thy friends other than God possess constancy (permanence), where is thy friendship with the mother and father?

550. If any one but God is worthy to be relied upon, what has become of thy friendship with thy nurse and tutor?
Thy friendship with the milk and the teat did not endure, thy shyness of (going to) school did not endure.
That (friendship) was a radiance (cast) upon their wall: that sign (of the Sun) went back towards the Sun.
On whatsoever thing that radiance may fall, thou becomest in love with that (thing), O brave man.
On whatsoever existent thing thy love (is bestowed), that (thing) is gilded with Divine qualities.

555. When the goldenness has gone to its original source and (only) the copper remains, (thy) nature is surfeited and proceeds to divorce (discard) it.
Withdraw thy foot from that which is gilded by His qualities, do not from ignorance call the base alloy beautiful;
For in base coin the beauty is borrowed: beneath the comeliness is the substance uncomely.
The gold is going from the face of the false coin into the mine (whence it came): do thou too go towards the Mine to which it is going.
The light is going from the wall up to the sun: do thou go to that Sun which ever goes (moves) in proportion (with eternal right and justice).

560. Henceforth take thou the water (that comes) from Heaven, forasmuch as thou hast not found faithfulness in the aqueduct.
The lure to catch the wolf is (the sheep's tail; it is) not the place (shop) where the sheep's tail came from: how should that fierce wolf know the place of provenance?
They (the Khwaja and his family) imagined (that they would be) gold tied in knots, (so) the deluded (party) were making haste to (reach) the countryside.
Thus were they going alone, laughing and dancing and caracoling towards the water-wheel.
Whenever they saw a bird flying in the direction of the country, (their) patience rent its garments;

565. (And) they would kiss joyfully the face of any one who came from the country, from his (the countryman's) neighbourhood,
Saying, "You have seen the face of our friend, therefore to the (beloved) Soul you are (as) the soul, and to us (as) the eye."

How Majnún petted the dog that lived in Layla's abode.

(They behaved) like Majnún, who was (seen) petting a dog and kissing it and melting (with fondness) before it:
He was pacing round it, stooping humbly in circumambulation; he was also giving it pure sugar-julep (to drink).
An idle talker said, "O half-baked Majnún, what hypocrisy is this that thou art always displaying?

570. A dog's muzzle is ever eating filth; a dog scrapes its séant with its lips."

He recounted the dog's faults at some length: no one who perceives faults (‘*aybdán*) has got (even) a scent (inkling) of him that knows the things unseen (*ghaybdán*).
Majnún said, "Thou art entirely (external) form and body: come within, and view it (the dog) through my eyes;
For this (dog) is a talisman sealed by (the hand of) the Lord: this (dog) is the guardian of the abode of Laylá.
Look at its high aspiration and its heart and soul and knowledge; (consider) where it chose (to live) and made its dwelling-place.

575. It is the dog of blessed countenance, (the dog) of my Cave; nay, it is the sharer of my grief and woe.
The dog that stays in her abode, how should I give a single hair of it to the lions?
Oh, since to her dogs the lions are (devoted) slaves, there is no possibility of speaking (further). Silence, and farewell!"
If ye pass beyond form, O friends, 'tis Paradise and rose-gardens within rose gardens.
When thou hast broken and destroyed thine own form, thou hast learned to break the form of everything.

580. After that, thou wilt break every form: like Haydar (‘Alí), thou wilt uproot the gate of Khaybar.
That simple Khwája was duped by form, for he was going to the country on (the strength of) infirm words (vain promises).
(He was going) joyously towards the snare of that flattery, as a bird towards the bait of tribulation.
The bird deemed the bait a mark of kindness (on the part of the fowler), (although) that gift is (really) the extreme of cupidity and is not munificence;
(So) in desire for the bait the little birds are merrily flying and running towards that imposture.

585. If I acquaint thee (fully) with the joy of the Khwája, I fear, O wayfarer, lest I make thee late.
I will abridge. When the village came in sight, it was not in sooth that village (which he was seeking), (so) he chose another road.
For about a month they were hurrying from village to village, because they did not well know the way to the (countryman's) village.
If anybody goes on the way without a leader, every two days' journey becomes one of a hundred years.
Whoever speeds towards the Ka‘ba without a guide becomes contemptible, like these bewildered men.

590. Whoever takes up a trade (or profession) without (having) a teacher becomes a laughing-stock in town and country.
Except it be (a) singular (case), (in the whole world) between East and West does a descendant of Adam put forth his head (come to birth) without parents?
He gains wealth who earns something; 'tis an extraordinary event when one hits upon a (buried) treasure.
Where is a Mustafá (Mohammed) whose body is spirit, so that the Merciful (God) should teach (him) the *Qur'án*?
For all those who are attached to the body He (God), in profusion of bounty, raised (the banner of) "*He taught by the pen*" as the means (of acquiring knowledge).

595. O son, every greedy person is deprived (of spiritual blessings): do not thou run like the greedy, (go) more slowly.

On that journey they (the townsman's party) suffered pains and anguish like the torment of a land-bird in fresh water.
They became sick of the village and the country and of the sugared expressions of such an uninstructed boor.

How the Khwája and his kinsfolk arrived at the village, and how the countryman pretended not to see or recognise them:

When, after a month, they arrived in that quarter, themselves without provisions and their beasts without fodder,
See how the countryman, from evil intent, still inflicts (on them) calamities small and great,

600. And keeps his face hidden from them by day, lest they should open their mouths in the direction of his orchard.
'Tis better that a face like that, which is wholly (composed of) hypocrisy and malice, should be hidden from Moslems.
There are faces on which demons are settled like gnats, as (though they were) guardsmen.
When you behold his (such a one's) face, they (the demons) fall upon you: either do not behold that face, (or) when you have beheld (it), do not laugh pleasantly.
Concerning such a wicked, sinful face God hath said, "*Verily, We will drag (him) by the forelock.*"

605. When they (the townsman's party) had made enquiry and found his (the countryman's) house, they hurried like kinsfolk to the door.
(Thereupon) the people in his house bolted the door. At this perverseness, the Khwája became mad-like,
But indeed it was no time for asperity: when you have fallen into the pit, what is the use of being enraged?
Five days they remained at his door: (they passed) the night in the cold, the day itself in the blaze of the sun.
Their remaining (there) was not from heedlessness or asininity; nay, it was from necessity and want of an ass.

610. From necessity, the good are (often) bound to the vile: from sore hunger the lion will eat a putrid carcase.
He (the townsman) would see him (the countryman) and salute him, saying, "I am so-and-so, this is my name."
"Maybe," he said; "how should I know who thou art, whether thou art a dirty fellow or an honest gentleman?"
"This moment," said he, "resembles the Resurrection, since a brother has come *to flee from his brother.*"
He would explain to him (the countryman), saying, "I am he from whose table thou didst eat viands manifold.

615. On such and such a day I bought that merchandise for thee: every secret that goes beyond the two (who share it) is published (to all).
The people heard the secret of our affection; (as a rule) when the gullet has received bounty, the face hath (signs of) bashfulness."
He (the countryman) would say to him, "Why dost thou talk nonsense? I know neither thee nor thy name nor thy dwelling-place."
On the fifth night there began such a (storm of) cloud and rain that the sky might (well) be astonished at its raining.
When the knife reached the bone, the Khwája knocked at the door, crying, "Call the master!"

620. When (at last), in response to a hundred urgent entreaties, he came to the door, he said, "Why, what is it, my dear sir?"
He replied, "I abandon those claims (to thy gratitude), I renounce that (recompense) which I was fancying.
I have suffered five years' pain: five days my miserable soul (hath been) amidst this heat and blaze."
One injustice from kindred and friends and family is in heaviness as three hundred thousand,
Because he (the sufferer) did not set his mind on (anticipate) his (the friend's) cruelty and injustice: his soul was accustomed to kindness and faithfulness from him.

625. Whatsoever is tribulation and sore grief to men, know for sure that this is in consequence of its being contrary to habit.
He (the townsman) said (further), "O thou the sun of whose love is in decline, if thou hast shed my blood, I acquit thee.
On this night of rain give us a nook (to shelter in), so that at the Resurrection thou mayst obtain a viaticum (reward for the good work)."
"There is a nook," he replied, "belonging to the keeper of the vineyard: he keeps watch there against the wolf,
(With) bow and arrow in his hand on account of the wolf, so that he may shoot if the fierce wolf should come.

630. If thou wilt do that service, the place is thine; and if not, have the kindness to seek another place."
He said, "I will do a hundred services, (only) give thou the place, and put that bow and arrow in my hand.
I will not sleep, I will guard the vines; if the wolf raise his head, I will shoot the arrow at him.
For God's sake do not leave me to-night, O double-hearted (hypocrite), (with) the rain-water overhead and the mud underneath!"
A nook was cleared, and he with his family went thither: ('twas) a narrow place and without room to turn.

635. Mounted upon one another, like locusts, (and crowded) from terror of the flood into the corner of the cavern,
During the night, the whole night, they all (were) crying, "O God, this serves us right, serves us right, serves us right."
This is what is deserved by him that consorted with the vile, or showed worthiness for the sake of the unworthy.
This is what is deserved by him that in vain desire gives up paying homage to the dust of the noble.
That you lick the dust and the wall of the pure (elect) is better (for you) than the vulgar and their vines and rose-gardens.

640. That you become a slave to a man of enlightened heart is better (for you) than that you should walk upon the crown of the head of kings.
From the kings of earth you will get nothing but the (empty) noise of a drum, O courier of (many) roads.
Even the townsmen are brigands in comparison with the Spirit. Who is the countryman? The fool that is without spiritual gifts.
This is what is deserved by him who, (when) the cry of a ghoul came to him, without rational foresight chose to move (towards the ghoul).
When repentance has gone from the (core of the) heart to the pericardium after this it is of no use to acknowledge (one's sin).

645. (With) the bow and arrow in his hand, he (was) seeking the wolf all night to and fro.
The wolf, in sooth, was given power over him, like sparks of fire: (he was) seeking the wolf (outside), and (was) unaware of the wolf (within himself).
Every gnat, every flea, had become as a wolf and inflicted a wound upon them in that ruined place.
There was no opportunity even of driving away those gnats, because of (their) dread of an attack by the contumacious wolf,
Lest the wolf should inflict some damage, (and then) the countryman would tear out the Khwája's beard.

650. In this wise (they were) gnashing their teeth till midnight: their souls were coming (up) from the navel to the lip.
Suddenly the figure of a deserted (solitary) wolf raised its head (appeared) from the top of a hillock.
The Khwája loosed the arrow from the thumbstall and shot at the animal, so that it fell to the ground.
In falling, wind escaped from the animal: the countryman uttered a wail and beat his hands,
(Crying), "O ungenerous (wretch), it is my ass-colt!" "Nay," said he, "this is the devilish wolf.

655. The features of wolfishness are apparent in it; its form makes (one) acquainted with its wolfishness."
"Nay," he said, "I know the wind that escaped from its arse as well as (I know) water from wine.
Thou hast killed my ass-colt in the meadows—mayst thou never be released from anguish!"
"Make a better investigation," he replied; "it is night, and at night material objects are screened from the beholder.
Night causes many a thing to appear wrong and changed (from its proper aspect): not every one has the (power of) seeing correctly by night.

660. (Now there is) both night and clouds and heavy rain withal: these three darknesses produce great error."
He said, "To me 'tis as (manifest as) bright day: I know (it), it is the wind of my ass-colt.
Amongst twenty winds I know that wind as the traveller (knows) his provisions for the journey."
The Khwája sprang up, and losing patience he seized the countryman by his collar,
Crying, "O fool and cutpurse, thou hast shown hypocrisy: thou hast eaten both beng and opium together.

665. Amidst three darknesses thou knowest the wind of the ass: how dost not thou know *me*, O giddy-head?
He that knows a colt at midnight, how should he not know his own ten years' comrade?"
Thou art feigning to be distraught (with love of God) and a gnostic: thou art throwing dust in the eyes of generosity,
Saying, "I have no consciousness even of myself: in my heart there is no room for aught but God.
I have no recollection of what I ate yesterday: this heart takes joy in nothing except bewilderment.

670. I am sane and maddened by God: remember (this), and (since I am) in such a state of selflessness, hold me excusable.
He that eats carrion, that is to say, (drinks) date-wine—the (religious) Law enrols him amongst those who are excused.
The drunkard and eater of beng has not (the right of) divorce or barter; he is even as a child: he is a person absolved and emancipated.

The intoxication that arises from the scent of the unique King—a hundred vats of wine never wrought *that* (intoxication) in head and brain.
To him (the God-intoxicated man), then, how should the obligation (to keep the Law) be applicable? The horse is fallen (out of account) and has become unable to move.

675. Who in the world would lay a load upon the ass-colt? Who would give lessons in Persian to Bú Murra?
When lameness comes, the load is taken off: God hath said, *It is no sin in the blind.*
I have become blind in regard to myself, seeing by (the grace of) God: therefore I am absolved from the small (obligation) and from the great."
Thou braggest of thy dervishhood and selflessness, (thou utterest) the wailful cries of those intoxicated with God,
Saying, "I know not earth from heaven." The (Divine) jealousy hath tried thee, tried thee (and found thee wanting).

680. Thus hath the wind of thy ass-colt put thee to shame, thus hath it affirmed the existence of thy self-negation.
In this wise doth God expose hypocrisy, in this wise doth He catch the quarry that has started away.
There are hundreds of thousands of trials, O father, for any one who says, "I am the captain of the Gate."
If the vulgar do not know him by (putting him to) the trial, (yet) the adepts of the Way will demand from him the token (of his veracity).
When a churl pretends to be a tailor, the king will throw down a piece of satin in front of him,

685. Saying, "Cut this into a wide undervest (*baghaltáq*)": from (as the result of) the trial there appear two horns on him.
Were there not a testing of every vicious person, every effeminate would be a Rustam in the fray.
Even suppose that the effeminate has put on a coat of mail: as soon as he feels the blow, he will become as a captive.
How will he that is intoxicated with God be restored to his senses by (the soft breath of) the west-wind? The God-intoxicated man will not come to himself at the blast of the trumpet (of Resurrection).
The wine of God is true, not false: thou hast drunk buttermilk, thou hast drunk buttermilk, buttermilk, buttermilk!

690. Thou hast made thyself out to be a Junayd or a Báyazíd, (saying), "Begone, for I do not know a hatchet from a key."
How by means of hypocrisy, O contriver of fraud, wilt thou conceal depravity of nature and (spiritual) sloth and greed and concupiscence?
Thou makest thyself a Mansúr-i Halláj and settest fire to the cotton of thy friends,
Saying, "I do not know 'Umar from Bú Lahab, (but) I know the wind of my ass-colt at midnight."
Oh, the ass that would believe this from an ass like thee, and would make himself blind and deaf for thy sake!

695. Do not count thyself one of the travellers on the Way; thou art a comrade of them that defile the Way: do not eat dung (do not talk rubbish)!
Fly back from hypocrisy, hasten towards Reason: how shall the wing of the phenomenal (unreal) soar to Heaven?
Thou hast feigned to be a lover of God, (but in truth) thou hast played the game of love with a black devil.

At the Resurrection lover and beloved shall be tied in couples and quickly brought forward (to judgement).
Why hast thou made thyself crazy and senseless? Where is the blood of the vine? Thou hast drunk *our* blood,

700. (Saying), "Begone, I do not know thee: spring away from me. I am a gnostic who is beside himself and (I am) the Buhlúl of the village."
Thou art conceiving a false opinion of thy nearness to God, thinking that the Tray-maker is not far from the tray;
(And) thou dost not see this, that the nearness of the saints (to God) hath a hundred miracles and pomps and powers.
By David iron is made (soft as) a piece of wax; in thy hand wax is (hard) as iron.
Nearness (to God) in respect of (His) creating and sustaining (us) is common to all, (but only) these noble ones possess the nearness (consisting) of the inspiration of Love.

705. Nearness is of various kinds, O father: the sun strikes (both) on the mountains and on the gold (in the mine);
But between the sun and the gold there is a nearness (affinity) of which the *bid* tree hath no knowledge.
(Both) the dry and fresh bough are near to the sun: how should the sun be screened off from either?
But where is the nearness of the sappy bough, from which you eat ripe fruit?
From nearness to the sun let the dry bough get (if it can) anything besides withering sooner!

710. O man without wisdom, do not be an inebriate of the sort that (when) he comes (back) to his wits he feels sorry;
Nay, be one of those inebriates on account of whom, whilst they are drinking the wine (of Divine Love), mature (strong) intellects suffer regret.
O thou who, like a cat, hast caught (nothing better than) an old mouse, if thou art pot-valiant with that wine (of Love), catch the Lion!
O thou who hast drunk of the phantom cup of Naught do not reel like them that are intoxicated with the (Divine) realities.
Thou art falling to this side and that, like the drunken: O thou (who art) on this side, there is no passage for thee on that side.

715. If thou (ever) find the way to that side, thenceforth toss thy head now to this side, now to that!
Thou art all on this side, (therefore) do not idly boast of that side: since thou hast not (died) the death (to self), do not agonise thyself in vain.
He with the soul of Khadir, (he) that does not shrink from death—if he know not the created (world), 'tis fitting.
Thou sweetenest thy palate with the savour of false imagination; thou blowest into the bag of selfhood and fillest it:
Then, at one prick of a needle thou art emptied of wind— may no intelligent man's body be fat (swollen) like this!

720. Thou makest pots of snow in winter: when they see the water how shall they maintain that (former) constancy?

How the jackal fell into the dyeing-vat and was dyed with many colours and pretended amongst the jackals that he was a peacock.

A certain jackal went into the dyeing-vat, stayed in the vat for a while,

And then arose, his skin having become particoloured, saying, 'I have become the Peacock of 'Illiyyín."
His coloured fur had gained a charming brilliance, and the sun shone upon those colours.
He beheld himself green and red and roan and yellow, (so) he presented himself (gleefully) to the jackals.

725. They all said, "O little jackal, what is the matter, that thou hast in thy head manifold exultation?
Because of exultation thou hast turned aside from us (with disdain): whence hast thou brought this arrogance?"
One of the jackals went to him and said, "O so-and-so, hast thou acted deceitfully or hast thou (really) become one of those whose hearts rejoice (in God)?
Thou hast acted deceitfully to the end that thou mayest jump on to the pulpit and by thy palaver give this folk (the feeling of) regret.
Thou hast striven much, (but) thou hast not felt any (spiritual) ardour; hence from deceit thou hast exhibited a piece of impudence."

730. (Spiritual) ardour belongs to the saints and prophets; on the other hand, impudence is the refuge of every impostor;
For they draw the people's attention to themselves, saying, "We are happy (with God)," though within (at heart) they are exceedingly unhappy.

How a braggart greased his lips and moustache every morning with the skin of a fat sheep's tail and came amongst his companions, saying, "I have eaten such and such (viands)."

A person, who (on account of his poverty) was lightly esteemed, used to grease his moustaches every morning
And go amongst the munificent (the rich), saying, "I have eaten some wellgreased food at the party."
He would gaily put his hand on his moustache as a sign, meaning, "Look at my moustache!

735. For this is the witness to the truth of my words, and this is the token of my eating greasy and delicious food."
His belly would say in soundless (mute) response, "May God destroy the plots of the liars!
Thy boasting hath set me on fire: may that greasy moustache of thine be torn out!
Were it not for thy foul boasting, O beggar, some generous man would have taken pity on me;
And if thou hadst shown the ailment and hadst not played false, some physician would have prepared a remedy for it."

740. God hath said, "Do not move ear or tail crookedly: *their veracity shall profit the veracious.*"
Ne recurvatus in antro dormiveris, O tu qui passus es nocturnam pollutionem: reveal that which you have, and *act straight*;
Or if you tell not your fault, at least refrain from (idle) talk: do not kill yourself by ostentation and trickery.
If you have got any money, do not open your mouth: there are touchstones on the Way,
And for the touchstones too there are tests concerning their own (inward) states.

745. God hath said, "From birth unto death *they are tried every year twice.*"
There is test upon test, O father: beware, do not (be ready to) buy yourself at the smallest test.

How Bal'am the son of Bá'úr was (felt himself) secure, because the Lord had made (many) tests (of him) and he had come through them honourably.

Bal'am the son of Bá'úr and the accursed Iblís were disgraced at the ultimate test.
He (the boastful hypocrite), by his pretension, desires to be (reputed) rich, (but) his belly is execrating his moustache,
Crying, "Display that which he is hiding! He has consumed me (with anguish): O God, expose him!"

750. All the members of his body are his adversaries, for he prates of spring (while) they are in December.
Vain talk repels acts of kindness and tears off the bough of pity from the trunk of the tree.
Bring forward (practise) honesty, or else be silent, and then behold pity and enjoy it.
That belly became the adversary of his moustache and secretly had recourse to prayer,
Crying, "O God, expose this idle brag of the base, in order that the pity of the noble may be moved towards me."

755. The belly's prayer was answered: the ardency of need put out a flag.
God hath said, "Though thou be a profligate and idolater, I will answer when thou callest Me."
Do thou cleave fast unto prayer and ever cry out: in the end it will deliver thee from the hands of the ghoul.
When the belly committed itself to God, the cat came and carried off the skin of that sheep's tail.
They ran after the cat, (but) she fled. The child (of the braggart), from fear of his scolding, changed colour (turned pale).

760. The little child came into (the midst of) the company and took away the prestige of the boastful man.
It said, "The sheep's tail with which every morning you greased your lips and moustaches—
The cat came and suddenly snatched it away: I ran hard, but the effort was of no use."
Those who were present laughed from astonishment, and their feelings of pity began to be moved again.
They invited him (to eat) and kept him full-fed, they sowed the seed of pity in his soil.

765. When he had tasted honesty from the noble, he without arrogance (humbly) became devoted to honesty.

How the jackal which had fallen into the dyer's vat pretended to be a peacock.

(In the fashion) that parti-colored jackal came secretly and tapped on the lobe of the rebuker's ear.
"Prithee look at me and at my colour: truly the idolater possesses no idol like me.
Like the flower-garden I have become many-hued and lovely: bow in homage to me, do not withdraw from me (in aversion).
Behold my glory and splendour and sheen and radiance and colour! Call me the Pride of the World and the Pillar of the Religion!

770. I have become the theatre of the Divine Grace, I have become the tablet on which the Divine Majesty is unfolded.
O jackals, take heed, do not call me a jackal: how should a jackal have so much beauty?"
Those jackals came thither *en masse*, like moths around the candle.
"Say then, what shall we call thee, O creature of (pure) substance?" He replied, " A peacock (brilliant) as Jupiter."

Then they said to him, "The spiritual peacocks have displays (with the Beloved) in the Rose-garden:

775. Dost thou display thyself like that?" "No," said he: "not having gone into the desert, how should I tread (the valley of) Mina?"
"Dost thou utter the cry of peacocks?" "Nay," said he.
"Then, Master Bu'l-'Alam thou art not a peacock.
The peacock's garment of honour comes from Heaven: how wilt thou attain thereto by means of colours and pretences?"

Comparison of Pharaoh and his pretence of divinity to the jackal which pretended to be a peacock.

Thou art even as Pharaoh, who bejeweled his beard and in his asinine folly soared higher that Jesus.
He too was born of the generation of the she-jackal and fell into a vat of riches and power.

780. Every one who beheld his power and riches bowed down to him in worship: he swallowed the worship of the idle mockers (worldlings).
That beggar in tattered cloak became miserably drunken with the people's worship and feelings of amazement.
Riches are a snake, for therein are poisons; and popular favour and worship is a dragon.
Ah, do not assume a virtue (which thou dost not possess), O Pharaoh: thou art a jackal, do not in any wise behave as a peacock.
If thou appear in the direction of the peacocks, thou art in capable of (their) display and thou wilt be put to shame.

785. Moses and Aaron were as peacocks: they flapped the wings of display upon thy head and face.
Thy foulness and disgrace were exposed, thou didst fall head-long from thy height.
When thou sawest the touchstone, thou becamest black, like adulterated coin: the leonine figure vanished, and the dog was revealed.
O foul mangy dog, through greed and exuberant insolence do not clothe thyself in the lion's skin.
The roar of the lion will demand from thee the test (of thy sincerity). The figure of a lion , and then the dispositions of dogs!

Explanation of (the text), And thou wilt surely know them in the perversion of their speech.

790. God said to the Prophet in the course (of the *Qur'án*), "One sign of the hypocritical is easier (to perceive than other signs):
Though the hypocrite be big, handsome, and terrible, thou wilt recognise him in his perverse enunciation and speech."
When you are buying earthenware pots, you make a trial, O purchaser.
You give the pot a tap with your hand: why? In order that you may know the cracked one by the sound (which it makes).
The voice of the cracked one is different; the voice is a *cháwúsh* (beadle): it goes in front of it (the pot).

795. The voice comes in order to make it known: it determines (the character of) it, as the verb (determines the form of) the *masdar* (verbal noun).
When the subject of (Divine) probation cropped up, the story of Hárút at once came into my memory.

The Story of Hárút and Márút and their boldness in encountering the probation of God most High.

Before this (occasion), we had told a little of it: what, indeed, should we tell? (We can tell only) one (item) of its thousands.
I wished to speak of the (spiritual) truths (contained) in it, (but) till now they have remained (untold) on account of hindrances.
(Now) once again a little of its much shall be told—the description (as it were) of a single limb of the elephant.

800. Listen to (the tale of) Hárút and Márút, O thou to whose face we are (devoted) slaves and servants.
They (Hárút and Márút) were intoxicated with the spectacle of God and with the marvels of the King's gradual temptation (of them).
Such intoxication arises (even) from God's gradual temptation, so that (you may judge) what intoxications are wrought by the ascension to God.
The bait in His snare produced intoxication like this: what things, (then), can the table of His bounty reveal!
They were drunken and freed from the noose: they were uttering rapturous cries in the fashion of lovers;

805. (But) in their road there was one ambush and trial: its mighty wind would sweep the mountain away like straw.
The (Divine) trial was turning them upside down, (but) how should one that is drunken have consciousness of these things?
To him pit and open field are one, to him dungeon and pit are a pleasant path to tread.
The mountain-goat runs up that high mountain for the sake of (getting) some harmless food.
Whilst he browses, suddenly he sees another trick played by the ordinance of Heaven.

810. He casts his gaze upon another mountain: on that other mountain he espies a she-goat.
Straightway his eye is darkened: he leaps madly from this mountain to that.
To him it seems as near (and easy) as to run round the sink (in the court) of a house.
Those thousands of ells (are made to) appear to him (as) two ells, in order that from mad infatuation the impulse to leap may come to him.
As soon as he leaps, he falls midway between the two pitiless mountains.

815. He had fled to the mountain (to escape) from the hunters: his very refuge shed his blood.
The hunters are seated between the two mountains in expectation of this awesome decree (of God).
The capture of this (mountain-)goat is, for the most part, (accomplished) in this manner; else (it would be difficult, for) he is agile and nimble and quick to see the enemy.
Though Rustam have (a huge) head and moustache, lust will certainly be the snare to catch his feet.
Be cut off, like me, from the intoxication of lust: look at the intoxication of lust in the camel!

820. Know, again, that this intoxication of lust in the (terrestrial) world is (to be) deemed of small account beside the intoxication of the angels.
The intoxication of that one (the angel) breaks (reduces to insignificance) the intoxication of this one (the human being): how should he (the angel) show any propensity to lust?
Until you have drunk sweet water, briny water is sweet, sweet as the light in the eye;

(But) a single drop of the wines of Heaven causes the soul to be rapt away from the wine and cupbearers (of this world)—
So that (you may imagine) what intoxications befall the angels and the spirits purified by the Divine glory,

Who have set their hearts on that wine at one smell (of it), and have broken the jar of this world's wine;—
Except, maybe, them that are in despair and far (from God), (outcasts) like infidels hidden (buried) in graves,
(Them that) have lost all hope of both worlds and have sown thorns without end.
Therefore they (Hárút and Márút), because of their feelings of intoxication, said, “Alas, we would rain upon the earth, like clouds;
We would spread in this place of injustice (a carpet of) justice and equity and devotions and faithfulness.”

This they said, and the Divine decree was saying (to them), “Stop! Before your feet there is many an unseen pitfall.”
Beware, do not run boldly into the desert of woe! Beware, do not push on blindly into the Karbalá (of tribulation),
For because of the hair and bones of the perished the travellers' feet find no way.
The whole way is (covered with) bones and hair and sinews: many is the thing that the sword of Vengeance hath made nothing.
God hath said that (His) servants (who are) attended by (His) help walk on the earth quietly and meekly.

How should a bare-footed man go into the thorn-thicket save with halting and reflection and cautiously?
The Decree was saying this (to them), but their ears were closed in the (muffling) veil of their hotheadedness.
(All) eyes and ears have been closed, except for them that have escaped from themselves.
Who but Grace shall open the eyes? Who but Love shall allay the (Divine) Wrath?
Truly, may no one in the world have toil without (God's) prospering (it)! And God best knoweth the right course.

The Story of Pharaoh's dream of the coming of Moses, on whom be peace, and how he took thought to relieve himself (of the threatened danger).

Inasmuch as Pharaoh's toil was unblest (by God), whatsoever he would stitch, that (stitching) was (in effect an act of) ripping asunder.
He had a thousand astrologers at his beck, and also a countless multitude of dream-interpreters and magicians.
There was shown to him in a dream the coming of Moses, who would destroy Pharaoh and his kingdom.
He said to the interpreters and astrologers, “How may (the fulfilment of) the ill-boding phantasm and dream be warded off?”
They all said to him, “We will contrive something, we will waylay the birth (of Moses), like brigands.”

(They waited) till the night arrived on which the begetting (of Moses) took place; those Pharaoh's men deemed it advisable,
Early on that day, to bring forth the King's banquet and throne towards the *maydán* (public arena outside of the city),
(Proclaiming), “Welcome, O all ye Israelites! The King calls you from that place (where ye are),

That he may show unto you his face unveiled, and do kindness unto you for the sake of the (Divine) recompense";
For to those captives there was naught but farness (from Pharaoh's presence): the sight of Pharaoh was not permitted (to them).

850. If they fell in with him on the road, they would lie (flat) on their faces on account of the law.
The law was this: no captive in or out of season shall behold the countenance of that Prince,
And whenever on the road he hears the shout of the (royal) beadles, he shall turn his face towards a wall, that he may not see;
And if he see his face, he shall be guilty of a crime, and the worst punishment shall befall him.
They (the Israelites) had a greed for the inaccessible countenance, since Man is greedy for that which has been forbidden.

How they summoned the Israelites to the maydán, as a device to prevent the begetting of Moses, on whom be peace.

855. "O captives, go ye to the maydán, for there is hope (for you) of seeing (Pharaoh) and (experiencing) munificence from the King of kings."
When the Israelites heard the glad news, they were thirsting and longing exceedingly for that (spectacle).
They swallowed the trick and hastened in that direction and made themselves ready for the (promised) unveiling.

Story.

('Twas) even as (when) here the crafty Moghul said, "I am seeking a certain one of the Egyptians.
Bring the Egyptians together on this side, in order that he who is wanted may come to hand."

860. Whenever any one came, he said, "'Tis not this one: oh, come in, sir, and sit in that corner,"
Till in this fashion they all were assembled, and they (the Moghuls) beheaded them by means of this trick.
(Through) the ill-starredness (which they incurred in consequence) of the fact that they would not obey God's summoner (and turn submissively) towards the call to prayer,
The invitation of the deceiver inveigled them. O righteous man, beware of the deceit of the Devil!
Hearken to the cry of the poor and needy, lest thine ear receive (with approval) the cry of a cunning rogue.

865. (Even) if the beggars (dervishes) are covetous and depraved, (yet) seek the man of heart (the spiritual man) amongst the gluttons.
At the bottom of the sea there are pearls (mingled) with pebbles: glories are (to be found) amidst shames.
The Israelites, then, bestirred themselves mightily, running betimes towards the maydán.
When he (Pharaoh) by cunning had brought them into the maydán, he displayed his face to them, looking very fresh (cheerful and gay).
He showed fondness and gave presents: that Emperor bestowed both gifts and promises.

870. After that, he said: "For your lives' sake, do ye all sleep in the maydán tonight!"
They answered him, saying, "We will do service (to thee): if thou desire, we will dwell here a month."

How Pharaoh returned from the maydán to the city, glad at having parted the Israelites from their wives on the night of the conception (of Moses).

At nightfall the King came back (to the city), rejoicing and saying (to himself), "The conception is to-night, and they are far from their wives."
'Imrán, his treasurer, also came to the city in attendance upon him as his companion.
He said, "O 'Imrán, do thou sleep at this door. Beware! go not to thy wife or seek to lie with her."

875. He replied, "I will sleep at this portal of thine; I will think of naught but thy pleasure."
'Imrán, too, was one of the Israelites, but he was (dear as) heart and soul to Pharaoh.
How should he (Pharaoh) have thought that he ('Imrán) would disobey (Pharaoh's orders) and do that which (was) the dread of Pharaoh's soul?

How 'Imrán lay with the mother of Moses and how the mother of Moses, on him be peace, became pregnant.

The King departed, and he ('Imrán) slept at the door; at midnight his wife came to see him.
The wife fell upon him and kissed his lips: she roused him from his slumber in the night.

880. He awoke and saw that his wife was fair and that she rained kisses from her lips upon his.
'Imrán said, "How didst thou come at this time?" She said, "From desire (of thee) and from the Divine ordinance."
The man drew her lovingly into his arms; at that moment he did not rise to (did not engage in) battle with himself.
Concubuit cum ea et depositum (semen) tradidit; then he said, "O wife, this is not a small matter.
A steel struck upon the stone, and a fire was born—a fire that shall take vengeance on the King and his empire.

885. I am as the cloud, thou the earth, and Moses the plant. God is (as) the king on the chessboard, and we are checkmated, checkmated.
Deem (both) checkmate and victory (to proceed) from the King, O spouse: do not deem them to be from us, do not jeer at us.
That of which this Pharaoh is afraid came into being at the moment when I lay with thee.

How after having lain with her 'Imrán charged his wife to pretend that she had not visited him.

Do not reveal aught of these things, do not breathe a word, lest there come upon me and thee a hundred sorrows.
In the end the effects of this will be made manifest, forasmuch as the signs have (already) appeared, O beloved."

890. Forthwith from the direction of the maydán loud cries were (heard) coming from the people, and the air was filled (with noise).
Thereupon the King, in terror, sprang forth bare-footed (from his chamber), saying, "Hark, what are these tumults?
What is the noise and uproar from the direction of the maydán, in fear whereof genie and demon are fleeing in dismay?"
'Imrán said, "May our King live (long)! The people of Israel are rejoicing on account of thee.
Because of the bounty of the King they are making merry and dancing and clapping their hands."

895. He (Pharaoh) said, "Maybe it is this, but it makes me very suspicious and anxious.

How Pharaoh was frightened by the noise.

This sound hath marred my soul and aged me with bitter pain and grief."
The King was pacing to and fro, all night he was even as a woman in the hour of childbirth.
Every moment he would say, "O 'Imrán, these clamours have upset me mightily."
Poor 'Imrán had not the courage to relate his intercourse with his wife,

900. How the wife of 'Imrán had stolen to his side, so that the star of Moses appeared.
Whenever any prophet enters into the womb, his star becomes conspicuous in the sky.

The appearance of the star of Moses, on whom be peace, in the sky and the outcry of the astrologers in the maydán.

His star appeared in the sky, to the confusion of Pharaoh and his plots and devices.
Day broke: he (Pharaoh) said to him ('Imrán), "O 'Imrán, go, inform thyself concerning that uproar and noise."
'Imrán rode to the maydán and said, "What uproar was this? The King of kings has not slept."

905. Every astrologer, with head bare and garment rent, kissed the earth (before him), like mourners.
Their voices were choked with lamentation, like mourners, and their guise (dishevelled).
They had plucked out their beards and hair; their faces were torn; they had cast earth on their heads, and their eyes were filled with blood.
He ('Imrán) said, "Is it well (with you)? What is this perturbation and emotion? Does the unlucky year give an evil sign?"
They offered excuses and said, "O Amír, the hand of His predestination hath made us captive.

910. We have done all this, and (now) Fortune is darkened: the King's enemy has come into being and has prevailed.
During the night the star of that boy became clearly visible, to our confusion, on the front of heaven.
The star of that prophet shot up in the sky: we, from weeping, began to shed stars (glistening tears)."
'Imrán, with a right glad heart and from hypocrisy, was beating his hands on his head and crying, "Alas, all is lost."
'Imrán feigned to be wrathful and grim, he went (amongst them) senseless and witless, like madmen.

915. He feigned to be ignorant and pushed forward and addressed to the company (of astrologers) words exceeding rough.
He made himself out to be bitterly annoyed and grieved, he played (with) reversed dice.
He said to them, "Ye have deceived my King, ye have not refrained from treachery and covetousness.
Ye roused the King (to go) towards the maydán, ye let our King's honour go to waste.
Ye put your hands on your breasts in warrant, saying, 'We will set the King free from cares.'"

920. The King too heard (how the astrologers excused themselves) and said, "O traitors, I will hang you up without quarter.
I exposed myself to derision, I squandered riches on my enemies,
To the end that to-night all the Israelites might remain far away from meeting with their wives.

Wealth and honour are gone, and all is done in vain: is this (true) friendship and (are these) the deeds of the noble?
For years ye have been taking stipends and robes of honour and devouring kingdoms as ye pleased.

925. Was this (the only result of) your judgement and wisdom and astrology? Ye are lickspittles and deceivers and ill-omened.
I will rend you to pieces and set you ablaze, I will tear off your noses and ears and lips.
I will make you fuel for the fire, I will make your past pleasure unsweet to you."
They prostrated themselves and said, "O Khedive, if (this) one time the Devil has prevailed against us,
(Yet) for years we have warded off afflictions: the imagination is dumbfounded by that which we have done.

930. (Now) it (the prevention of this calamity) has eluded us, and his conception has occurred: semen ejus exsiliit et in uterum irrepsit;
But (we crave) pardon for this, (and) we shall watch the day of birth, O King and Sovereign.
We shall observe (by the stars) the day of his nativity, that this event may not escape and evade us.
If we do not keep watch for this, kill us, O thou to whose judgement (our) thoughts and intelligence are slaves."
For nine months he was counting day after day, lest the arrow of the Decree that transfixes its enemy should fly (from the bow).

935. Any one who makes a night-attack upon (lies in wait to oppose) Doom falls headlong and drinks of his own blood.
When the earth shows enmity to the sky, it becomes salty (barren) and presents a spectacle of death.
(When) the picture (creature) struggles hand to hand with the Painter (Creator), it (only) tears out its own moustaches and beard.

How Pharaoh summoned the women who had new-born children to the maydán, (doing this) also for the sake of his plot (against Moses).

After nine months the King brought out his throne to the maydán and made a strict proclamation.
"O women, go with your babes to the maydán; go forth, all ye of Israel.

940. Just as last year robes of honour were bestowed on the men, and every one of them bore away gold,
Hark, O women, this year it is your fortune, so that each one (of you) may obtain the thing she desires.
He will give the women robes of honour and donations; on the children too he will put mitres of gold.
Take heed! Every one of you that has borne a child during this month shall receive treasures from the mighty King."
The women went forth with their babes: they came joyfully to the King's tent.

945. Every woman that had newly given birth went forth from the city to the maydán, unsuspicious of guile and vengeance.
When all the women were gathered around him, they (the King's officers) took away from the mothers whatever was male,

And cut off its head, saying, “This is a precaution, that the (King's) enemy may not grow up and that disorder may not increase.”
How Moses was born and how the officers came to ‘Imrán's house and how it was divinely revealed to the mother of Moses that she should cast Moses into the fire.
‘Imrán's wife herself, who had brought Moses (with her), kept aloof from that turmoil and fume.
That villain (Pharaoh) sent the midwives into the houses for the purpose of spying.

950. They gave information of her, saying, “Here is a child: she (his mother) did not come to the maydán: (make inquiry), for she is under suspicion and doubt.
In this street there is a comely woman: she has a child, but she is an artful one.”
Then the officers came: she, by the command of God, cast the child into the stove.
From that omniscient One revelation came to the woman that this boy is of the stock of the Friend (of God),
(And that) through the protection of (the Divine word), “O fire, be cool,” the fire will not be hot and untamed.

955. In consequence of the revelation the woman cast him amidst the sparks: the fire produced no effect on the body of Moses.
Then the officers went away without having attained their object, (but) again the informers, who were aware of it,
Raised an altercation with the officers before Pharaoh for the sake of (earning) some petty coins,
Saying, “O officers, go back thither, and look very carefully in the upper rooms.”

How it was divinely revealed to the mother of Moses that she should throw Moses into the water.

Once more the revelation came: “Throw him into the water; keep thy face in hope and do not tear thy hair.

960. Throw him into the Nile and put trust (in Me): I will bring thee to him happily.”
This discourse hath no end. All his (Pharaoh's) plots (only) entangled his (own) legs and feet.
He was killing hundreds of thousands of children outside, (whilst) Moses (remained) indoors in the upper part of the house.
Wherever were embryos (new-born children), in his frenzy that far-seeing blind man was killing them by cunning devices.
The craft of the iniquitous Pharaoh was a dragon: it had devoured the craft of the kings of the world;

965. But one that was a greater Pharaoh than it came into sight and swallowed both him and his craft.
It (Pharaoh's craft) was a dragon: the rod (of Moses) became a dragon, and this devoured that by the aid of God.
Hand is above hand: how far is this (series)? Up to God, for unto Him is the end.
For that (Omnipotence) is a sea without bottom or shore: beside it all the seas together are (but) as a torrent.
If (human) devices and expedients are a dragon, (yet) beside (there is no god) except Allah they all are naught.

970. Now that my exposition has reached this point, it lays down its head and expires; and God best knoweth the right course.
That which was in Pharaoh, the same is in thee, but thy dragon is confined in the pit.
Alas, all this (concerning Pharaoh) is what passes in thee: thou wouldst fain fasten it on Pharaoh.

If they say it of thee, there arises in thee a feeling of estrangement; and (if they tell it) of another, it seems to thee a fable.
What ruin is wrought in thee by the accursed sensual soul! This familiar casts thee exceeding far (from God).

975. Thy fire hath not Pharaoh's fuel; otherwise, it is one that throws out flames like Pharaoh.

Story of the snake-catcher who thought the frozen serpent was dead and wound it in ropes and brought it to Baghdád.

Listen to a tale of the chronicler, in order that you may get an inkling of this veiled mystery.
A snake-catcher went to the mountains to catch a snake by his incantations.
Whether one be slow or speedy (in movement), he that is a seeker will be a finder.
Always apply yourself with both hands (with all your might) to seeking, for search is an excellent guide on the way.

980. (Though you be) lame and limping and bent in figure and unmannerly, ever creep towards Him and be in quest of Him.
Now by speech and now by silence and now by smelling, catch in every quarter the scent of the King.
Jacob said to his sons, "Make search for Joseph beyond (all) bounds.
In this search earnestly direct your every sense towards every side, like one that is ready."
He (Jacob) said, "Do not despair of God's breath (mercy)"; go thou (also) to and fro as one that has lost his son.

985. Inquire by means of the sense of the mouth, and lay your ears on the four roads of that (which ye seek).
Whenever a sweet scent comes, smell in that direction, for ye are acquainted with that direction.
Whenever thou art aware of a kindness from any one, 'tis possible thou mayst find the way to the source of the kindness.
All these lovely things are from a deep Sea: leave the part and keep thine eye (fixed) upon the Whole.
The wars of mankind are for the sake of Beauty; the garniture of ungarnishedness is the sign of the Túbá tree.

990. The angers of mankind are for the sake of Peace; restlessness is ever the snare for Rest.
Every blow is for the sake of fondness; every complaint makes (thee) aware of gratitude (due for benefits received).
Smell (all the way) from the part to the Whole, O noble one; smell (all the way) from opposite to opposite, O wise one.
Assuredly wars bring peace; the snake-catcher sought the snake for the purpose of friendship.
Man seeks a snake for the purpose of friendship and cares for one that is without care (for him).

995. He (the snake-catcher) was searching round about the mountains for a big snake in the days of snow.
He espied there a huge dead dragon, at the aspect whereof his heart was filled with fear.
(Whilst) the snake-catcher was looking for snakes in the hard winter, he espied a dead dragon.
The snake-catcher catches snakes in order to amaze the people—behold the foolishness of the people!
Man is a mountain: how should he be led into temptation? How should a mountain become amazed at a snake?

❧**1000.** Wretched Man does not know himself: he has come from a high estate and fallen into lowlihood.
Man has sold himself cheaply: he was satin, he has sewn himself on (become attached) to a tattered cloak.
Hundreds of thousands of snakes and mountains are amazed at him: why (then) has he become amazed and fond of a snake?
The snake-catcher took up that snake and came to Baghdád for the sake of (exciting) astonishment.
In quest of a paltry fee he carried along a dragon like the pillar of a house,

❧**1005.** Saying, "I have brought a dead dragon: I have suffered agonies in hunting it."
He thought it was dead, but it was living, and he did not see it very well.
It was frozen by frosts and snow: it was alive, but it presented the appearance of the dead.
The world is frozen: its name is jamád (inanimate): jámid is (means) "frozen," O master.
Wait till the sun of the Resurrection shall become manifest, that thou mayst see the movement of the world's body.

❧**1010.** When here (in this world) the rod of Moses became a snake, information was given to the intellect concerning motionless (inanimate) beings.
Since He (God) made thy piece of earth a man, thou shouldst recognise (the real nature of) the entire sum of the particles of earth:
(That) from this standpoint they are dead and from that standpoint they are living; (that they are) silent here and speaking yonder.
When He sends them from that quarter towards us, the rod becomes a dragon in relation to us.
The mountains too make a song like that of David, and the substance of iron is (as) wax in the hand.

❧**1015.** The wind becomes a bearer for Solomon, the sea becomes capable of understanding words in regard to Moses.
The moon becomes able to see the sign in obedience to Ahmad (Mohammed), the fire becomes wild-roses for Abraham.
The earth swallows Qárún (Korah) like a snake; the Moaning Pillar comes into (the way of) righteousness.
The stone salaams to Ahmad (Mohammed); the mountain sends a message to Yahyá (John the Baptist).
(They all say), "We have hearing and sight and are happy, (although) with you, the uninitiated, we are mute."

❧**1020.** Forasmuch as ye are going towards (are inclined to) inanimateness (worldliness), how shall ye become familiar with the spiritual life of inanimate beings?
Go (forth) from inanimateness into the world of spirits, hearken to the loud noise of the particles of the world.
The glorification of God by inanimate beings will become evident to thee; the doubts suggested by (false) interpretations will not carry thee away (from the truth).
Since thy soul hath not the lamps (the lights necessary) for seeing, thou hast made interpretations,
Saying, "How should visible glorification (of God) be the meaning intended? The claim to see (that glorification) is an erroneous fancy.

❧**1025.** Nay, the sight of that (inanimate object) causes him that sees it to glorify God at the time when he regards its significance.
Therefore, inasmuch as it reminds you of glorification, that indication (which it gives to you) is even as (equivalent to its) uttering (the words of glorification)."

This is the interpretation of the Mu'tazilites and of those who do not possess the light of immediate (mystical) intuition.
When a man has not escaped from sense-perception, he will be a stranger to the ideas of the unseen world.
This discourse hath no end. The snake-catcher, with a hundred pains, was bringing the snake along,

1030. Till (at last) the would-be showman arrived at Baghdád, that he might set up a public show at the cross-roads.
The man set up a show on the bank of the Tigris, and a hubbub arose in the city of Baghdád—
"A snake-catcher has brought a dragon: he has captured a marvellous rare beast."
Myriads of simpletons assembled, who had become a prey to him as he (to it) in his folly.
They were waiting (to see the dragon), and he too was waiting for the scattered people to assemble.

1035. The greater the crowd, the better goes the begging and contributing (of money).
Myriads of idle babblers assembled, forming a ring, sole against sole.
Man took no heed of woman: on account of the throng they were mingled together like nobles and common folk at the Resurrection.
When he (the snake-catcher) began to move the cloth (which covered the dragon), the people in the crowd strained their throats (necks),
And (saw that) the dragon, which had been frozen by intense cold, was underneath a hundred kinds of coarse woollen cloths and coverlets.

1040. He had bound it with thick ropes: that careful keeper had taken great precaution for it.
During the delay (interval) of expectation and coming together, the sun of 'Iráq shone upon the snake.
The sun of the hot country warmed it; the cold humours went out of its limbs.
It had been dead, and it revived: from astonishment (at feeling the sun's heat) the dragon began to uncoil itself.
By the stirring of that dead serpent the people's amazement was multiplied a hundred thousand fold.

1045. With amazement they started shrieking and fled en masse from its motion.
It set about bursting the bonds, and at that loud outcry (of the people) the bonds on every side went crack, crack.
It burst the bonds and glided out from beneath—a hideous dragon roaring like a lion.
Many people were killed in the rout: a hundred heaps were made of the fallen slain.
The snake-catcher became paralysed with fear on the spot, crying, "What have I brought from the mountains and the desert?"

1050. The blind sheep awakened the wolf: unwittingly it went towards its 'Azrá'íl (Angel of death).
The dragon made one mouthful of that dolt: blood-drinking (bloodshed) is easy for Hajjáj.
It wound and fastened itself on a pillar and crunched the bones of the devoured man.
The dragon is thy sensual soul: how is it dead? It is (only) frozen by grief and lack of means.
If it obtain the means of Pharaoh, by whose command the water of the river (Nile) would flow,

1055. Then it will begin to act like Pharaoh and will waylay a hundred (such as) Moses and Aaron.
That dragon, under stress of poverty, is a little worm, (but) a gnat is made a falcon by power and riches.

Keep the dragon in the snow of separation (from its desires); beware, do not carry it into the sun of ‘Iráq.
So long as that dragon of thine remains frozen, (well and good); thou art a mouthful for it, when it gains release.
Mortify it and become safe from (spiritual) death; have no mercy: it is not one of them that deserve favours;

1060. For (when) the heat of the sun of lust strikes upon it, that vile bat of thine flaps its wings.
Lead it manfully to the (spiritual) warfare and battle: God will reward thee with access (to Him).
When that man brought the dragon into the hot air, and the insolent brute became well (again),
Inevitably it wrought those mischiefs, my dear friend, (and others) too, twenty times as many as we have told.
Dost thou hope, without using violence, to keep it bound in quiet and faithfulness?

1065. How should this wish be fulfilled for any worthless one? It needs a Moses to kill the dragon.
By his dragon hundreds of thousands of people were killed in the rout, as he had designed.

How Pharaoh threatened Moses, on whom be peace.

Pharaoh said to him, "Why didst thou, O Kalím, kill the people and cause fear to fall (on them)?
The people were put to flight and rout by thee; in the rout the folk were killed through slipping (and being crushed to death).
Necessarily, the folk have come to regard thee as their enemy; (both) men and women have conceived hatred of thee in their breasts.

1070. Thou wert calling the people to (follow) thee, (but) it has turned out contrariwise: the folk cannot but resist thee.
I too, though I am creeping (shrinking) back from thy malice, am concocting a plan to requite thee.
Put away from thine heart the thought that thou wilt deceive me or that thou wilt get any follower but thy shadow.
Be not deluded by that which thou hast contrived: thou hast (only) cast terror into the hearts of the people.
Thou mayst bring (forward) a hundred such (devices), and thou wilt be exposed in the same way; thou wilt become despicable and the laughing-stock of the mob.

1075. Many have been impostors like thee, (but) in our Egypt they have been brought to disgrace in the end."

The answer of Moses to Pharaoh concerning the threats which he made against him.

He (Moses) said, "I admit nothing as co-partner with the command of God: if His command shall shed my blood, there is no fear (on my part).
I am content, I am thankful, O adversary: here (I am) disgraced, but with God (I am) honoured.
In the sight of the people (I am) contemptible and wretched and a laughingstock: in God's sight (I am) loved and sought and approved.
I say this (merely as a matter) of words; otherwise (in fact), to-morrow (on the Day of Judgement) God will make thee one of the black-faced.

1080. Glory belongs to Him and to His servants (alone): recite (from the Qur’án) the sign thereof (made manifest) through Adam and Iblís.

The explanation of (the attributes of) God, like God (Himself), hath no limit.
Take heed, close thy mouth and turn over a (new) leaf."

The reply of Pharaoh to Moses, on whom be peace.

Pharaoh said to him, "The leaf is under my authority; the book and register of authority is mine at this moment.
The people of the world have chosen me: art thou wiser than all, O fellow?
O Moses, thou hast vaunted thyself. Hark, begone! Have less regard for thyself, be not self-deluded.

1085. I will assemble the magicians of the world, that I may exhibit thy foolishness to the city.
(But) this will not be done in a day or two: give me time (and wait) till the forty days (which end in the month) of Tamúz."

The answer of Moses, on whom be peace, to Pharaoh.

Moses said, "This is not permitted to me: I am the slave (of God): the giving of time to thee is not commanded.
If thou art powerful and I in sooth have no ally, (yet) I am subject to His command: I have nothing to do with that.
I will combat thee with all my might so long as I live; what have I to do with helping (God)? I am a slave.

1090. I will fight till the decision of God comes to pass: He (alone) separates every adversary from an adversary."
The reply of Pharaoh to Moses, and the coming of a Divine revelation to Moses, on whom be peace.
He (Pharaoh) said, "Nay, nay, thou must appoint a certain respite: do not give cajoleries, do not talk vain things."
At once the high God made a revelation to him, saying, "Give him an ample respite: be not afraid of that.
Willingly give him these forty days, that he may bethink him of divers plots.
Let him endeavour, for I am not asleep; bid him advance quickly, (for) I have barred the way in front (of him).

1095. I will confound all their devices, and I will reduce to little that which they increase.
Let them fetch water, and I will make (it) fire; let them get honey and sweets and I will make (it) bitter.
Let them join in a bond of love, and I will destroy it; I will do that which they conceive not.
Have thou no fear, and give him a lengthy respite; bid him bring together his host and prepare a hundred devices."

How Moses, on whom be peace, gave Pharaoh a respite, that he might assemble the magicians from the cities.

He (Moses) said, "The (Divine) command hath come. Go, the respite is (granted) to thee. I depart to my dwelling-place: thou art delivered from me."

1100. He was going (on his way), and at his heels (went) the dragon wise and loving, like the hunter's dog.
Like the hunter's dog, wagging its tail: it made the stones (crumble as) sand beneath its hoof.

With its breath it drew in stone and iron (to its jaws) and visibly chewed the iron into small fragments.
In the air it was making itself (rise) above the zodiac, so that Greeks and Georgians would flee from it in panic.
From its palate it cast out foam, like a camel: whomsoever a drop hit, he was smitten with tubercular leprosy.

1105. The gnashing of its teeth would break the heart; the souls of black lions would be distraught (with terror).
When that chosen one (Moses) reached his kinsfolk, he took hold of the corner of its mouth, and it became again a staff.
He leaned upon it, saying, "O wonder! to me ('tis clear as) the sun, to my enemy ('tis dark as) night.
O wonder! How doth this host not see a whole world filled with the sun at morning tide?
Eyes open, and ears open, and this sun! I am amazed at God's eye-bandaging.

1110. I am amazed at them, and they too at me: (we are) from one springtime, (but) they are thorns and I am jasmine.
I bore to them many a cup of pure wine: its juice turned to stone before this company.
I twined a handful of roses and carried it to them: every rose became as a thorn, and the honey turned to poison.
That (pure wine) is the portion allotted to the selfless: since they are with themselves (not freed from self), how should it be shown (to them)?
With us, one must needs be a waking sleeper, that in the state of wakefulness he may dream dreams."

1115. Thought of created things is an enemy to this sweet (waking) sleep: until his (any one's) thought is asleep, his throat is shut.
A (mystical) bewilderment is needed to sweep (such) thought away: bewilderment devours (all) thought and recollection.
The more perfect he is in (worldly) science, the more backward he is in reality and the more forward in appearance.
He (God) hath said, "(Verily, to Him we are) returning"; and the return is in the same wise as a herd turns back and goes home.
When the herd has turned back from (after) going down to water, the goat that was the leader (now) falls behind (becomes the hindmost),

1120. And the lame hindmost goat is now in front: the return caused the faces to laugh of them that were frowning (before).
How did this party (the prophets and saints) become lame and give up glory and purchase ignominy in vain?
This party go on the pilgrimage (to Reality) with broken legs, (because) there is a secret way from straitness to ease.
This company washed their hearts (clean) of (the exoteric) kinds of knowledge, because this knowledge does not know this Way.
(In order to tread this Way) one needs a knowledge whereof the root is Yonder, inasmuch as every branch is a guide to its root.

1125. How should every wing fly across the breadth of the Sea? (Only) the esoteric knowledge will bear (thee) to the Presence (of God).
Why, then, should you teach a man the knowledge of which it behoves him to purify his breast?
Therefore do not seek to be in front: be lame on this side, and be the leader at the moment of return.

O clever one, be thou (according to the Prophet's saying, "We are) the hindmost and the foremost": the fresh fruit is prior to the tree.
Although the fruit comes last into being, it is the first, because it was the object.

1130. Say, like the angels, "We have no knowledge," to the end that "Thou hast taught us" may take thy hand (come to thy aid).
If in this school thou dost not know the alphabet, (yet) thou art filled, like Ahmad (Mohammed), with the light of Reason.
If thou art not famous in the world, (yet) thou art not deficient: God knoweth best concerning His servants.
A treasure of gold is (hidden), for safety's sake, in a desolate spot that is not well-known.
How should they deposit the treasure in a well-known place? On this account it is said, "Joy is (hidden) beneath sorrow."

1135. Here the mind may bring (suggest) many difficulties, but a good beast will break the tether.
His (God's) love is a fire that consumes difficulties: the daylight sweeps away every phantom.
O thou with whom He is pleased, seek the answer from the same quarter from which this question came to thee.
The cornerless corner of the heart is a King's highway: the radiance that is neither of the east nor of the west is (derived) from a Moon.
Why on this side and on that, like a beggar, O mountain of Reality, art thou seeking the echo?

1140. Seek (the answer) from the same quarter to which, in the hour of pain, thou bendest low, crying repeatedly, "O my Lord!"
In the hour of pain and death thou turnest in that direction: how, when thy pain is gone, art thou ignorant?
At the time of tribulation thou hast called unto God, (but) when the tribulation is gone, thou sayest, "Where is the way?"
This is because (thou dost not know God): every one that knows God without uncertainty is constantly engaged in that (commemoration of Him),
While he that is veiled in intellect and uncertainty is sometimes covered (inaccessible to spiritual emotion) and sometimes with his collar torn (in a state of rapture).

1145. The particular (discursive) intellect is sometimes dominant, sometimes overthrown; the Universal Intellect is secure from the mischances of Time.
Sell intellect and talent and buy bewilderment (in God): betake thyself to lowliness, O son, not to Bukhárá!
Why have I steeped myself in the discourse, so that from story-telling I have become a story?
I become naught and (unsubstantial as) a fable in making moan (to God), in order that I may gain influence over (the hearts of) them that prostrate themselves in prayer.
This (story of Moses and Pharaoh) is not a story in the eyes of the man of experience: it is a description of an actual (spiritual) state, and it is (equivalent to) the presence of the Friend of the Cave.

1150. That (phrase) "stories of the ancients," which the disobedient (infidels) applied to the words of the Qur'án, was a mark of (their) hypocrisy.
The man transcending space, in whom is the Light of God— whence (what concern of his) is the past, the future, or the present?
His being past or future is (only) in relation to thee: both are one thing, and thou thinkest they are two.
One individual is to him father and to us son: the roof is below Zayd and above 'Amr.

The relation of "below" and "above" arises from those two persons: as regards itself, the roof is one thing only.

1155. These expressions are not (exactly) similar to that (doctrine of spiritual timelessness): they are a comparison: the old words fall short of the new meaning.
Since there is no river-marge, close thy lips, O waterskin: this Sea of candy hath (ever) been without marge or shore.

How Pharaoh sent (messengers) to the cities in search of the magicians.

When Moses had returned (home) and he (Pharaoh) remained (with his own people), he called his advisers and counsellors to his presence.
They deemed it right that the King and Ruler of Egypt should assemble them (the magicians) from all parts of Egypt.
Thereupon he sent many men in every direction to collect the sorcerers.

1160. In whatsoever region there was a renowned magician, he set flying towards him ten active couriers.
There were two youths, famous magicians: their magic penetrated into the heart of the moon.
They milked the moon publicly and openly; in their journeys they went mounted on a wine-jar.
They caused the moonshine to appear like a piece of linen: they measured and sold it speedily,
And took the silver away: the purchaser, on becoming aware (of the fraud), would smite his hand upon his cheeks in grief.

1165. They were the inventors of a hundred thousand such (tricks) in sorcery, and were not (following others) like the rhyme-letter.
When the King's message reached them, (to this effect): "The king is now desiring help from you,
Because two dervishes have come and marched in force against the King and his palace.
They have naught with them except one rod, which becomes a dragon at his (Moses') command.
The King and the whole army are helpless: all have been brought to lamentation by these two persons.

1170. A remedy must be sought in magic, that maybe thou wilt save (their) lives from these two enchanters—"
When he (the messenger) gave the message to those two magicians, a (great) fear and love descended on the hearts of them both.
When the vein of homogeneity began to throb, they laid their heads upon their knees in astonishment.
Inasmuch as the knee is the Súfí's school, the two knees are sorcerers for solving a difficulty.
How those two magicians summoned their father from the grave and questioned their father's spirit concerning the real nature of Moses, on whom be peace.
Afterwards they said, "Come, O mother, where is our father's grave? Do thou show us the way."

1175. She took them and showed the way to his grave: then they kept a three days' fast for the sake of the King.
After that they said, "O father, the King in consternation hath sent us a message
(To say) that two men have brought him to sore straits and have destroyed his prestige with the army.
There is not with them any weapons or soldiers; nothing but a rod, and in the rod is a calamity and bane.
Thou art gone into the world of the righteous, though to outward seeming thou liest in a tomb.

1180. If that is magic, inform us; and if it be divine, O spirit of our father,
(In that case) also inform us, so that we may bow down (before them) and bring ourselves in touch with an elixir.
We are despairing, and a hope has come; we are banished, and Mercy has drawn us (towards favour)."

How the dead magician answered his sons.

He cried, "O my dearest sons, it rests (with God) to declare this (matter) plainly.
It is not permitted to me to speak openly and freely, yet the mystery is not far from mine eye.

1185. But I will show unto you a sign, that this hidden thing may be made manifest to you.
O light of mine eyes, when ye go thither, become acquainted with the place where he sleeps,
And at the time when that Sage is asleep, make for the rod, abandon fear.
If thou shalt steal it and art able (to do so), he is a magician; the means of dealing with a magician is present with thee;
But if thou canst not (steal it), beware and beware! That (man) is of God: he is the messenger of the Glorious (God) and is (divinely) guided.

1190. Though Pharaoh occupy the world, east and west, he will fall headlong: God and then war!
I give (thee) this true sign, O soul of thy father: inscribe it (in thy heart): God best knoweth the right course.
O soul of thy father, when a magician sleeps, there is none to direct his magic and craft.
When the shepherd has gone to sleep, the wolf becomes unafraid: when he sleeps, his exertion ceases;
But the animal whose shepherd is God—how hath the wolf hope or way (of getting) there?

1195. The sorcery which God practises is real and true: 'tis wrong to call that real thing sorcery.
O soul of thy father, this is the decisive sign: even if he (a prophet) die, God exalteth him."

Comparison of the sublime Qur'án to the rod of Moses, and the death of Mustafá (Mohammed), on whom be peace, to the sleep of Moses, and those who seek to alter the Qur'án to the two young magicians who attempted to carry off the rod of Moses when they found him asleep.

The lovingkindnesses of God made a promise to Mustafá (Mohammed), saying, "If thou shalt die, (yet) this Lesson (the Qur'án) shall not die.
I am exalting thy Book and Miracle, I am defending the Qur'án from those who would make it more or less.
I am exalting thee in both worlds, I am driving away the scoffers from thy Tidings.

1200. None shall be able to make additions or omissions therein. Do not thou seek another protector better than Me.
Day by day I will increase thy splendour, I will strike thy name on gold and on silver.
For thy sake I will prepare pulpit and prayer-niche: in (My) love (for thee) thy vengeance hath become My vengeance.
They (thy followers), from fear, are uttering thy name covertly and hiding when they perform their prayers;
From terror and dread of the accursed infidels thy Religion is being hidden underground;

❦**1205.** (But) I will fill the world, from end to end, with minarets; I will make blind the eyes of the recalcitrant.
Thy servants will occupy cities and (seize) power: thy Religion will extend from the Fish to the Moon.
We shall keep it living until the Resurrection: be not thou afraid of the annulment of the Religion, O Mustafá.
O My Messenger, thou art not a sorcerer: thou art truthful, thou wearest the mantle of Moses.
To thee the Qur'án is even as the rod (of Moses): it swallows up (all) infidelities, like a dragon.

❦**1210.** If thou sleepest beneath a sod, (yet) deem as his rod that which thou hast spoken (My Word).
Assailants have no power over his rod. Do thou (then) sleep, O King, a blessed sleep!
(Whilst) thy body is asleep (in the tomb), thy Light in Heaven hath strung a bow for thy war (against the infidels).
The philosopher and that which his mouth doeth—the bow of thy Light is piercing him (and it) with arrows."
Thus He did, and (even) more than He said: he (the Prophet) slept (the sleep of death), but his fortune and prosperity slumbered not.

❦**1215.** "O soul of thy father, when a magician goes to sleep, his work becomes tarnished and dim."
Both (the magician's sons) kissed his grave and went away to Egypt for the purpose of this mighty struggle.
When they came to Egypt for the sake of that enterprise, they sought after Moses and his house.
It chanced that on the day of their arrival Moses was asleep under a palm-tree,
So the folk gave them a clue to him, saying, "Go, seek yonder in the direction of the palm-grove."

❦**1220.** When he (the magician's son) came (thither), he espied amongst the date trees a sleeper who was the wake fullest man in the world.
For pleasure's sake he had shut the two eyes of his head, (but) all Heaven and Earth were under his gaze.
Oh, (there is) many a one whose eye is awake and whose heart is asleep: what, in truth, should be seen by the eyes of creatures of water and clay?
(But) he that keeps his heart awake—though the eye of his head may sleep, it (his heart) will open a hundred eyes.
If you are not one of (illumined) heart, be awake (keep vigil), be a seeker of the (illumined) heart, and be (always) in strife (with your fleshly soul);

❦**1225.** But if your heart hath been awakened, sleep sound: thy (spiritual) eye is not absent from the seven (heavens) and the six (directions).
The Prophet said, "Mine eye slumbers, but when doth my heart slumber in drowsiness?"
The King is awake: suppose the guardsman is asleep, (what does it matter?). May (my) soul be sacrificed to the sleepers whose hearts are seeing!
The description of the heart's wakefulness, O spiritual man, would not be contained in thousands of rhymed couplets.
When they (the magicians) saw that he was sleeping outstretched, they made preparations for stealing the rod.

❦**1230.** The magicians quickly approached the rod, saying, "We must go behind him and then snatch it (from him)."
When they prepared (to approach) a little nearer, the rod began to shake.

The rod quivered upon itself in such wise (that) both (magicians) on the spot became petrified by the shock (of terror).
After that, it turned into a dragon and made a rush (at them): both fled, and pale of countenance
Began to fall on their faces from affright, tumbling panic-stricken down every slope.

1235. Then to them it became certain that he (Moses) was from Heaven, since they were seeing the limit of (the power of) magicians.
Afterwards diarrhoea and fever appeared in them, and their case reached the last gasp and the death-agony.
Then at once they sent a man to Moses to excuse that (which they had done),
Saying, "We have put (thee) to the test, and how should (the thought of) testing thee occur to us unless there be envy (as a motive)?
We are sinners against the King (God): do thou crave pardon for us, O thou that art the elect of the elect of the Court of God."

1240. He pardoned (them), and at once they became well; they were striking their heads upon the earth (prostrating themselves) in the presence of Moses.
Moses said, "I pardon (you), O nobles: your bodies and souls have become unlawful to (immune from) Hell.
Verily ('tis as though) I did not see you; O (my) two friends, make yourselves strangers to (refrain from) exculpation.
Come, even as ye are, alien in appearance (but) familiar (in reality), to combat for the King (God)."
Then they kissed the earth and departed: they were waiting in expectation of the time and opportunity.

How the magicians from the cities assembled before Pharaoh and received robes of honour and laid their hands upon their breasts, (pledging themselves) to subdue his enemy (Moses), and saying, "Write this down against us."

1245. Those magicians came unto Pharaoh, and he gave them robes of honour exceedingly precious.
He made promises to them, and also gave them in advance slaves and horses and money and goods and provisions.
After that, he was saying, "Hark, O ye that are foremost (in your art), if ye prove superior in the trial,
I will scatter over you so many gifts that the veil of bounty and munificence will be rent."
Then they said to him, "Through thy fortune, O King, we shall prevail, and his cause shall be ruined.

1250. We are heroes and champions in this art: no one in the world can resist us."
The mention of Moses has become a chain (obstruction) to the thoughts (of my readers), (for they think) that these are stories (of that) which happened long ago.
The mention of Moses serves for a mask, but the Light of Moses is thy actual concern, O good man.
Moses and Pharaoh are in thy being: thou must seek these two adversaries in thyself.
The (process of) generation from Moses is (continuing) till the Resurrection: the Light is not different, (though) the lamp has become different.

1255. This earthenware lamp and this wick are different, but its light is not different: it is from Yonder.
If thou keep looking at the glass (lantern), thou wilt be lost, because from the glass arise the numbers of (the plurality inherent in) dualism;

But if thou keep thy gaze (fixed) upon the Light, thou wilt be delivered from dualism and the numbers (plurality) of the finite body.
From the place (object) of view, O (thou who art the) kernel of Existence, there arises the difference between the true believer and the Zoroastrian and the Jew.

The disagreement as to the description and shape of the elephant.

The elephant was in a dark house: some Hindús had brought it for exhibition.

1260. In order to see it, many people were going, every one, into that darkness.
As seeing it with the eye was impossible, (each one) was feeling it in the dark with the palm of his hand.
The hand of one fell on its trunk: he said, "This creature is like a water-pipe."
The hand of another touched its ear: to him it appeared to be like a fan.
Since another handled its leg, he said, "I found the elephant's shape to be like a pillar."

1265. Another laid his hand on its back: he said, "Truly, this elephant was like a throne."
Similarly, whenever any one heard (a description of the elephant), he understood (it only in respect of) the part that he had touched.
On account of the (diverse) place (object) of view, their statements differed: one man entitled it "dál," another "alif."
If there had been a candle in each one's hand, the difference would have gone out of their words.
The eye of sense-perception is only like the palm of the hand: the palm hath not power to reach the whole of him (the elephant).

1270. The eye of the Sea is one thing, and the foam another: leave the foam and look with the eye of the Sea.
Day and night (there is) the movement of foam-flecks from the Sea: thou beholdest the foam, but not the Sea. Marvellous!
We are dashing against each other, like boats: our eyes are darkened, though we are in the clear water.
O thou that hast gone to sleep in the body's boat, thou hast seen the water, (but) look on the Water of the water.
The water hath a Water that is driving it; the spirit hath a Spirit that is calling it.

1275. Where were Moses and Jesus when the (Divine) Sun was giving water to the sown field of existent things?
Where were Adam and Eve at the time when God fitted this string to the bow?
This (manner of) speech, too, is imperfect and maimed; the speech that is not imperfect is Yonder.
If he (the saint) speak from that (source), thy foot will stumble; and if he speak naught of that, oh, alas for thee!
And if he speak in the likeness of a (material) form, thou wilt stick to that form, O youth.

1280. Thou art foot-bound on the earth, like grass: thou noddest thy head at a (breath of) wind, (though thou art) without certainty.
But thou hast no (spiritual) foot that thou shouldest make a departure or perchance drag thy foot out of this mud.
How shouldest thou drag thy foot away? Thy life is from this mud: 'tis mighty hard for this life of thine to go (on the Way to God).
(But) when thou receivest life from God, O dependent one, then thou wilt become independent of the mud and wilt go (aloft).

When the sucking (babe) is separated from its nurse, it becomes an eater of morsels and abandons her.

1285. Thou, like seeds, art in bondage to the milk of earth: seek to wean thyself by (partaking of) the spiritual food.
Drink the word of Wisdom, for it hath become a hidden (veiled) light, O thou who art unable to receive the unveiled Light,
To the end that thou mayst become able, O Soul, to receive the Light, and that thou mayst behold without veils that which (now) is hidden,
And traverse the sky like a star; nay, (that thou mayst) journey unconditioned, without (any) sky.
('Twas) thus thou camest into being from non-existence. Say now, how didst thou come? Thou camest drunken (unconscious).

1290. The ways of thy coming are not remembered by thee, but we will recite to thee a hint (thereof).
Let thy mind go, and then be mindful! Close thine ear, and then listen!
Nay, I will not tell (it), because thou still art unripe: thou art in (thy) springtime, thou hast not seen (the month of) Tamúz.
This world is even as the tree, O noble ones: we are like the half-ripened fruit upon it.
The unripe (fruits) cling fast to the bough, because during (their) immaturity they are not meet for the palace.

1295. When they have ripened and have become sweet—after that, biting their lips, they take (but) a feeble hold of the boughs.
When the mouth has been sweetened by that felicity, the kingdom of the world becomes cold (unpleasing) to Man.
To take a tight hold and to attach one's self strongly (to the world) is (a sign of) unripeness: so long as thou art an embryo, thy occupation is blood-drinking.
Another thing remains (to be said), but the Holy Spirit will tell thee the tale of it, without me.
Nay, thou wilt tell it even to thine own ear—neither I nor another than I (will tell it thee), O thou that art even I—

1300. Just as, when thou fallest asleep, thou goest from the presence of thyself into the presence of thyself:
Thou hearest from thyself, and deemest that such or such a one has secretly told thee in the dream that (which thou hast heard).
Thou art not a single "thou," O good comrade; nay, thou art the sky and the deep sea.
Thy mighty "Thou," which is nine hundredfold, is the ocean and the drowning-place of a hundred "thou's."
Indeed, what occasion (is there) for the terms wakefulness and sleep? Do not speak, for God knoweth best what is right.

1305. Do not speak, so that thou mayst hear from the Speakers that which came not into utterance or into explanation.
Do not speak, so that thou mayst hear from the Sun that which came not into book or into allocution.
Do not speak, so that the Spirit may speak for thee: in the ark of Noah leave off swimming!
(Be not) like Canaan, who was swimming and saying, "I do not want the ark of Noah, (who is) my enemy."
(Noah said), "Hey, come and sit in thy father's ark, that thou mayst not be drowned in the Flood, O despicable one!"

1310. He answered, "Nay, I have learned to swim: I have lighted a candle other than thy candle."
(Noah said), "Beware! Do it not, for these are the waves of the Flood of tribulation; to-day hand and foot and swimming are naught.
'Tis the wind of vengeance and the woe that extinguishes the candle (of contrivance). No candle but God's is enduring. Be silent!"
He said, "Nay, I will go up that high mountain: that mountain will protect me from every hurt."
(Noah said), "Beware! Do it not, for at this time the mountain is (but) a straw. He giveth safety to none except His beloved."

1315. He answered, "When have I listened to thy advice, that thou shouldst hope (as thou didst) that I am of this family?
Thy words were never pleasing to me: I am quit of thee in both worlds."
(Noah said), "Beware, bábá, do it not, for (this) is not the day for disdain. God hath no kinship or partner.
Until now thou hast shown (disdain), and at this moment there is disdain (on the part of God): whose disdain is of any effect in this Court?
From eternity He is (the One that) begetteth not, nor is He begotten: He hath neither father nor son nor uncle.

1320. How will He suffer the disdain of sons? How will He hearken to the disdain of fathers?
(God saith), 'I am not begotten: O old man, do not be proud. I am not a begetter: O youth, do not strut.
I am not a husband, I am not connected with lust: here, O lady, leave off being disdainful.'
Excepting humility and slavishness and utter helplessness, naught hath consideration in this Presence."
He (Canaan) said, "Father, for years thou hast said this; (now) thou art saying (it) again: thou art deranged with folly.

1325. How many of these things hast thou said to every one, so that oftentimes thou hast heard a cold (rough) answer!
This cold breath (tiresome discourse) of thine did not enter my ear, (nor will it), especially now when I have become wise and strong."
He (Noah) said, "Bábá, what harm will it do if thou listen once to the advice of thy father?"

On this wise was he (Noah) speaking kindly counsel, and on that wise was he (Canaan) uttering harsh refusal.
Neither did the father become weary of admonishing Canaan, nor did a single breath (word) enter the ear of that graceless man.

1330. They were (engaged) in this talk when a fierce billow dashed upon Canaan's head, and he was shivered to fragments.
Noah said, "O long-suffering King, my ass is dead, and Thy Flood hath carried away the load.
Many times Thou didst promise me, saying, 'Thy family shall be saved from the Deluge.'
I (in) simple (faith) fixed my heart on hope of Thee: why, then, has the Flood swept my garment away from me?"
He (God) said, "He was not of thy family and kinsfolk: didst not thou thyself see (that) thou art white, he blue?"

1335. When the worm (of decay) has fallen upon thy tooth, it is not a tooth (any more): tear it out, O master.
In order that the rest of thy body may not be made miserable by it, become quit of it, although it was (once) thine.
He (Noah) said, "I am quit of aught other than Thy Essence; he that has died in Thee is not other (than Thou).
Thou knowest how I am to Thee: I am (to Thee) as the orchard to the rain, and twenty times as much—
Living by Thee, rejoicing because of Thee, a pauper receiving sustenance without any medium or intervention;

1340. Not united, not separated, O Perfection; nay, devoid of quality or description or causation.
We are the fishes, and Thou the Sea of Life: we live by Thy favour, O Thou whose attributes are excellent.
Thou art not contained in the bosom of any thought, nor art Thou joined with the effect, as a cause.
Before this Flood and after it, Thou hast been the object of my address in (every) colloquy.
I was speaking with Thee, not with them, O Thou that art the Giver of speech (both) newly and of old.

1345. Is it not the case that the lover, day and night, converses now with the ruins (of the beloved's abode), now with the traces (of her habitation)?
To outward seeming, he has turned his face towards the ruins, (but) to whom is he (really) saying that song of praise, to whom?
Thanks (be to Thee)! Now Thou hast let loose the Flood and removed the ruins which stood between (me and Thee).
(I thank Thee) because they were vile and evil ruins, uttering neither a cry nor an echo.
I desire such ruins to speak with as answer back, like the mountain, by an echo,

1350. So that I may hear Thy name redoubled, (for) I am in love with Thy soulsoothing name.
That is why every prophet holds the mountains dear: ('tis) that he may hear Thy name redoubled.
That low mountain, resembling stony ground, is suitable for a mouse, not for us, as a resting-place.
(When) I speak, it does not join with me: the breath of my speech remains without (any) echo.
'Tis better that thou level it with the earth; it is not in accord with thy breath (voice): thou shouldst join it with thy foot."

1355. He (God) said, "O Noah, if thou desire, I will assemble them all and raise them from (their graves in) the earth.
I will not break thy heart for the sake of a Canaan, but I am acquainting (thee) with (their real) states."
He (Noah) said, "Nay, nay, I am content that Thou shouldst drown me too, if it behove Thee (to do so).
Keep drowning me every instant, I am pleased: Thy ordinance is my (very) soul, I bear it (with me) as my soul.
I do not look at any one (but Thee), and even if I do look at (any one), he is (only) a pretext, and Thou art the (real) object of my regard.

1360. I am in love with Thy making (both) in (the hour of) thanksgiving and (in the hour of) patience; how should I be in love, like the infidel, with that which Thou hast made?"
He that loves God's making is glorious; he that loves what He hath made is an unbeliever.

Reconciliation of these two Traditions: "To be satisfied with infidelity is an act of infidelity," and "If any one is not satisfied with My ordainment, let him seek a lord other than Me."

Yesterday an inquirer put a question to me, because he was fond of disputation.
He said, "This Prophet uttered the deep saying, 'To be satisfied with infidelity is an act of infidelity'; his words are (conclusive like) a seal.
Again, he said that the Moslem must be satisfied (acquiesce) in every ordainment, must be satisfied.

1365. Is not infidelity and hypocrisy the ordainment of God? If I become satisfied with this (infidelity), 'twill be opposition (disobedience to God),
And if I am not satisfied, that too will be detrimental: between (these two alternatives), then, what means (of escape) is there for me?"
I said to him, "This infidelity is the thing ordained, it is not the ordainment; this infidelity is truly the effects of the ordainment.
Therefore know (distinguish), sire, the ordainment from the thing ordained, so that thy difficulty may be removed at once.
I acquiesce in infidelity in that respect that it is the ordainment (of God), not in this respect that it is our contentiousness and wickedness.

1370. In respect of the ordainment, infidelity indeed is not infidelity. Do not call God 'infidel,' do not stand here.
Infidelity is ignorance, and the ordainment of infidelity is knowledge: how, pray, should hilm (forbearance) and khilm (anger) both be one (and the same)?
The ugliness of the script is not the ugliness of the artist; nay, 'tis an exhibition of the ugly by him.
The power (skill) of the artist is that he can make both the ugly and the beautiful."
If I develop the investigation of this (subject) methodically, so that question and answer become lengthy,

1375. The savour of Love's mystery will go from me, the form of piety will be deformed.

A parable illustrating the fact that (mystical) bewilderment prevents investigation and consideration.

A certain man, whose hair was of two colours, came in haste to a highly esteemed barber.
He said, "Remove the hoariness from my beard, for I have chosen a new bride, O young man."
He cut off his beard and laid the whole of it before him, and said, "Do thou pick out (the white hairs), for it happens that I have some important business."
That "pick (them) out" is dialectic, for religious emotion has no care for these things (hair-splitting disputes).

1380 A certain man slapped Zayd on the neck; he (Zayd) at once rushed at him with warlike purpose.
The assailant said, "I will ask thee a question, so answer me (first) and then strike me.
I struck the nape of thy neck, and there was the sound of a slap: at this point I have a question (to ask thee) in concord:
Was this sound caused by my hand or by the nape of thy neck, O pride of the noble?"
He (Zayd) said, "On account of the pain I have no leisure to stop (occupy myself) in this reflection and consideration.

1385. Do thou, who art without pain, ponder on this; he that feels the pain has no such thought. Take heed!"

Story.

Amongst the Companions (of the Prophet) there was scarcely any one that knew the Qur'án by heart, though their souls had a great desire (to commit it to memory),
Because, inasmuch as its kernel had filled (them) and had reached maturity, the rinds became very thin and burst.
Similarly, the shells of the walnut and the pistachio-nut and the almond— when the kernel has filled them, the rind decreases.
(When) the kernel, knowledge, increases, its rind decreases (and vanishes), because the lover is consumed by his beloved.

1390. Since the quality of being sought is the opposite of seeking, the Revelation and the flashing of the (Divine) Light consume the prophet with burning.
When the Attributes of the Eternal have shone forth, then the mantle of temporality is burned.
Every one that knew a quarter of the Qur'án by heart was hearing from the Companions (the words), "Great is he amongst us."
To combine the (outward) form with such a deep (inner) meaning is not possible, except on the part of a mighty (spiritual) king.
In such (mystical) intoxication (as his) the observance of due respect (to the letter of the Qur'án) will not be there at all; or if it be, 'tis a wonder.

1395. To observe humility in (the state of spiritual) independence is to combine two opposites, like "round" and "long."
Truly the staff is loved by the blind; the (inwardly) blind man himself is a coffer (full) of the Qur'án.
He (a certain one) said, "In sooth the blind are coffers full of the words of the Qur'án and commemoration (of God) and warning."
Again, a coffer full of the Qur'án is better than he that is (like) an empty coffer in the hand.
Yet again, the coffer that is empty of (any) load is better than the coffer that is full of mice and snakes.

1400. The sum (of the matter is this): when a man has attained to union, the go between becomes worthless to him.

Since you have reached the object of your search, O elegant one, the search for knowledge has now become evil.
Since you have mounted to the roofs of Heaven, it would be futile to seek a ladder.
After (having attained to) felicity, the way (that leads) to felicity is worthless except for the sake of helping and teaching others.
The shining mirror, which has become clear and perfect— 'twould be folly to apply a burnisher (to it).

1405. Seated happily beside the Sultan (and) in favour (with him) —'twould be disgraceful to seek letter and messenger.

Story of a lover's being engrossed in reading and perusing a love-letter in the presence of his beloved, and how the beloved was displeased thereat. It is shameful to seek the proof in the presence of that which is proved, and blameworthy to occupy one's self with knowledge after having attained to that which is known.

A certain man, (when) his beloved let (him) sit beside her, produced a letter and read it to her.
In the letter were verses and praise and laud, lamentation and wretchedness and many humble entreaties.
The beloved said, "If this is for my sake, (to read) this at the time of (our) meeting is to waste one's life.
I am here beside thee, and thou reading a letter! This, at any rate, is not the mark of (true) lovers."

1410. He replied, "Thou art present here, but I am not gaining my pleasure well (completely).
That which I felt last year on account of thee is non-existent at this moment, though I am experiencing union (with thee).
I have drunk cool water from this fountain, I have refreshed eye and heart with its water.
I am (still) seeing the fountain, but the water is not there: maybe some brigand has waylaid (and cut off) my water."
She said, "Then I am not thy beloved: I am in Bulghár, and the object of thy desire is in Qutú

1415. Thou art in love with me and (also) with a state of feeling; the state of feeling is not in thy hand (in thy possession), O youth.
Therefore I am not the whole of that which is sought by thee; I am (only) part of the object of thy quest at the present time.
I am (only) the house of thy beloved, not the beloved (herself): (true) love is for the cash, not for the coffer (that contains it)."
The (real) beloved is that one who is single, who is thy beginning and end.
When thou findest him, thou wilt not remain in expectation (of aught else): he is both the manifest and also the mystery,

1420. He is the lord of states of feeling, not dependent on any state: month and year are slaves of that Moon.
When he bids the "state," it does his behest; when he wills, he makes bodies (become) spirit.
One that is stopped (on the way) is not (at) the (journey's) end; he will be seated, waiting and seeking the "state."
His (the perfect saint's) hand is the elixir that transmutes the "state": (if) he move his hand, the copper becomes intoxicated with him.
If he will, even death becomes sweet; thorns and stings become narcissus and wild-rose.

1425. He that is dependent on the "state" is (still) a human being: at one moment he is (made) greater by the "state," at another moment he is in decrease.

In similitude the Súfí is “the son of the time,” but the pure one (şáfí) is unconcerned with “time” and “state.”
“States” are dependent on his decision and judgement; (they are) vivified by his Messiah-like breath.
“Thou art in love with thy ‘state,’ thou art not in love with me; thou art attached to me in the hope of (experiencing) the ‘state.’”
He that at one moment is deficient and at another moment perfect is not He that was worshipped by Khalíl (Abraham): he is one that sinks;

1430. And he that is liable to sink and is now that and (now) this is not the (true) beloved: “I love not them that sink.”
He that is now pleasing and now unpleasing, at one time water and at one moment fire,
May be the mansion of the Moon, but he is not the Moon; he may be the picture of the Adored One, but he is not conscious.
The Súfí that seeks purity is ‘the son of the time’: he has clasped the ‘time’ tightly as (though it were) his father.
The pure one (şáfí) is plunged in the Light of the Glorious (God); he is not the son of any one, (he is) free from ‘times’ and ‘states’—

1435. Plunged in the Light which is unbegotten: (the description) He neither begetteth nor is He begotten belongs to God (alone).
Go, seek a love like this, if thou art (spiritually) alive; otherwise, thou art a slave to the changing “time.”
Do not regard thy ugly or beauteous form; regard Love and the object of thy search.
Do not regard the fact that thou art despicable or infirm; look upon thy aspiration, O noble one.
In whatsoever state thou be, keep searching; O thou with dry lip, always be seeking the water,

1440. For that dry lip of thine gives evidence that at last it will reach the springhead.
Dryness of lip is a message from the water (to say) that this agitation (anxious search) will certainly bring thee to the water,
For this seeking is a blessed motion; this search is a killer of obstacles on the Way to God.
This search is the key to the things sought by thee; this (search) is thy army and the victory of thy banners.
This search is like chanticleer crowing and proclaiming that the dawn is at hand.

1445. Although thou hast no equipment, do thou be ever seeking: equipment is not necessary on the Way of the Lord.
Whomsoever thou seest engaged in search, O son, become his friend and cast thy head before him,
For through being the neighbour of the seekers thou (thyself) wilt become a seeker, and from the shadows (protection) of the conquerors thou (thyself) wilt become a conqueror.
If an ant has sought (to attain) the rank of Solomon, do not look languidly (contemptuously) on its quest.
Everything that thou hast of wealth and (skill in) a handicraft (or profession)— was it not at first a quest and a thought?

Story of the person who in the time of David, on whom be peace, used to pray night and day, crying, “Give me a lawful livelihood without trouble (on my part).”

1450. In the time of the prophet David a certain man, beside every sage and before every simpleton,
Used always to utter this prayer: “O God, bestow on me riches without trouble!
Since Thou hast created me a lazybones, a receiver of blows, a slow mover, a sluggard,

One cannot place on sore-backed luckless asses the load carried by horses and mules.
Inasmuch as Thou, O perfect One, hast created me lazy, do Thou accordingly give me the daily bread by the way of laziness.

1455. I am lazy and sleeping in the shade in (the world of) existence: I sleep in the shade of this Bounty and Munificence.
Surely for them that are lazy and sleeping in the shade Thou hast prescribed a livelihood in another fashion.
Every one that has a foot (power to move) seeks a livelihood: do Thou show some pity towards every one that has no foot.
Send the daily bread to that sorrowful one: waft the rain-clouds towards every land.
Since the land has no foot, Thy munificence drives the clouds doubly towards it.

1460. Since the babe has no foot (means of seeking nutriment), its mother comes and pours the ration (of milk) upon it.
I crave a daily portion (that is bestowed) suddenly without fatigue (on my part), for I have naught of endeavour except the seeking."
Thus was he praying for a long time, (all) day until night and all night until morning.
The people were laughing at his words, at the folly of his hope, and at his contention,
Saying, "Marvellous! What is he saying—this idiot? Or has some one given him beng (that is the cause) of senselessness?

1465. The way of (getting) daily bread is work and trouble and fatigue; He (God) hath given every one a handicraft and (the capacity for) seeking (a livelihood):
'Seek ye your daily portions in the means thereof: enter your dwellings by their doors.'
At present the King and ruler and messenger of God is the prophet David, one endowed with many accomplishments.
Notwithstanding such glory and pride as is in him, forasmuch as the favours of the Friend have chosen him out—
His miracles are countless and innumerable, the waves of his bounty are tide upon tide:

1470. When has any one, even from Adam till now, had a (melodious) voice like an organ,
Which at every preaching causes (people) to die? His beautiful voice made two hundred human beings non-existent.
At that time the lion and the deer unite (in turning) towards his exhortation, the one oblivious of the other;
The mountains and the birds are accompanying his breath (voice), both are his confidants in the hour of his calling (únto God);
These and a hundred times as many miracles are (vouchsafed) to him; the light of his countenance is (both) transcendent and immanent—

1475. Notwithstanding all (this) majesty, God must have made his livelihood to be bound up with seeking and endeavour.

Without weaving coats of mail and (without) some trouble (on his part), his livelihood is not coming (to him), notwithstanding all his victoriousness.
(Yet) a God-forsaken abandoned one like this, a low scoundrel and outcast from Heaven,
A backslider of this sort, desires, without trading, at once to fill his skirt (pocket) with gain!
Such a crazy fellow has come forward, saying, 'I will climb up to the sky without a ladder.'"

This one would say to him derisively, "Go and receive (it), for your daily portion has arrived and the messenger has come with the good news";
And that one would laugh, (saying), "Give us too (a share) of what you get as a gift, O headman of the village."
(But) he was not diminishing his prayers and wheedling entreaties because of this abuse and ridicule from the people,
So that he became well-known and celebrated in the town as one who seeks (to obtain) cheese from an empty wallet.
That beggar became a proverb for foolishness, (but) he would not desist from this petitioning.

How a cow ran into the house of him that was praying importunately. The Prophet, may God bless him and grant him peace, has said, "God loves them that are importunate in prayer," because the actual asking (of anything) from God most High and the importunity (itself) is better for the petitioner than the thing which he is asking of Him.

Until suddenly one day, (when) he was uttering this prayer with moaning and sighs at morningtide,
Suddenly a cow ran into his house; she butted with her horns and broke the bolt and key.
The cow boldly jumped into the house; the man sprang forward and bound her legs.
Then he at once cut the throat of the cow without pause, without consideration, and without mercy.
After he had cut off her head, he went to the butcher, in order that he might quickly rip off her hide forthwith.

The Poet's excusing himself and asking help.

O Thou that makest demands within (me), like the embryo— since Thou art making a demand, make easy
The fulfilment of this (task), show the way, give aidance, or (else) relinquish the demand and do not lay (the burden) upon me!
Since Thou art demanding gold from an insolvent, give him gold in secret, O rich King!
Without Thee, how should poesy and rhyme dare to come into sight at eve or morn?
Poesy and homonymy and rhymes, O Knowing One, are the slaves of Thy Command from fear and dread,

Inasmuch as Thou hast made everything a glorifier (of Thee) —the undiscerning entity and the discerning (alike).
Each glorifies (Thee) in a different fashion, and that one is unaware of the state of this one.
Man disbelieves in the glorification uttered by inanimate things, but those inanimate things are masters in (performing) worship.
Nay, the two-and-seventy sects, every one, are unaware of (the real state of) each other and in a (great) doubt.
Since two speakers have no knowledge of each other's state, how will (it) be (with) wall and door?

1500. Since I am heedless of the glorification uttered by one who speaks, how should my heart know the glorification performed by that which is mute?
The Sunní is unaware of the Jabrí's (mode of) glorification; the Jabrí is unaffected by the Sunní's (mode of) glorification.
The Sunní has a particular (mode of) glorification; the Jabrí has the opposite thereof in (taking) refuge (with God).
This one (the Jabrí) says, "He (the Sunní) is astray and lost," (being) unaware of his (real) state and of the (Divine) command, "Arise (and preach)!"
And that one (the Sunní) says, "What awareness has this one (the Jabrí)?" God, by fore-ordainment, hath cast them into strife.

1505. He maketh manifest the real nature of each, He displays the congener by (contrast with) the uncongenial.
Every one knows (can distinguish) mercy from vengeance, whether he be wise or ignorant or vile,
But a mercy that has become hidden in vengeance, or a vengeance that has sunk into the heart of mercy,
No one knows except the divine (deified) man in whose heart is a spiritual touchstone.
The rest hold (only) an opinion of these two (qualities): they fly to their nest with a single wing.

Explaining that Knowledge has two wings, and Opinion (only) one: "Opinion is defective and curtailed in flight"; and a comparison illustrating opinion and certainty in knowledge.

1510. Knowledge has two wings, Opinion one wing: Opinion is defective and curtailed in flight.
The one-winged bird soon falls headlong; then again it flies up some two paces or (a little) more.
The bird, Opinion, falling and rising, goes on with one wing in hope of (reaching) the nest.
(But) when he has been delivered from Opinion, Knowledge shows its face to him: that one-winged bird becomes two-winged and spreads his wings.
After that, he walks erect and straight, not falling flat on his face or ailing.

1515. He flies aloft with two wings, like Gabriel, without opinion and without peradventure and without disputation.
If all the world should say to him, "You are on the Way of God and (are following) the right religion,"
He will not be made hotter by their words: his lonely soul will not mate with them;
And if they all should say to him, "You are astray: you think (you are) a mountain, and (in reality) you are a blade of straw,"
He will not fall into opinion (doubt) because of their taunts, he will not be grieved by their departure (estrangement from him).

1520. Nay, if seas and mountains should come to speech and should say to him, "You are wedded to perdition,"
Not the least jot will he fall into phantasy or sickness on account of the taunts of the scoffers.

Parable of a man's being made (spiritually) ill by vain conceit of the veneration in which he is held by the people and of the supplication addressed to him by those seeking his favour; and the (following) story of the Teacher.

The boys in a certain school suffered at the hands of their master from weariness and toil.
They consulted about (the means of) stopping (his) work, so that the teacher should be reduced to the necessity (of letting them go),

(Saying), "Since no illness befalls him, which would cause him to take absence for several days,

1525. So that we might escape from (this) imprisonment and confinement and work, (what can we do?). He is fixed (here), like a solid rock."
One, the cleverest (of them all), planned that he should say, "Master, how are you (so) pale? May it be well (with you)! Your colour is changed: this is the effect either of (bad) air or of a fever."
(He continued), "At this he (the master) will begin to fancy a little (that he is ill): do you too, brother, help (me) in like manner.
When you come in through the door of the school, say (to him), 'Master, is your state (of health) good?'

1530. (Then) that fancy of his will increase a little, for by a fancy a sensible man is driven mad.
After us let the third (boy) and the fourth and the fifth show sympathy and sorrow likewise,
So that, when with one consent thirty boys successively tell this story, it may find lodgement (in his mind)."
Each (of the boys) said to him (the ringleader), "Bravo, O sagacious one! May your fortune rest on the favour (of God)!"
They agreed, in firm covenant, that no fellow should alter the words;

1535. And afterwards he administered an oath to them all, lest any tell-tale should reveal the plot.
The counsel of that boy prevailed over all (the others), his intellect was going in front of the (whole) flock.
There is the same difference in human intellect as (there is) amongst loved ones in (their outward) forms.
From this point of view, Ahmad (Mohammed) said in talk, "The excellence of men is hidden in the tongue."

People's intellects differ in their original nature, (though) according to the Mu'tazilites they are (originally) equal and the difference in intellects arises from the acquisition of knowledge.

You must hear (and believe) in accordance with the Sunnís (that) the difference in (people's) intellects was original,

1540. In contradiction to the doctrine of the Mu'tazilites, who hold that (all) intellects were originally equal,
(And who maintain that) experience and teaching makes them more or less, so that it makes one person more knowing than another.
This is false, because the counsel of a boy who has not experience in any course of action—
From that small child sprang up a thought (which) the old man with a hundred experiences did not smell out (detect and apprehend) at all.
Truly, the superiority that is from (any one's) nature is even better than the superiority that is (the result of) endeavour and reflection.

1545. Tell (me), is the gift of God better, or (is it better) that a lame person should (learn to) walk smoothly (without stumbling)?

How the boys made the teacher imagine (that he was ill).

Day broke, and those boys, (intent) on this thought, came from their homes to the shop (school).

They all stood outside, waiting for that resolute fellow to go in first,
Because he was the source of this plan: the head is always an Imám (leader and guide) to the foot.
O imitator (follower of convention and tradition), do not thou seek precedence over one who is a source of the heavenly light.

1550. He (the boy) came in and said to the master "Salaam! I hope you are well. Your face is yellow in colour."
The master said, "I have no ailment. Go and sit down and don't talk nonsense, hey!"
He denied (it), but the dust of evil imagination suddenly struck a little (made a slight impression) upon his heart.
Another (boy) came in and said the like: by this (second suggestion) that imagination was a little increased.
(They continued) in like manner, until his imagination gained strength and he was left marvelling exceedingly as to his state (of health).

How Pharaoh was made (spiritually) ill by vain imagination arising from the people's reverence (for him).

1555. The people's prostrating themselves—women, children, and men—smote the heart of Pharaoh and made him ill.
Every one's calling him lord and king made him so tattered (infamous) from a vain imagination,
That he dared to pretend to divinity: he became a dragon and would never be sated.
Imagination and opinion are the bane of the particular (discursive) reason, because its dwelling-place is in the darkness.
If there be a path half an ell wide on the ground, a man will walk safely without imagining;

1560. (But) if you walk on the top of a high wall, you will stagger even if its width be two ells;
Nay, through (the force of) imagination and from trembling of heart, you will be (on the point of) falling. Consider well and understand the fear that is due to imagination.

How the teacher was made ill by imagination.

The master became unnerved by imagination and dread; he sprang up and began to drag his cloak along,
Angry with his wife and saying, "Her love is weak: I am in this state (of health), and she did not ask and inquire.
She did not even inform me about my colour: she intends to be freed from my disgrace.

1565. She has become intoxicated with her beauty and the display (of her charms) and is unaware that I have fallen from the roof, like a bowl."
He came (home) and fiercely opened the door—the boys (were following) at the master's heels.
His wife said, "Is it well (with thee)? How hast thou come (so) soon? May no evil happen to thy goodly person!"
He said, "Are you blind? Look at my colour and appearance: (even) strangers are lamenting my affliction,
(While) you, at home, from hatred and hypocrisy do not see the state of anguish I am in."

1570. His wife said, "O sir, there is nothing wrong with thee: 'tis (only) thy vain unreal imagination and opinion."
He said to her, "O strumpet, are you still obstinately disputing (with me)? Don't you see this change (in my appearance) and (this) tremor?

If you have become blind and deaf, what fault of mine is it? I am in this (state of) pain and grief and woe."
She said, "O sir, I will bring the mirror, in order that thou mayst know that I am innocent."
"Begone," said he; "may neither you nor your mirror be saved! You are always (engaged) in hatred and malice and sin.

1575 Lay my bed at once, that I may lie down, for my head is sore."
The wife lingered; the man shouted at her, saying, "O hateful one, (be) quicker! This (behaviour) is worthy of you."

How the master went to bed and moaned, imagining himself to be ill.

The old woman brought the bed-clothes and spread them. She said, "There is no possibility (of speaking), and my heart is filled with burning (grief).
If I speak, he will hold me suspect; and if I say nothing, this affair will become serious."
A man who has not suffered any pain is made ill by a bad omen.

1580. It is obligatory to accept the saying of the Prophet, "If ye pretend to be sick beside me, ye will become (actually) sick."
"If I tell him (that he is not ill), he will cast up (conceive) a vain fancy (and will think to himself), 'My wife has an (evil) design, for she is making arrangements to be alone.
She is getting me out of the house, she is plotting and cajoling for the purpose of some wickedness.'"
She prepared his bed, and the master fell down (upon it): sighs and moans were arising from him.
The boys sat there, reciting their lesson with a hundred sorrows in secret,

1585. Thinking, "We have done all this and (still) we are prisoners: it was a bad building (a badly devised plan), and we are bad builders."

How for the second time the boys made the master imagine (that he was ill), saying that their recitation of the Qur'án would increase his headache.

The clever boy said, "O good fellows, recite the lesson and make your voices loud."
When they were reciting (loudly), he said, "Boys, the noise we are making will do the master harm.
The master's headache will be increased by the noise: is it worth while that he should suffer pain for the sake of (a few) pence?"
The master said, "He is speaking the truth: depart. My headache is worse: go out (of the house)!"

How the boys escaped from school by this trick.

1590. They bowed and said, "O honoured sir, may illness and danger be far from you!"
Then they bounded off to their homes, like birds in desire of grain.
Their mothers became angry with them and said, "A school-day and you at play!"
They offered excuses (every one of them), saying, "Stop, mother! This sin does not proceed from us and is not caused by our fault.
By the destiny of Heaven our master has become ill and sick and afflicted."

1595. The mothers said, "It is a trick and a lie: ye bring forward a hundred lies because of your greed for buttermilk.

In the morning we will come to (visit) the master, that we may see (what is at) the bottom of this trick of yours."
"Go in God's name," said the boys; "inform yourselves as to our lying or telling the truth."

How the mothers of the boys went to visit the sick master.

At morning those mothers came; (they found) the master in bed like one who is gravely ill,
Perspiring on account of the great number of coverlets, his head bandaged and his face enveloped in the quilt.

1600. He was moaning softly: they too all began to cry "Lá hawl."
They said, "Master, we hope all will be well. This headache— by thy soul, we were not aware of it."
He replied, "I also was not aware of it; the whoresons (the scoundrelly boys) made me aware (of it), mark you.
I did not notice (it), through being busy with discourse (teaching), (but) within (me) there was such a severe malady."
When a man is busy in earnest, he is blind to the sight of (unconscious of) his pain.

1605. It has become an oft-told tale concerning the women of Joseph's Egypt that consciousness departed from them on account of their pre-occupation (with the beauty of Joseph).
(Hence) they cut their fore-arms to pieces: (in such a case) the spirit is distraught, so that it looks neither behind nor before.
Oh, many a brave man in battle whose hand or foot is cut by blows (of the sword),
And he bears that same hand into the combat, thinking that it remains firm (intact).
(Afterwards) indeed he will see that his hand has been injured (and that) much blood has gone from him unawares.

Explaining that the body is as a garment to the spirit, and that this (bodily) hand is the sleeve of the spirit's hand, and that this (bodily) foot is the shoe of the spirit's foot.

1610. (I mention this insensibility to pain) that you may know that the body is like a garment.
Go, seek the wearer of the garment, do not lick (kiss) a garment.
To the spirit the knowledge of the Unity (of God) is sweeter (than care for the body): it hath a hand and foot different from those which are visible.
You may behold in dream the (spiritual) hand and foot and their connexion (with the spiritual body): deem that (vision) a reality, deem it not to be in vain.
You are such that without the (material) body you have a (spiritual) body: do not, then, dread the going forth of the soul from the body.

Story of the dervish who had secluded himself in the mountains, with an account of the sweetness of severance (from the world) and seclusion and of entering upon this path, for (God hath said), "I am the companion of them that commemorate Me and the friend of them that take Me as their friend. If thou art with all, thou art without all when thou art without Me; And if thou art without all, thou art with all when thou art with Me."

There was a dervish dwelling in a mountainous place: solitude was his bedfellow and boon-companion.

1615. Since the refreshing breeze (of favour) was coming for him from the Creator, he was weary of the breaths of man and woman.
Just as staying at home is easy to us, so travelling is easy to another class of people.
In the same way as thou art in love with dominion, that worthy man is in love with the ironsmith's handicraft.
Every one has been made for some particular work, and the desire for that (work) has been put into his heart.
How should hand and foot be set in motion without desire? How should sticks and straws go (from their place) without any water or wind?

1620. If thou see (that) thy desire (is) towards Heaven, unfold the wings of empire, like the Humá;
But if thou see (that) thy desire (is) towards the earth, keep lamenting, cease not at all from moaning.
The wise, indeed, make lamentations at first; the foolish beat their heads at the last.
From the beginning of the affair discern the end (thereof), so that thou mayst not be repenting on the Day of Judgement.

How a goldsmith discerned the end of the affair and spoke in accordance with the end to one who wished to borrow his scales.

A certain man came to a goldsmith, saying, "Give me the scales, that I may weigh some gold."

1625. The master (goldsmith) said, "Go, I have no sieve." "Give me the scales," he replied, "and don't stop to jest like this."
He said, "I have no broom in the shop." "Enough, enough!" cried the other; "leave these jokes.
Give (me) the scales which I am asking for; don't make yourself out to be deaf, don't jump in every direction."
He (the goldsmith) said, "I heard what you said, I am not deaf; you must not think that I am nonsensical.
I heard this (request), but you are a shaky old man: your hand is trembling and your body is not erect;

1630. And moreover that gold of yours consists of little tiny filings: your hand trembles, so the fragments of gold will drop (from it);
Then you will say, 'Sir, fetch a broom, that I may look in the dust for my gold.'
When you sweep (with the broom), you will gather dust (along with the gold); you will say to me, 'I want the sieve, O gallant man.'
I from the beginning discerned the end complete. Go from here to some other place, and farewell!"

The rest of the Story of the ascetic of the mountain who had made a vow that he would not pluck any mountain fruit from the trees or shake the trees or tell any one to shake them, either plainly or in veiled terms, and that he would only eat what the wind might cause to fall from the trees.

On that mountain were trees and fruits; there were many mountain-pears- (they were) numberless.

1635. The dervish said, "O Lord, I make a covenant with Thee (that) I will not pluck any of these during the time (of my life).
I will not pluck from the raised-up (lofty) tress (aught) but the fruit that the wind has caused to fall."

For a while he kept his vow faithfully: (he kept it) till the tribulations of Destiny came on.
On this account He (God) hath commanded, saying, "Make the exception: attach (the words) 'if God will' to your promise.
Every instant I give to the heart a different desire, every moment I lay upon the heart a different brand.

1640. At every dawn I have a new employment: nothing turns aside from that (course) which I have willed."
It has come down in the Traditions (of the Prophet) that the heart is like a feather in a desert, the captive of a violent blast.
The wind drives the feather recklessly in every direction, now left, now right, with a hundred diversities.
In another Tradition (the Prophet said), "Deem this heart to be as water boiling in a cauldron from (the heat of) fire."
At every time the heart has a different resolution: that (resolution) is not (derived) from it, but from a certain place.

1645. Why, then, will you trust in the heart's resolution and make a covenant, that in the end you should be shamed?
This too is from the effect of the (Divine) ordinance and decree, (that) you see the pit and cannot take precaution.
'Tis no wonder, indeed, for the flying bird not to see the snare (and so) fall into destruction;
The wonder is that it should see both the snare and the net-pin and fall (into the snare) willy-nilly.
(With) eye open and ear open and the snare in front, it is flying towards a snare with its own wings.

A comparison (showing that) the bonds and snares of Destiny, though outwardly invisible, are manifest in their effects.

1650. You may see a nobleman's son in a tattered cloak, bareheaded, fallen into affliction.
(He is) consumed with passion for some ne'er-do-well, (he has) sold his furniture and properties.
His household (is) gone, (he has) become ill-famed and despised; he walks along like (one in) misfortune, to the joy of his foes.
(If) he sees an ascetic, he will say, "O venerable sir, bestow on me a benediction for God's sake,
For I have fallen into this ugly misfortune and have let wealth and gold and happiness go from my hand.

1655.(Give me) a benediction, so that maybe I shall be delivered from this (woe) and maybe escape from this dark clay.
He is begging this prayer of high and low, crying, "Release and release and release!"
His hand is free and his foot free, and there is no chain, no custodian (standing) over him, no iron (gyve).
From what chain art thou seeking release, and from what imprisonment art thou seeking to escape?
(From) the hidden chain of fore-ordainment and destiny, which none but the elect spirit may behold.

1660. Though it is not visible, it is (there) in ambush; it is worse that prison and chains of iron,
Because that (iron chain) the ironsmith may break, and the excavator may even dig up the bricks (foundations) of the prison;
(But), O wonder, this heavy hidden chain the ironsmiths are powerless to shatter.

Vision of that chain (of Destiny) belongs to Ahmad (Mohammad): (he saw it) on the throat bound wit a *cord of palm-fibres*.
He saw a load of firewood on the back of Abu Lahab's wife and said, *the carrier of faggots* (*for Hell-fire*).

1665. The cord and the firewood no eye beheld but his, for to him every unseen thing becomes visible.
All the rest interpret it (falsely), for this (vision) arises from senselessness (spiritual rapture), and they are sensible-
But from the effect of that (chain) his (the sufferer's) back has been bent double, and he is moaning before you,
(And crying), 'A prayer! A benediction !that I may be delivered and that I may escape from this hidden chain."
He who sees these signs clearly, how should not he know the damned from the blest?

1670. He knows, and by command of the Almighty he conceals (it), for it would not be lawful to divulge the secret of God.
This discourse hath no end. That dervish, through hunger, became feeble and his body a prisoner.

How the dervish who had made the vow was reduced (by hunger) to plucking the pears from the tree, and how God's chastisement came (upon him) without delay.

For five days the wind did not cause a single pear to drop, and on account of the fire (pangs) of hunger his patience was fleeing (deserting him).
He espied several pears on a bough, (but) once more he acted with patience and restrained himself.
The wind came and lowered the end of the bough and caused his carnal nature to prevail for the eating of that (fruit).

1675. Hunger and weakness and the strength of Destiny's pull made the ascetic unfaithful to his vow.
When he had plucked fruit from the pear-tree, he became frail (false) in his vow and promise.
At the same instant God's chastisement arrived: it opened his eye and pulled his ear.

How the Shaykh was suspected of being in company with thieves and had his hand cut off.

In that place there were twenty thieves and more, dividing the things they had stolen.
The perfect had been apprised by an informer: the prefect's men quickly fell upon them.

1680. He (the officer in charge) cut off on the spot the left feet and right hands of them all, and a great hubbub arose.
The ascetic's hand too was cut off by mistake; he (the officer) was about to make his foot also fall (to the ground),
(When), just in time, a very elect cavalier came up and shouted at the officer, "Look out, O dog!
This is such-and-such a Shaykh and *Abdal* (exalted saint) of God: why have you severed his hand?"
The officer rent his garment and went speedily to the prefect and gave him the information at once.

1685. The prefect came bare-footed, begging pardon. "I did not know," he said; "God will bear me witness.

Pray now absolve me from this foul deed, O generous man and chief of the (destined) inhabitants of Paradise!"
He (the Shaykh) said, "I know the cause of this (wound inflicted by the) knife: I recognise my sin.
I violated the sanctity of His oaths: therefore His judgement (sentence) took my right hand away.
I broke my covenant and knew 'twas evil (to break it), so that (in consequence of my breaking it) that ill-omened audacity reached (recoiled upon) my hand.

1690. May my hand and my foot and brain and skin be offered in sacrifice, O governer, to the decree of the Beloved!
'Twas my (destined) lot. I absolve thee from this. Thou didst not know: thou hast no guilt (to answer for).
And He that knew, He is the One whose command is (every-where) carried into execution: where is the power of struggling with God?"
Oh, many the bird that, through its belly (appetite) and pangs of hunger, was made captive in a cage on the edge of a terrace!

1695. Oh, many the fish that, because of its gullet's greed, was caught by a hook in water hard to reach!
Oh, many the chaste (woman) in a curtained bower that was brought to open shame by the misfortune of lust and gluttony!
Oh, many the learned and honest judge that was disgraced by greed and bribery!
Nay, in the case of Harut and Marut that wine (of lust) debarred them from ascending to Heaven.
On this account Bayazid took precaution: he observed in himself remissness in (the performance of) the ritual prayer.

1670. (When) that possessor of the marrow (of spiritual knowledge) meditated concerning the cause, he perceived that the cause was (too) much water-drinking.
He said, "For a year I will not drink water." He acted accordingly, and God bestowed on him the power (to abstain).
This was his least penance for the Religion's sake: he became a (spiritual) sultan and the Pole of the Gnostics.
Since the ascetic's hand had been cut off by reason of his gullet (appetite), he closed the door of complaint.
His name amongst the people came to be Shaykh Aqta':the calamities (which he suffered because) of his gullet made him well-known by this (name).

The miraculous gifts of Shaykh Aqta', and how he used to weave palm-leaf baskets with both hands.

1705. A visitor found him in his hut, (and saw) that he was weaving a basket with both hands.
He (the Shaykh) said to him, "O enemy of thine own life, thou hast come putting thy head into my hut.
Why hast thou made such hot haste?" He replied, "From excess of love and longing."
Then he (the Shaykh) smiled and said, "Now come in, but keep this (thing) secret, O noble sir.
Till I die, do not tell this to any one, neither to a comrade nor to a beloved nor to a worthless fellow."

1710. Afterwards other folk, (looking) through his window, became acquainted with his weaving.

He said, "O Creator, Thou knowest the wisdom (the purpose in this). I conceal (my secret), Thou hast revealed it."
The Divine inspiration came to him: "There were a number of people who were beginning to disbelieve in thee in (consequence of) this affliction,
Saying, 'Perchance he was a hypocrite in the Way (of God), so that God made him infamous among humankind.'
I don not wish that that party should become infidels and in thinking evil (of thee) fall into perdition;

1715. (Hence) We divulged this miracle- (namely), that We give thee a hand in thy working-time-
To the end that these wretched evil-thinking men may not be turned back from the Lord of Heaven.
Erstwhile, indeed, without these miracles I was giving thee consolation from My Person;
This miracle I have given thee for their sake, and on that account have I bestowed on thee this (spiritual) lamp.
Thou art past being afraid of bodily death and dismemberment of the limbs.

1720. Vain imagination concerning the dismemberment of head and foot has gone from thee: there has come to thee, for a defence against imagination, a shield exceeding strong."

The reason why the magicians of Pharaoh had courage to suffer the amputation of their hands and feet.

Is it not (the fact) that the accursed Pharaoh threatened (the magicians with) punishment on the earth,
Saying, "I will cut off your hands and feet on opposite sides, then I will hang you up: I will not hold you exempt (from punishment)"?
He thought that they were (still) in the same imagination and terror and distraction and doubt,
So that they would be trembling and terrified and affrighted by the vain imaginings and threats of the carnal soul.

1725. He did not know that they had been delivered and were seated at the window of the light of the heart;
(And that) they had recognised (the difference of) their (bodily) shadows from their (real) selves, and were brisk and alert and happy and exulting;
(And that), if the mortar of the Sky (Fortune) should pound them small a hundred times in this miry place (the material world),
(Yet), since they had seen the origin of this (corporeal) composition, they were not afraid of the derivatives (which belong to the domain) of imagination.
This world is a dream—do not rest in (false) opinion; if in dream a hand go (be lost), 'tis no harm.

1730. If in dream a pruning-fork has cut off your head, not only is your head (still) in its place but your life is (still) prolonged.
If in dream you see yourself (cut) in two halves, you are sound in body when you rise, not sick.
The sum (of the matter is this): in dreams it is no harm for the body to be maimed or to be torn into two hundred pieces.
The Prophet said of this world, which is substantial in appearance, that it is the sleeper's dream.
You have accepted this (statement) conventionally, (but) the travellers (on the mystic Way) have beheld this (truth) clairvoyantly, without (relation from) the Prophet.

1735. You are asleep in the daytime: do not say that this is not sleep. The shadow (reflexion) is derivative, the origin (of it) is naught but the moonlight.
Know, O comrade, that your sleep and waking (your life in this world) is as though a sleeper should dream that he has gone to sleep.
He thinks, "Now I am asleep," (and is) unaware that he is (really) in the second sleep.
If the potter break a pot, he himself will restore it (to a perfect state) when he wishes.
The blind man at every step is afraid of (falling into) the pit: he walks on the road with a thousand fears;

1740. (But) the seeing man has seen the width of the road, so he knows (all about) the hole and the pit;
His legs and knees do not tremble at any time: how should he look sour because of any affliction?
"Arise, O Pharaoh (and do thy worst)! for we are not such (so deluded) as to stop at every cry and (every) ghoul.
Rend our (bodily) mantle! There is One who will sew (it again); and if not, truly the more naked we are, the better for us.
Without raiment we would fain clasp this Beauteous One to our bosoms, O enemy good-for-naught!

1745. There is nothing sweeter than to be stripped of the body and the (bodily) temperament, O stupid uninspired Pharaoh!"

How the mule complained to the camel, saying, "I am often falling on my face, while thou fallest but seldom."

Said the mule to the camel, "O good friend, in hill and dale and in the obscure (difficult) track
Thou dost not tumble on thy head but goest happily along, while I am tumbling on my head, like one who has lost his way.
At every moment I am falling on my face, whether (it be) in a dry place or a wet.
Declare to me what is the cause of this, that I may know how I must live."

1750. He (the camel) said, "My eye is clearer than thine; furthermore, it is also looking from on high:
When I come up to the top of a high hill, I regard attentively the end of the pass;
Then too God reveals to my eye all the lowness and loftiness of the way,
(So that) I take every step with (clear) sight and am delivered from stumbling and falling,
(Whereas) thou dost not see two or three steps in front of thee: thou seest the bait, but thou dost not see the pain of the snare.

1755. Are the blind and the seeing equal before you (according to your opinion) in their abiding and their alighting and their journeying?"
When God gives a spirit to the embryo in the womb, He implants in its (the spirit's) temperament (the desire of) drawing particles together.
By means of food it draws the particles together and weaves the warp and woof of its body:
Till (the age of) forty years, God will have made it desirous of drawing particles together in (the process of) growth.
The incomparable King taught the spirit to draw particles together: how should He (himself) not know how to draw particles together?

1760. The assembler of (all) these motes was the (Divine) Sun: He knows how to seize thy (bodily) particles (and draw them together again) without nutrition.

At the moment when thou emergest from sleep, He quickly recalls the departed consciousness and sensation.
To the end that thou mayst know that those (faculties) have not become absent from Him, they come back (to thee) when He commands them to return.

How by permission of God the particles of the ass of 'Uzayr were assembled after putrefaction and recompounded before the eyes of 'Uzayr.

"Hey, 'Uzayr, look upon thine ass which hath rotted and crumbled beside thee.
We will collect its parts in thy presence—its head and tail and ears and legs."

1765. There is no (visible) hand, and (yet) He is putting the parts together and giving a unitedness to the (scattered) pieces.
Consider the art of a Tailor who sews old rags (together) without a needle:
No thread or needle at the time of sewing; He sews in such wise that no seam is visible.
"Open thine eyes and behold the resurrection plainly, that there may not remain in thee doubt concerning the Day of Judgement,
And that thou mayst behold My unitive power entire, so that at the time of death thou wilt not tremble with anxiety,

1770. Even as at the time of sleep thou art secure from (hast no fear of) the passing of all the bodily senses:
At the time of sleep thou dost not tremble for thy senses, though they become scattered and ruined."

How a certain Shaykh showed no grief at the death of his sons.

Formerly there was a Shaykh, a (spiritual) Director, a heavenly Candle on the face of the earth,
One like a prophet amongst religious communities, an opener of the door of the garden of Paradise.
The Prophet said that a Shaykh who has gone forward (to perfection) is like a prophet amidst his people.

1775. One morning his family said to him, "Tell us, O man of good disposition, how art thou (so) hard-hearted?
We with backs (bent) double are mourning for the death and loss of thy sons: Why art not thou weeping and lamenting? Or hast thou no pity in thy heart?
Since thou hast no pity within, what hope for us is there now from thee?
We are in hope of thee, O guide, that thou wilt not leave us to perish.

1780. When the throne is set up on the Day of Resurrection, 'tis thou that art our intercessor on that grievous day.
On such a merciless day and night we are hopeful of thy kindness.
Our hands will cling to thy skirt at that moment when security remains not to any sinner."
The Prophet has said, "On the Day of Resurrection how should I leave the sinners to shed tears?
I will intercede with (all) my soul for the disobedient, that I may deliver them from the heavy torment.

1785. I will deliver by my efforts the disobedient and those who have committed capital sins from (suffering) punishment for breaking their covenant.
The righteous of my community are, in sooth, free from (have no need of) my intercessions on the Day of Woe;

Nay, they have (the right to make) intercessions, and their words go (forth) like an effective decree.
No burdened one shall bear another's burden, (but) I am not burdened: God hath exalted me."
O youth, the Shaykh is he that is without a burden and is like a bow in the hand (a mere instrument) in receiving (the command of) God.

1790. Who is a "Shaykh"? An old man (pír), that is (to say), white-haired. Do thou apprehend the meaning of this "(white) hair," O hopeless one.
The black hair is his self-existence: (he is not "old") till not a single hair of his self-existence remains.
When his self-existence has ceased, he is "old" (pír), whether he be blackhaired or grizzled.
That "black hair" is the attribute of (sensual) men; that "hair" is not the hair of the beard or the hair of the head.
Jesus in the cradle raises a cry, saying, "Without having become a youth, I am a Shaykh and a Pír."

1795. If he (the Súfí) has been delivered from (only) a part of the attributes of (sensual) men, he is not a Shaykh; he is grey (middle-aged), O son.
When there is not on him a single black hair (of the self-existence) which is our attribute, (then) he is a Shaykh and accepted of God;
(But) if, when his hair is white, he is (still) with himself (self-existent), he is not a Pír and is not the elect of God;
And if a single hair-tip of his (sensual) attributes is surviving, he is not of heaven: he belongs to the (material) world.

How the Shaykh excused himself for not weeping on the death of his sons.

The Shaykh said to her (his wife), "Do not think, O gracious one, that I have not pity and affection and a compassionate heart.

1800. I have pity for all the unbelievers, though the souls of them all are ungrateful.
I have pity and forgiveness for dogs, saying (to myself), 'Why do they suffer chastisement from the stones (which are cast at them)?'
I utter a prayer for the dog that bites, crying, 'O God, deliver him from this (evil) disposition!
Keep also these dogs in that (good) thought, so that they may not be stoned by the people.'"
He (God) brought the saints on to the earth, in order that He might make them a mercy to (all) created beings.

1805. He (the saint) calls the people to the Portal of Grace; he calls unto God, saying, "Give (them) release in full!"
He earnestly strives to admonish them in regard to this, and when it does not succeed, he says, "O God, do not shut the door!"
To the vulgar belongs (only) the particular mercy; the universal mercy belongs to the hero (the perfect saint).
His particular (individual) mercy has been united with the universal: the mercy of the Sea is the guide on (all) the ways.
O (thou who hast the) particular mercy, become joined to the universal: deem the universal mercy the true guide, and go (forward).

1810. So long as he is (only) a part, he does not know the way to the Sea: he makes out every pool to be like unto the Sea.
Inasmuch as he does not know the way to the Sea, how should he act as a guide? How should he lead the people towards the Sea?

(When) he becomes united with the Sea, then he guides to the Sea, like a torrent or river.
And if (before this) he call (the people to God), it is in a conventional fashion; it is not from vision and inspiration or any (Divine) aid.
She (the Shaykh's wife) said, "Then, since thou hast pity on all, and art like the shepherd (going watchfully) around this flock,

1815. How mournest thou not for thine own sons, when Death, the Bleeder, has pierced them with his lancet?
Since the evidence of pity is tears in the eyes, why are thine eyes without moisture and tearless?"
He turned towards his wife and said to her, "Old woman, verily the season of December is not like Tamúz (July).
Whether they all are dead or living, when are they absent and hid from the eye of the heart?
Inasmuch as I see them distinct before me, for what reason should I rend my face as thou doest?

1820. Although they are outside of Time's revolution, they are with me and playing around me.
Weeping is caused by severance or by parting; I am united with my dear ones and embracing them.
(Other) people see them (their dear ones) in sleep; I see them plainly in (my) waking state.
I hide myself for a moment from this world, I shake the leaves of sense perception from the tree (of my bodily existence)."
Sense-perception is captive to the intellect, O reader; know also that the intellect is captive to the spirit.

1825. The spirit sets free the chained hand of the intellect and brings its embarrassed affairs into harmony.
The (bodily) senses and (sensual) thoughts are like weeds on the clear water— covering the surface of the water.
The hand of the intellect sweeps those weeds aside; (then) the water is revealed to the intellect.
The weeds lay very thick on the stream, like bubbles; when the weeds went aside, the water was revealed.
Unless God loose the hand of the intellect, the weeds on our water are increased by sensual desire.

1830. Every moment they cover the water (more and more): that desire is laughing, and thy intellect is weeping;
(But) when piety has chained the hands of desire, God looses the hands of the intellect.
So, when the intellect becomes thy captain and master, the dominant senses become subject to thee.
He (who is ruled by the intellect), without being asleep (himself), puts his senses to sleep, so that the unseen things may emerge from (the world of) the Soul.
Even in his waking state he dreams dreams and opens withal the gates of Heaven.

Story of the blind old man's reading the Qur'án in front (of him) and regaining his sight when he read.

1835. Once upon a time a dervish Shaykh saw a Qur'án in the house of a blind old man.
He became his guest in (the month) Tamúz: the two ascetics were together for several days.
He said (to himself), "Oh, I wonder what the Book is (here) for, as this righteous dervish is blind."

(Whilst he was occupied) in this reflection, his perplexity increased: (he said to himself), "No one lives here except him.
He is alone, (and yet) he has hung a Book (on the wall). I am not (so) unmannerly or muddled (in my wits)

1840. As to ask (him the reason). Nay, hush! I will be patient, in order that by patience I may gain my object."
He showed patience and was in a quandary for some time, (till at last) it (the secret) was disclosed, for patience is the key to joy (relief).

How Luqmán, when he saw David, on whom be peace, making (iron) rings, refrained from questioning him, with the intention that this act of self-control should be the cause of relief (from perplexity).

Luqmán went to David, the pure of heart, and observed that he was making rings of iron,
(And) that the exalted King was casting all the steel rings into each other.
He had not seen the armourer's handicraft (before), (so) he remained in astonishment and his curiosity increased—

1845. "What can this be? I will ask him what he is making with the interfolded rings."
Again he said to himself, "Patience is better: patience is the quickest guide to the object of one's quest."
When you ask no question, the sooner will it (the secret) be disclosed to you: the bird, patience, flies faster than all (others);
And if you ask, the more slowly will your object be gained: what is easy will be made difficult by your impatience.
When Luqmán kept silence, straightway that (work of making rings) was finished by David's craftsmanship.

1850. Then he fashioned a coat of mail and put it on in the presence of the noble and patient Luqmán.
"This," he said, "is an excellent garment, O young man, for warding off blows on the battle-field and in war."
Luqmán said, "Patience too is of good effect, for it is the protection and defence against pain everywhere."
He (God) hath joined sabr (patience) with haqq (the real and permanent): O reader, recite attentively the end of (the Súra) Wa'l-'asr.
God created hundreds of thousands of elixirs, (but) Man hath not seen an elixir like patience.

The remainder of the story of the blind man and his reading the Qur'án.

1855. The guest showed patience, and of a sudden the difficult case was unveiled to him all at once.
At midnight he heard the sound of (recitation of) the Qur'án; he sprang up from sleep and beheld a marvel—
That the blind man was reading correctly from the Qur'án. He became impatient and sought from him (an explanation of) that matter.
"Oh, wonderful!" he cried. "Thou with sightless eyes, how art thou reading, (how art thou) seeing the lines?
Thou hast touched that which thou art reading: thou hast laid thy hand upon the words of that (passage).

1860. Thy finger, in motion, makes it evident that thou hast thine eye resting on the words."

He replied, "O thou who hast been separated from the body's ignorance, dost thou feel this wonder at the work of God?
I begged of God, crying, 'O Thou whose help is sought, I am (as) covetous of reading the Book as (I am) of life.
I do not know it by heart: at the time of reading it, bestow on my two eyes an untroubled light.
Give me back my eyes at that moment, so that I may take the Book and read it plain.'

1865. From the Divine Presence came the cry (in response): 'O man of (devotional) work, O thou that hast hope of Me in every grief,
Thou hast the good thought (of Me) and the fair hope that at each moment bids thee mount higher.
Whensoever thou intendest to read (the Qur'án) or wantest the lection from (different) copies,
At that moment I will restore thine eye, in order that thou mayst read, O venerable being.'
Even so He did, and whenever I open the Book to read,

1870. That all-knowing One who never becomes forgetful of His work, that honoured Sovereign and Maker,
That incomparable King at once gives my sight back to me, like a lamp that makes an end of the (darkness of) night."
On this account the saint has no objection (to raise against the Divine ordainment): whatsoever He (God) takes away, He sends compensation.
If He burn your vineyard, He will give you grapes; in the midst of mourning He will give you festivity.
To the handless paralytic He gives a hand, to the (person who is a) mine of grief He gives the (joyous) heart of an intoxicated one.

1875. (The feeling denoted by the words) "We will not submit" and (the desire to raise) objection have gone from us (saints), since there is coming a great recompense for what has been lost.
Inasmuch as heat comes to me without fire, I am content if He extinguish my fire.
Inasmuch as He gives light without, any lamp—if your lamp is gone, why are you lamenting?

Description of some saints who are content with the (Divine) ordainments and do not pray and beseech (God) to change this decree.

Now listen to a story of those travellers on the Way who have no objection in the world.
Those of the saints who make invocation are in sooth different (from these travellers): sometimes they sew and sometimes they tear.

1880. I know another class of saints whose mouths are closed to invocation.
Because of the content (quietism) that is subservient to (possessed by) those noble ones, it has become unlawful for them to seek to avert Destiny.
In (submitting to) Destiny they experience a peculiar delight: it would be (an act of) infidelity for them to crave release.
He (God) hath revealed to their hearts such a good opinion (of Him) that they do not put on the blue garb (of mourning) on account of any sorrow.

How Buhlúl questioned a certain dervish.

Buhlúl said to a certain dervish, "How art thou, O dervish? Inform me."

1885. He said, "How should that one be, according to whose desire the work of the world goes on?—

According to whose desire the torrents and rivers flow, and the stars move in such wise as he wills;
And Life and Death are his officers, going to and fro according to his desire.
He sends (what entails) condolence wheresoever he will; he bestows (what entails) felicitation wheresoever he will.
The travellers on the Way (go) according to his pleasure; they that have lost the Way (are fallen) in his snare.

1890. No tooth flashes with laughter in the world without the approval and command of that imperial personage."
He (Buhlúl) said, "O King, thou hast spoken truly: 'tis even so: this is manifest in thy (spiritual) radiance and (glorious) aspect.
Thou art this and a hundred times as much, O veracious one; but expound this (mystery) and explain it very well,
In such fashion that (both) the virtuous (wise) and the man given to vanity (folly) may assent when it comes to their ears.
Expound it in thy discourse in such a way that the understanding of the vulgar may profit thereby."

1895. The perfect speaker is like one who distributes trays of viands, and whose table is filled with every sort of food,
So that no guest remains without provisions, (but) each one gets his (proper) nourishment separately:
(Such a speaker is) like the Qur'án which is sevenfold in meaning, and in which there is food for the elect and for the vulgar.
He (the dervish) said, "This at least is evident to the vulgar, that the world is subject to the command of God.
No leaf drops from a tree without the predestination and ordainment of that Ruler of Fortune.

1900. No morsel goes from the mouth towards the gullet till God says to that morsel, 'Enter!'
The inclination and desire which is Man's nose-rein—its movement is subject to the command of that Self-sufficient One.
In (all) the earths and heavens not an atom moves a wing, not a straw turns,
Save by His eternal and effectual command. To expound (this) is impossible, and presumption is not good.
Who may number all the leaves of the trees? How may the Infinite become amenable to speech?

1905. Hear this much, (however): since all action (in the universe) only comes to pass by the command of the Maker,
When the predestination of God becomes the pleasure of His servant, he (the servant) becomes a willing slave to His decree,
Not (because of) tasking himself, and not on account of the (future) reward and recompense; nay, his nature has become so goodly.
He does not desire his life for himself nor to the end that he may enjoy the life that is found sweet (by others).
Wheresoever the Eternal Command takes its course, living and dying are one to him.

1910. He lives for God's sake, not for riches; he dies for God's sake, not from fear and pain.
His faith is (held) for the sake of (doing) His will, not for the sake of Paradise and its trees and streams.
His abandonment of infidelity is also for God's sake, not for fear lest he go into the Fire.
That disposition of his is like this originally: it is not (acquired by) discipline or by his effort and endeavour.

He laughs at the moment when he sees (the Divine) pleasure: to him Destiny is even as sugared sweetmeat."

1915. The servant (of God) whose disposition and character is (like) this—does not the world move according to his command and behest?
Then why should he make entreaty and cry in prayer, "O God, avert this destiny"?
For God's sake his (own) death and the death of his children is to him like sweetmeat in the gullet.
To that loyal one the death-agony of his children is like honeycakes to a destitute old man.
Why, then, should he invoke (God), unless perchance he see the pleasure of the (Divine) Judge in (such) invocation?

1920. That righteous servant does not make that intercession and invocation from his own mercifulness.
He has burned up (consumed away) his own mercifulness at the moment when he has lighted the lamp of love of God.
Love is the Hell-fire of his attributes, and it has burnt up the attributes of self, hair by hair.
When did any night-traveller understand this distinction except Daqúqí? (He understood it), so that he sped into this (spiritual) empire.

The story of Daqúqí and his miraculous gifts.

That Daqúqí had a fair front; he was a (spiritual) lord who loved (God) and possessed miraculous gifts.

1925. He walked on earth as the moon in heaven: by him the spirits of the night-travellers became illumined.
He would not make his abode in any one place, he would not spend two days in a village.
He said, "If I stay two days in one house, love of that dwelling-place is kindled in me.
I am afraid of being beguiled by the dwelling-place: migrate, O my soul, and travel to independence.
I will not accustom my heart's nature to locality, (and I do this) in order that it may be pure in the (hour of) trial."

1930. During the day he was (engaged) in travel, during the night in ritual prayer: his eye (was) open on the King, and he (himself was) like the falcon.
(He was) severed from the creatures (of God), (but) not on account of ill nature; isolated from man and woman, (but) not because of dualism.
A compassionate man to the creatures and beneficial (to them) as water; a goodly intercessor, and his prayers were answered.
(He was) kind to the good and the bad, and a sure refuge (for them); (he was) better than a mother, dearer than a father.
The Prophet said, "O sirs, to you I am compassionate and kind as a father,

1935. Because ye all are parts of me." Why (then) will ye tear the part away from the whole?
(When) the part is severed from the whole, it becomes useless; (when) the limb is severed from the body, it becomes carrion.
Till it is joined once more to the whole, it is dead: it has no consciousness of life;
And if it move, yet it has no support: the newly severed limb also moves.
If the part be severed and fall asunder from this (spiritual) whole, this is not the (kind of) whole that is liable to defect.

1940. Separation from it and conjunction with it are not (really) predicable; the defective thing has been mentioned (only) for the sake of comparison.

Return to the story of Daqúqí.

He (the Prophet) once compared 'Alí to a lion, (but) the lion is not like him, though he (the Prophet) used (this expression).
From comparison (mithál) and likeness (mithl) and the difference between those (terms) push on, O youth, towards the story of Daqúqí:
That one who in giving legal judgements was the Imám of the people and in piety bore away the ball from the angels;
That one who checkmated (eclipsed) the moon in wayfaring, while the Religion (itself) was jealous of his religiousness.

1945. Notwithstanding such piety and devotions and (nights passed in) performance of the ritual prayer, he was always seeking the elect (the saints) of God.
In travel his chief object was that he might come in touch for a moment with an elect servant (of God).
Whilst he was going along the road, he would be saying, "O God, make me a companion of the elect.
O Lord, to those (saints) whom my heart knows I am a slave and one who has girt his loins and is ready to do (them) good service;
And (as for) those whom I know not, do Thou, O God of the soul, make them kindly disposed to me who am debarred (from knowing them)."

1950. The Lord would say to him, "O most noble prince, what passion is this and what unquenchable thirst is this?
Thou hast My love: why art thou seeking other (than Mine)? When God is with thee, how dost thou seek man?"
He would answer, "O Lord, O Knower of the secret, Thou hast opened in my heart the way of supplication.
If I am seated in the midst of the Sea, yet have I set my desire on the water in the jug.
I am like David: I have ninety ewes, and yet desire for my rival's ewe hath arisen in me.

1955. Greed for Thy love is glorious and grand; greed for (the love of) any besides Thee is shameful and corrupt."
The lust and greed of the manly is advancement (in the spiritual Way), while that of the effeminate is disgrace and irreligion.
The greed of (true) men is by the forward way, (but) greed in the effeminate goes backward.
The one greed belongs to the perfection of manliness, while the other greed is (a cause of) opprobrium and disgust.
Ah, there is a very occult mystery here (in the fact) that Moses sets out to run towards a Khizr.

1960. By God, do not tarry in anything (any spiritual position) that thou hast gained, (but crave more) like one suffering from dropsy who is never sated with water.
This (Divine) court is the Infinite Plane. Leave the seat of honour behind: the Way is thy seat of honour.

The mystery of Moses seeking Khizr, notwithstanding his perfection as a prophet and as one nigh unto God.

Learn from him with whom God spake, O noble sir! See what Kalím (Moses) says in his longing!

"Notwithstanding such a dignity and such a prophetic office (as I possess), I am a seeker of Khizr, (I am) quit of self-regard."
(They said), "O Moses, thou hast forsaken thy people; thou hast wandered distraught in search of a blessed man.

1965. Thou art an emperor delivered from fear and hope: how long wilt thou wander? How long wilt thou seek? To what bound?
(He that is) thine is with thee, and thou art conscious of this. O (thou who art exalted as the) sky, how long wilt thou traverse the (low) earth?"
Moses said, "Do not make this reproach (against me), do not waylay the Sun and the Moon.
I will fare as far as the meeting-place of the two seas, that (afterwards) I may be accompanied by the Sovereign of the time.
I will make Khizr a means to (the achievement of) my purpose: (either) that, or I will go onward and journey by night a long while.

1970. I will fly with wings and pinions for years: what are years? For thousands of years."
(He said) "I will fare," meaning, "Is it not worth that (toilsome journey)? Do not deem the passion for the Beloved to be less than the passion for bread (worldly goods)."
This discourse hath no end, O uncle. (Now) tell the story of Daqúqí.

Resuming the story of Daqúqí.

That Daqúqí, God have mercy on him, said: "I travelled a long time between His two horizons.
Years and months I went on my journey for love of the Moon, unconscious of the way, lost in God."

1975. (Some one asked him), "(Why) dost thou go bare-foot over thorns and stones?" He said, "I am bewildered and beside myself and crazed."
Do not regard these feet (that walk) on the earth, for assuredly the lover (of God) walks on his heart;
(And) the heart that is intoxicated with the Sweetheart, what should it know of road and stage or of short (distance) and long?
That "long" and "short" are attributes of the body: the faring of spirits is another (kind of) faring.
You have journeyed from the seed to rationality: 'twas not by (taking) a step or (travelling from stage to) stage or moving from one place to another.

1980. The journey of the spirit is unconditioned in respect of Time and Space: our body learned from the spirit how to journey.
Now it has relinquished the bodily manner of journeying: it moves unconditioned, (though) masked in the form of conditionedness.
He (Daqúqí) said, "One day I was going along like him that yearns, that I might behold in man the radiance of the Beloved,
That I might behold an ocean in a drop of water, a sun enclosed in a mote.
When I came on foot to a certain shore, the day had turned late, and 'twas eventide.

The apparition of what seemed like seven candles in the direction of the shore.

1985. Of a sudden I beheld from afar seven candles and hastened along the shore towards them.
The light of the flame of each candle thereof ascended beauteously to the loft of the sky.
I became amazed, (so that) even amazement (itself) became amazed: the waves of bewilderment passed over the head of my understanding.

(I thought), 'What kind of candles are these (that) He hath lighted, so that the eyes of His creatures are screened from them?'
The people had gone to seek a lamp in the presence of that (sevenfold) candle which was surpassing the moon (in splendour).

1990. Wonderful! There was a bandage over their eyes: they were bound by (the Divine destiny implied in the text) *He guideth aright those whom He will.*

How the seven candles became what seemed like one candle.

Then I saw the seven (candles) become one, its light cleaving the bosom (rim) of the sky.
Then again that one became seven once more: my intoxication and bewilderment waxed mighty.
(There were) such connexions between the candles as may not come (may not be uttered) on my tongue and (in) my speech.
That which one look perceives, 'tis impossible during years to show it forth by the tongue.

1995. That which intellectual apprehension sees in one moment, 'tis impossible during years to hear it by the ear.
Since it hath no end, go (back) to thyself, for (as the Prophet aid), 'I cannot reckon (worthy) any praise of Thee.'
I advanced farther, running (and marvelling) what thing those candles are (which are one) of the signs of the Divine Majesty.
(Thus) I was going, beside myself and dumbfounded and deranged, till I fell down from making haste and speed.
In this (state), senseless and witless, I lay fallen awhile upon the dust of the earth.

2000. Then I came back to my senses and rose up: you would say that in my faring I had neither head nor foot.

How those candles appeared to the eye as seven men.

The seven candles appeared to the eye as seven men: their light was mounting to the azure vault.
Beside those lights the daylight was (murky as) dregs: by their intensity they were obliterating (all other) lights.

How those candles now became seven trees.

Then each man assumed the shape of a tree: my eye was happy in their greenery.
On account of the denseness of the leaves no boughs were visible; the leaves too had become scant (had almost vanished) on account of the plenteous fruit.

2005. Every tree had thrown its boughs above the Sidra: what of the Sidra? They had reached beyond the Void.
The root of each (tree) had gone (down) into the bottom of the earth: assuredly it was lower than the Ox and the Fish.
Their roots were more smiling of face than the boughs: the intellect (was turned) upside down (confused and bewildered) by their shapes.
From the fruit that was bursting forcibly flashes of light would spurt forth, like juice.

How those trees were invisible to the people.

More wondrous (than all else) was this, that hundreds of thousands of people were passing through the desert and plain beside them,

2010. Hazarding their lives (ready to sacrifice everything) in desire for shade, and making a parasol out of a woollen garment,
And not seeing the shade of those (trees) at all. A hundred spittings on (such) distorted eyes!
The wrath of God had sealed their eyes, so that he (such a one) should not see the moon, (but) should see (only) Suhá.
He sees a mote, (but) not the sun; yet he is not despairing of the grace and loving kindness of God.
The caravans are without food, and (yet) these fruits are dropping ripe (beside them): O God, what magic is this?

2015. With parched throats the people, having fallen pell-mell to plunder, were gathering the rotten apples,
(While) every leaf and bud of those boughs said continually, 'Oh, would that my people knew!'
From the direction of every tree was coming the cry, 'Come towards us, O ye folk of evil fortune,'
(While) from (the Divine) jealousy there was coming to the trees the cry, 'We have bandaged their eyes; *nay, there is no refuge*.'
If any one had said to them 'Go in this direction, that ye may seek happiness from these trees,'

2020. They all would have said, 'By Divine destiny this poor intoxicated wretch has become mad:
Through long melancholy and through austerities the brain of this poor wretch has turned putrid, like an onion.'
He would have remained in astonishment, saying, 'O Lord, what is the matter?
What is this veil (blindness) and misguidance that is upon the people?'
The people of every sort, (though endowed) with manifold discernment and understanding, do not move a foot in that direction.
By one consent the intelligent and acute amongst them have become incredulous of such a garden as this and undutiful.

2025. Or have I become mad and crazy? Has the Devil cast something (of delusion) upon my head?
At every moment I rub my eyes, (considering) whether I am dreaming and beholding a phantom in (the world of) time.
How can it be a dream? I go up the trees, I eat their fruit: how should I not believe?
(But) again, when I look at the incredulous ones who turn aside from this orchard,
Devoting their lives with the utmost indigence and penury because of their desire for half an unripe grape;

2030. (When I see) these destitute folk uttering grievous lamentation in their longing and greed for a single leaf,
(And when I see) these hundred thousands on thousands of people fleeing from this tree and these fruits—
Once more I say, 'Marvellous! Am I beside myself? Have I laid hold of a bough of phantasy?'"
Repeat (the text) *until when the Messengers (of God) despaired* down to (the words) *they thought they had been belied (kudhibú)*.
Recite (the verse) with this reading (*kudhibú*), for the omission of the *tashdíd in kudhibú* signifies that he (the Messenger) deems himself debarred (from receiving the promised aid from God).

2035. The souls of the prophets fell into misgiving through the concurrence of disbelief (on the part) of the wicked;

(But) Our aid came to them after (their) doubting. Take leave of them (the misguided people) and climb the tree of the spirit.
Eat (of the fruit of this tree) and give it to every one that hath an allotted portion (thereof): at each moment and each instant there are lessons in (spiritual) magic (for him).
"The people are saying, 'Oh, how wonderful! What is this cry?—since the wilderness is devoid of trees and fruit.
We have been fooled by the words of the madmen (who tell us) that beside us there are gardens and trays (of fruit).

2040. We rub our eyes, (but) no garden is here; 'tis either a desert or a difficult road.
Oh, how wonderful! This tale (related by the prophets and saints) is so long: how should it be vain? And if it really is (as they say), where (is that which they tell of)?'
I, like them, am saying, 'Oh, how wonderful! Why has the action of the Lord put such a seal (upon their eyes)?'"
By these contentions (on the part of the unbelievers) Mohammed was astonished; Abú Lahab also remained in astonishment (at him).
Between this astonishment and that astonishment there is a profound difference. (Let us see) what the Almighty King will do (to the infidels in the end).

2045. O Daqúqí, advance more quickly (in thy quest for Unity). Hark, be silent!
Inasmuch as there is a dearth of ears, how long wilt thou speak, how long?

How the seven trees became one.

He (Daqúqí) said, "I, the fortunate one, pushed forward; again all the seven (trees) became one tree.
At every moment they were becoming seven and (also) a single one: (you may imagine) what I was becoming like, through bewilderment.
After that, I beheld the trees (engaged) in the ritual prayer, drawn up in line and (properly) arranged like the congregation (of Moslems):
One tree (was) in front like the Imám, the others (were) standing behind it.

2050. That standing and kneeling and bowing low on the part of the trees seemed to me very marvellous.
Then I called to mind the word of God: He said, concerning the stalkless plants and the trees, 'they bow down.'
Those trees had neither knee nor waist: what (a marvel) is such a regulation (regular performance) of the ritual prayer (in their case)!
The Divine inspiration came (upon me), saying, 'O illustrious one, art thou still wondering at Our action?'

How the seven trees became seven men.

After a long while those (trees) became seven men, all seated (in contemplation) for the sake of God who is single.

2055. I keep rubbing my eyes (and wondering) who are those seven heroes and what they have of this world.
When by (traversing) the road I came near (to them), I saluted them alertly.
The company (the seven men) answered that salutation, saying, 'O Daqúqí, glory and crown of the noble!'
'Why,' said I (to myself), 'how did they recognise me? They never set eyes on me before this (moment).'

At once they knew of my unspoken thought, and looked covertly at one another,

2060. And smilingly answered, 'O honoured one, is this hidden from thee even now?
How should the mystery of left and right be hidden from the heart that is in (the state of) bewilderment with God?'
I said (to myself), 'If they are open to (in communication with) the (spiritual) realities, (yet) how are they acquainted with names (consisting) of letters attached to the form (of words)?'
He (one of the seven men) said, 'If a name vanish from (the consciousness of) a saint, know that that is (the result arising) from (his) absorption (in God), not from ignorance.'
Afterwards they said, 'We desire to follow thy leadership (in prayer), O holy friend.'

2065. 'Yes,' said I, 'but (wait) awhile—for I have certain difficulties (derived) from the revolution of Time—
In order that they may be solved by means of holy companionships; for through companionship a grape grows from the earth.
A kernelly seed graciously consorted in solitary intercourse with the dark earth;
It effaced itself entirely in the earth, so that no colour or scent or red or yellow (hue) remained to it.
After that effacement its constriction ceased: it opened its wings and expanded and sped on its way.

2070. Inasmuch as it became selfless in the presence of its origin, the form departed (from it) and its real essence was displayed.'
They nodded so (as though saying), 'Hark, 'tis for thee to command,' and from their nodding so a flame arose in my heart.
When for a while I had taken part with that elect company in contemplation (of God) and had been separated from myself,
At that very hour my spirit was freed from hours (of Time); (I say 'freed') because hours make the young old."
All changes have arisen from the hours: he that is freed from the hours is freed from change.

2075. When for an hour you escape from the hours, relation abides not: you become familiar with that which is without relation.
The hours are not acquainted with hourlessness (timelessness), because for him (who is conscious of time) there is no way thither except bewilderment.
In this world of search and seeking every set of people have been tied in the stable peculiar to them,
And over each stable a trainer has been appointed; save by (his) permission no recalcitrant comes (into another place).
If, from vain desire, he should break away from the stable and intrude into the stable of others,

2080. At once the nimble and goodly stablemen seize the corner of his halter and drag (him back).
O cunning one, if you behold not your keepers, behold your choice (and perceive that it is) involuntary.
You are making a choice, and your hands and feet are loosed: why (then) are you imprisoned, why?
You have betaken yourself to denying (the action of) the keeper: you have called it 'threats of the fleshly soul.'

How Daqúqí went forward to act as Imám.

This discourse hath no end. “Run quickly! Hark, the (time for) prayer is come. Go forward, O Daqúqí!

2085. O unique one, come, perform the twofold (genuflexion), that Time may be adorned by thee.
O clear-sighted Imám, in the ritual prayer a clear eye is requisite in the leader.”
According to the religious Law it is objectionable, O worthy (reader), to put forward a blind man in the office of Imám.
Though he know the Qur’án by heart and be quick and learned in divinity, the clear-sighted man is superior, even if he be a fool.
The blind man has no (means of) abstention from filth: the eye is the source of abstention and precaution.

2090. He does not see the dirt in passing by. May no true believer have blind eyes!
The man outwardly blind is in outward (material) filthiness; the man inwardly blind is in inward (spiritual) filthiness.
This outward filthiness may be removed by some water; that inward filthiness (gradually) increases.
It cannot be washed away save by water of the eye (tears), when (once) the inward filthinesses have become manifest.
Since God has called the infidel “filth,” that filthiness is not on his outward part.

2095. The infidel's outward part is not defiled by this (outward filth); that filthiness is in (his) disposition and religion.
The smell of this (outward filth comes (extends to a distance of) twenty paces; but the smell of that (inward) filth (reaches) from Rayy to Damascus;
Nay, its smell goes up to the heavens and mounts to the brain of the houris and Rizwán.
What I am saying is according to the measure of your understanding: I die in grief for (the absence of) a sound understanding.
The understanding is (like) the water, and the bodily existence (is like) the jug: when the jug is cracked, the water spills from it.

2100. This jug has five deep holes: neither water will stay in it nor even snow.
You have heard, too, the command (of God), “Close ye your eyes tightly”; (yet) you have not walked aright.
Your speech bears away your understanding by (way of) the mouth; your ear is like sand: it drinks (sucks up) your understanding.
Similarly, your other holes (avenues of sense-perception) are drawing (off) the hidden water of your understanding.
If you expel the water from the sea without (admitting) compensation, you will make the sea a desert.

2105. ’Tis late; otherwise, I would declare the (true) state of the case (as to) the entrance of compensations and substitutes,
(And tell) whence come to the sea those compensations and substitutes after (such) expenditures.
Hundreds of thousands of animals drink of it; from outside also the clouds take it (its water) away;
(But) again the sea draws (into itself) those compensations— whence (they come) is known to the righteous.
We began the stories in haste; in this Book (the Mathnawí) they are left without (being brought to) the (final) issue.

2110. O Light of God, noble Husámu’ddín, a king whose like the sky and the elements have never brought to birth,
Seldom hast thou come into (the world of) soul and heart, O thou at whose advent heart and soul are abashed.
How oft have I praised the people of the past! Of necessity, thou wert (the object of) my quest in (praising) them.
Verily the invocation knows its own house: attach the praise to the name of whomsoever you will.
God hath set down these tales and parables for the purpose of concealing (the true nature of) the praise from the unworthy.

2115. Even if such praise is abashed before thee, yet God accepts the (utmost) exertion of one that has little (to give).
God accepts a crust (of bread) and absolves (the giver), for from the eyes of a blind man two drops (of light) are enough.
Birds and fishes know the (real meaning of) the ambiguous style in which I have praised compendiously this person of goodly name,
To the end that the sighs of the envious may not blow upon him, and that he (the envier) may not bite the (false) idea of him (Husámu’ddín) with the teeth (of malice).
Where should the envious man find even the idea of him? When did a parrot rest in the abode of a mouse?

2120. That idea of him (Husámu’ddín) arises (in the mind of the envious man) from cunning practice (on his part): it is the hair of his eyebrow, not the new moon.
I sing thy praise outside of the five (senses) and the seven (heavens). Now write “Daqúqí went forward.”

How Daqúqí went forward to lead that company (in prayer).

In the salutations and benedictions addressed to the righteous (saints) praise of all the prophets is blended.
The praises are all commingled (and united): the jugs are poured into one basin.
Inasmuch as the object of praise Himself is not more than One, from this point of view (all) religions are but one religion.

2125. Know that every praise goes (belongs) to the Light of God and is (only) lent to (created) forms and persons.
How should folk praise (any one) except Him who (alone) has the right (to be praised)?—but they go astray on (the ground of) a vain fancy.
The Light of God in relation to phenomena is as a light shining upon a wall—the wall is a link (focus) for these splendours:
Necessarily, when the reflexion moved towards its source, he who had gone astray lost the moon and ceased from praise;
Or (again) a reflexion of the moon appeared from a well, and he (the misguided one) put his head into the well and was praising that same (reflexion):

2130. In truth he is a praiser of the moon, although his ignorance has turned its face towards its (the moon's) reflexion.
His praise belongs to the moon, not to that reflexion, (but) that (praise) becomes infidelity when the matter is misapprehended;
For that bold man was led astray by (his) perdition: the moon was above, while he fancied it was below.

The people are distracted by these idols (objects of desire), and (afterwards) they repent of the lust which they have indulged,
Because he (such a one) has indulged his lust with a phantom and has remained farther away from the Reality (than he was before).

2135. Your desire for a phantom is like a wing, so that by means of that wing he (the seeker) may ascend to the Reality.
When you have indulged a lust, your wing drops off; you become lame, and that phantom flees from you.
Preserve the wing and do not indulge such lust, to the end that the wing of desire may bear you to Paradise.
The people fancy they are enjoying themselves: they are (really) tearing out their wings for the sake of a phantom.
I have become a debtor for (I owe) the explanation of this topic. Give me time, I am destitute; on that account I keep silence.

How the company followed the leadership of Daqúqí.

2140. Daqúqí advanced to perform the prayer: the company were (as) the satin robe and he (as) the embroidered border.
Those (spiritual) kings followed his leadership, (standing) in a row behind that renowned exemplar.
When they pronounced the takbírs, they went forth from this world, like a sacrifice.
O Imám, the (real) meaning of the takbír is this: "We have become a sacrifice, O God, before Thee."
At the moment of slaughtering (the victim) you say Alláh akbar: even so (do) in slaughtering the fleshly soul which ought to be killed.

2145. The body is like Ismá'íl (Ishmael), and the spirit like Abraham: the spirit has pronounced the takbír over the noble body.
By lusts and desires the body was (merely) killed, (but) by (the words) bismilláh (uttered) in the ritual prayer it was sacrificed.
Whilst performing the prayer (they were) drawn up in ranks before God, as at the Resurrection, and engaged in self-examination and orisons,
Standing in God's presence and shedding tears, like one who rises erect on (the Day of) rising from the dead.
(On that Day) God will say, "What hast thou produced for Me during this term of respite which I gave thee?

2150. In what (work) hast thou brought thy life to its end? In what hast thou consumed thy food and strength?
Where hast thou dimmed the lustre of thine eye? Where hast thou dissipated thy five senses?
Thou hast expended eyes and ears and intellect and the pure celestial substances: what hast thou purchased from the earth?
I gave thee hands and feet as spade and mattock (for tilling the soil of good works). When did those become (existent) of themselves?"
Even so hundreds of thousands of such sorrowful messages come from the Lord.

2155. At the time of standing (in prayer) these words return (from God to the worshipper), and from shame he is bent double in the genuflexion.
From shame the power of standing remains not, and from abashment he recites a litany of glorification while his knees are bowed.

Then comes the (Divine) command, "Lift up thy head from the genuflexion and tell over (what thou hast to say in) answer to God."
The shamefaced one lifts up his head from the genuflexion; then that man whose works are unripe (imperfect) falls on his face.
Again the (Divine) command comes to him, "Lift up thy head from the prostration and give an account of thy deeds."

2160. Once more the shamefaced one lifts up his head, and falls again on his face, (flat) as a snake.
Again He says, "Lift up thy head and relate (thy deeds), for I will inquire of thee (concerning them), hair by hair."
He hath no power to stand on foot, since the words of awe addressed to him have smitten his soul;
So he sits down because of that heavy burden. (Then) the Lord says to him, "Speak plainly!
I gave thee bounty: tell (Me), what were thy thanks? I gave thee capital: come, show (Me) the interest."

2165. (Then) he (the worshipper) turns his face to the right hand in the salutation—towards the spirits of the prophets and those of the noble (saints),
Meaning to say, "O kings, (vouchsafe) intercession, for this vile one's feet and mantle are stuck fast in the mire."

Explaining that the salutation (in prayer) towards the right hand at the Resurrection indicates (the worshipper's) dread of being examined by God and (his) seeking help and intercession from the prophets.

The prophets say, "The day for remedy is past; the remedy and the strong implement (for tilling the soil of good works) were there.
Thou art an untimely bird. Begone, O miserable one, take leave of us, do not wade in our blood."
(Then) he turns his face to the left hand towards his family and kinsfolk: they say to him, "Be silent!

2170. Hark, answer for thyself to the Creator. Who are we? Sire, keep thy hands off us!"
No succour comes either from this side or from that: the soul of this desperate man is (torn into) a hundred pieces.
The wretched personage loses hope of all; then he lifts up both hands in supplication,
Crying, "O God, I have lost hope of all: Thou art the First and the Last and the ultimate Bourn."
Behold in the ritual prayer these goodly indications, in order that you may know these will certainly come to pass.

2175. From the ritual prayer, which is (as) the egg, hatch the chick; do not peck like a bird without reverence or propriety.

How during the ritual prayer Daqúqí heard cries of distress from a ship that was about to sink.

Daqúqí made ready to act as Imám: he began to perform the ritual prayer on the shore,
While that company stood up behind him. Look you, a goodly company, and an elect Imám!
Of a sudden his eye turned towards the sea, because he heard (cries of) "Help! Help!" (coming) from the direction of the sea.
He saw amidst the waves a ship in (the hour of its) fate, and in tribulation and an evil plight.

2180. (There were) both night and clouds and huge waves: these three darknesses, and (also) fear of (being drowned in) the whirlpool.
A fierce wind, like 'Azrá'íl, arose; the waves tossed on left and right.
The people in the ship were faint with terror: cries of woe had arisen,
And in lamentation they were beating their heads with their hands: infidel and deist—they all had become sincere (in devotion to God),
Making heartfelt promises and vows to God with a hundred humble entreaties in that hour.

2185. Bare-headed in the prostrate attitude (of Divine worship) were those whose faces, because of (their) perversity, had never seen the qibla at all.
They (formerly) said, "This worship of God is useless"; (but) in that hour (of despair) they saw a hundred lives (precious advantages) therein.
They had entirely abandoned hope of all—of friends and maternal and paternal uncles and father and mother.
At that moment ascetic and reprobate (alike) had become God-fearing as a wicked man at the time of the death-agony.
Neither on the left nor on the right was there any help for them: when (all) expedients are dead, (then) is the time to invoke God.

2190. They were (engaged) in invocation and lament and moaning: a black smoke went up from them to heaven.
Then the Devil cried in enmity, "Avaunt! Avaunt! O dog-worshippers, (ye shall be afflicted with) two maladies.
Death and woe (to you)! O unbelievers and hypocrites, this will befall (you) in the end,
(That) after deliverance ye will rejoice to become peculiar devils for the sake of (gratifying) your lust,
And will not remember that in the day of peril God took your hands (to save you) from His decree."

2195. This cry was coming from the Devil; but these words are unheard except by a good ear.
Mustafá (Mohammed), the Pole and the Emperor and the Sea of Purity, has told us truly,
That what the ignorant will see in the end the wise see from the first step.
If matters are hidden and secret at the beginning, the wise man sees at first, while that obstinate one (sees) at last.
The beginning thereof is concealed, and both the wise man and the ignorant will see the end in (the moment of its) manifestation;

2200. (But) if you, O contumacious one, do not see the hidden event (before it comes to pass)—when did the torrent sweep away your prudence?
What is prudence? To think ill. In this world he (the prudent man) at every moment will (expect to) see a sudden calamity.

The ideas of the prudent man.

'Tis as when a lion has suddenly come up and seized a man and dragged him into the jungle.
At (the moment of) that carrying off, what will he think of? Consider (this), and think of the same thing, O thou who art learned in the (Mohammedan) Religion.
The lion, Destiny, is dragging into the jungles (of death) our souls which are preoccupied with (worldly) business and trades.

2205. That (case) is like (the fact) that the people (of this world) have fear of poverty, plunged (as they are) up to their throats in the briny water.
If they should fear the Creator of poverty, treasures would be opened to them on the earth.

Through fear of affliction they all are in the very essence of affliction: in their quest for (material) existence they have fallen into non-existence.

Daqúqí's entreaty and intercession for the deliverance of the ship.

When Daqúqí beheld that turmoil, his pity was stirred and his tears flowed fast.
He said, "O Lord, do not look at their deeds! Take their hands (to succour them), O auspicious King!

2210. Bring them back well and safe to the shore, O Thou whose hand (power) reaches (both) sea and land!
O Gracious One, O Merciful and Everlasting One, pass over this wickedness committed by devisers of evil!
O Thou who hast given, free of cost, a hundred eyes and ears, and, without bribe, hast dispensed intellect and understanding;
Who hast bestowed the gift before the merit (was existent), having suffered from us the whole (sum) of ingratitude and transgression:
O Almighty One, Thou art able to pardon our great sins in privacy.

2215. We have burnt ourselves from concupiscence and greed, and even this invocation we have learned from Thee.
(We beseech Thee) in reverence for Thy having taught (us) to invoke (Thee) and for having lighted the lamp (of invocation) amidst darkness like this."
Thus was the invocation running on his tongue at that time, like (the words of) faithful mothers.
The tears were flowing from his eyes, and that invocation was going up to Heaven from him (while he was) beside himself (unconscious).
That unconscious invocation is, in truth, different: that invocation is not from him (the speaker), it is spoken by the (Divine) Judge.

2220. God is making that invocation, since he (the speaker) is naughted (faná): the invocation and the answer (to it) are (both) from God.
There is not present (at that time) the medium, namely, the created person: body and spirit (alike) are unaware of making that supplication.
The (chosen) servants of God are merciful and long-suffering: they possess the disposition of God in regard to putting things right.
They are kind and bribeless ones, helpers in the hard plight and the heavy (grievous) day.
Hark, seek this (saintly) company, O afflicted one! Hark, hold them (as) a prize before the (coming of) affliction.

2225. Through the breath (prayer) of that (spiritual) hero the ship was saved, while the people in the ship thought (they were saved) by their own efforts,
(Supposing) that maybe in (the hour of) dread their arm had skilfully shot an arrow at the target.
Foxes, in the chase, are saved by their legs, but the foxes inconsiderately deem that (safety to proceed) from their tails.
(Hence) they play fondly with their tails, thinking, "These save our lives in the ambuscade (of calamity)."
O fox, preserve your legs from (being broken by) brickbats; when you have no legs, what use is your tail, O bold-eyed one?

2230. We are like foxes, and the noble (saints) are (as) our legs: they save us from a hundred kinds of vengeance.
Our subtle contrivance is as our tails: we play fondly with our tails, left and right.

We wag our tails in argumentation and cunning, in order that Zayd and Bakr may remain amazed at us.
We have sought to excite the amazement of the people; we have eagerly grasped at Divinity,
That by means of guile we may gain possession of (the people's) hearts; we do not see that we are in a ditch.

2235. You are in the ditch and in the pit, O scoundrel: keep your hands off the moustache of others!
When you arrive at a fair and beauteous garden, after that lay hold of the people's skirts and lead them.
O you who dwell in the prison of the four (elements) and the five (senses) and the six (directions), lead others also to (such) a goodly place!
O you who, like an ass-servant, are the comrade of the ass's rump, you have found a (fine) spot to kiss: take us (to it)!
Since (true) servitude to the Beloved has not been granted you, whence has arisen in you the wish for sovereignty?

2240. In your desire that they should say to you "Bravo!" you have tied a bowstring on the neck of your soul.
O fox, abandon this tail, (which is) contrivance, and devote your heart to the lords of the heart (the saints).
(Whilst you are) under the protection of the lion, roast-meat will not fail;O fox, do not hasten towards the carcase.
O heart, thou wilt be regarded (with favour) by God at the moment when, like a part, thou goest towards thy Whole.
God saith, "Our regard is (bestowed) on the heart; it is not (bestowed) on the external form, which is (only) water and earth."

2245. You say, "I too have a heart"; (but) the heart is above the empyrean, it is not below.
Certainly in the dark earth also there is water, but 'tis not proper for you to wash your hands with that water,
Because, though it is water, it is overcome by the earth. Do not, then, say of your heart, "This too is a heart."
The heart that is higher than the heavens is the heart of the saint or the prophet.
That (heart) has become cleansed of earth and purified; it has come to (full) growth and has been made complete.

2250. It has taken leave of earth and has come to the Sea; it has escaped from the prison of earth and has become of the Sea.
(But) our water has remained imprisoned in earth. Hark, O Sea of Mercy, draw us out of the clay!
The Sea says, "I draw thee into myself, but thou art vainly pretending to be the sweet water.
Thy vain pretence is keeping thee deprived of fortune: abandon that (idle) fancy and enter into me."
The water in the earth (of the body) desires to go into the Sea, (but) the earth has seized the water's foot and is dragging (it back).

2255. If it release its foot from the hand of the earth, the earth will be left dry, and it (the water) becomes absolutely free.
What is that drawing back of the water by the earth? (It is) your drawing (towards you) the dessert and unmixed wine (of sensuality).
Even so every lust in the world, whether it be (for) riches or power or bread—
Each of these things produces an intoxication (ardent desire) in you, and when you gain it not, it inflicts a headache upon you.

This headache of grief has become a proof that your intoxication was caused by that missed object (of desire).

2260. Do not partake of these (objects) but according to the measure of (your) necessity, lest they grow predominant and become rulers over you.
You scornfully refused (help), saying, "I am the owner of a (purified) heart: I have no need of any one else, I am united (with God)."
That is as though the water in the earth should scornfully refuse, saying, "I am the water, and why should I seek aid?"
You fancied this polluted (heart) was the (pure) heart; consequently you averted your heart from those possessed of (purified) hearts.
Do you indeed think it possible that this heart which is in love with milk and honey should be that (pure) heart?

2265. The deliciousness of milk and honey is the reflexion of the (pure) heart: from that heart the sweetness of every sweet thing is derived.
Hence the heart is the substance, and the world is the accident: how should the heart's shadow (reflexion) be the object of the heart's desire?
Is that (pure heart) the heart that is enamoured of riches and power, or is submissive to this black earth and water (the body),
Or to vain fancies which it worships in the darkness for the sake of fame?
The heart is naught but the Sea of Light: is the heart the place for vision of God—and then blind?

2270. The heart is not (contained) in hundreds of thousands (of persons) noble or common; it is in a single one: which is he? Which?
Leave (what is only) a fragment of the heart and seek the (perfect) heart, in order that by means of it that fragment may become as a mountain.
The (perfect) heart is encompassing (the whole of) this realm of existence and scattering gold in beneficence and bounty.
It chooses to lavish blessings derived from the Blessedness of God upon the people of the world.
Whosoever's skirt is right and ready, the largesse of the heart comes to that person.

2275. Your skirt (to catch that largesse) is supplication and presence (with God): beware, do not put in your skirt the stone of iniquity,
In order that your skirt may not be torn by those stones and that you may distinguish the sterling coin (of truth) from the colours (of falsehood).
You have filled your skirt with stones (of iniquity) from this world, and also with stones of silver and gold, as children (do).
Inasmuch as from that fancy of silver and gold there was no (real) gold, the skirt of your sincerity was rent and your sorrow increased.
How should the (coloured) stone appear to the children as stone, till Reason lays hold of their skirts?

2280. The Elder (Pír) is Reason, not that white hair (of eld): hair is not contained in (has nothing to do with) this fortune and hope (which is bestowed by Reason).

How the company (of the Seven) took offence at Daqúqí's invocation and intercession, and flew away and disappeared in the Veil of the Unseen World; and how Daqúqí was bewildered (and did not know) whether they had gone into the air or on the earth.

"When the ship was saved and (the voyagers) attained to their desire, simultaneously the (ritual) prayer of that company was finished.

They began to murmur to one another, saying, 'O father, which of us is this (interfering) busybody?'
Each one spoke in secret to the other, (whilst they were) concealed (from view) behind Daqúqí's back,
And each one said, 'I did not make this invocation just now, either externally or internally.'

2285. He (one of the company) said, 'It would seem that this Imám of ours, (moved) by grief, has meddlesomely offered an orison.'
Said the other, 'O thou who art familiar with (intuitive) certainty, so it appears to me too.
He has been meddlesome: (prompted) by distress he has interfered with Him who chooseth (as He pleaseth), the Absolute One.'
When I looked behind (me) to see what those noble ones were saying,
I did not see one of them in their place: they had all gone from their place.

2290. (They were) neither on the left nor on the right nor above nor below: my keen eye was unable to find the company (anywhere).
You might say that they were pearls (which) had become water: there was neither footprint nor any dust (to show where they had gone) in the desert.
At that moment they all (had) entered into the tents of God: into what garden had the troop (of them) gone?
I remained in amazement as to how God caused this company to be concealed from mine eye."
In such wise did they vanish from his eye, like the plunge of fishes into the water of a stream.

2295. During (many) years he continued to grieve for (the loss of) them; during (many) lifetimes he shed tears in longing for them.
You may say, "How should a man of God bring into view the thought of (take any thought of) human beings beside God?"
You are in a hole here, O so-and-so, because you have regarded them as flesh, not as spirit.
You have come to ruin, O foolish man, because like the vulgar you regarded these (persons) as human beings.
You have regarded (them) in the same way as the accursed Iblís (regarded Adam): he said, "I am of fire, (while) Adam is of earth."

2300. Bandage your Satanic eye for one moment: how long, pray, will you regard the (external) form? How long, how long?
O Daqúqí with (thy) streaming eyes, come, do not abandon hope: seek them!
Come, seek (them), for search is the pillar (foundation) of fortune: every success consists in (depends on) fixing the heart (upon the object of desire).
Unconcerned with all the business of the world, keep saying with (all) thy soul *kú, kú*, like the dove.
Consider this well, O thou who art veiled (by worldliness), that God hath tied "invocation" to "*I will answer*."

2305. Whosoever's heart is purged of infirmity, his invocation will go unto the Lord of glory.

Explaining further the story of him who in the time of David, on whom be peace, sought to receive (from God) lawful means of livelihood without working or taking trouble, and how his prayer was answered favourably.

The story has come into my mind how that poor man used to moan and lament day and night,
And beg of God a lawful means of livelihood without pursuit and trouble and work and movement (from one place to another).

We have formerly related a part of what happened to him, but hindrance intervened and became fivefold.
(Now) too we shall tell(the rest of) it. Whither will it (the story) flee, since wisdom has poured (on us) from the clouds of God's bounty?

2310. The owner of the cow espied him and said "Hey, O you to whose unrighteousness my cow has fallen a prey,
Hey, tell (me) why did you kill my cow? Fool! Cutpurse! Deal fairly (with me)."
He said, "I was begging God for daily bread and preparing a *qibla* (for myself) of supplication.
That ancient prayer of mine was answered (by God). She (the cow) was my portion of daily bread: I killed her. Behold the answer (to your question)!"
He (the owner of the cow) came angrily and seized his collar; having lost patience, he struck him in the face with his fist several times.

How both the adversaries went to the prophet David, on whom be peace.

2315. He led him to the Prophet David, saying, "Come, O you crazy fool and criminal!
Drop (this) silly argument, O impostor; let (some) intelligence into your body and come to your senses!
What is this that you are saying? What is the prayer (you speak of)? Do not laugh at my head and beard and your own (too), O scoundrel!"
He (the poor man) said, "I have offered (many) prayers to God, I have borne much toil and pain in this supplication.
I possess the certainty (that) the prayer has been answered. Dash your head against the stones, O foul-spoken one!"

2320. He cried, "Hey, gather round, O Moslems! Behold the drivel and raving of this imbecile!
O Moslems, for God's sake, how should prayer make my property belong to him?
If it were so, by means of a single prayer of this kind the whole world would carry off (one another's) possessions by force.
(For) they are (engaged) day and night in invocation and praise (of God), uttering entreaties and crying, 'O God, do Thou give unto us!

2325. Unless Thou give, assuredly no one will give (us anything): O Opener, do Thou open the lock of this (bounty)!'
Supplication and prayer is the means whereby the blind earn their livelihood, (yet) they get no gift but a crust of bread."
The people said, "This Moslem speaks the truth, and this prayer-monger is one who seeks to act unjustly.
How should this prayer be a means of acquiring property?
When forsooth did the religious Law enter this on the roll?
A thing becomes your property by sale and donation or by bequest and gift or by some means of this kind.

2330. In what book is this new statute (to be found)? Give back the cow or go to prison!"
He (the poor man) was turning his face to Heaven (and saying), "None knoweth my (spiritual) experience save Thee.
Thou didst put that prayer into my heart, Thou didst raise dreams."
Not idly was I uttering that prayer: like Joseph, I had dreamed dreams."
Joseph saw (in dream) the sun and the stars bowing low before him, like servants.

2335. He relied upon the true dream: in the dungeoun and prison he sought nothing but that.

Because of his reliance upon that, he cared naught for servitude and reproach, whether more or less.
He had a (great) reliance upon his dream which was shining in front of him like a candle.
When they cast Joseph into the well, there came to his ear a cry from God-
"O paladin, one day thou wilt become king, so that thou mayst rub this wrong upon their faces."

2340. He who utters this cry is not visible, but the heart (of Joseph) recognized the Speaker from the effect (of the words.)
From that (Divine) allocution a (great) strength and peace and support fell into the midst of his soul.
Through that Majestical cry the well became to him a rose-garden and banquet, as the fire to Abraham.
Bu means of that strength he cheerfully endured every affliction that came to him afterwards-
Even as the delicious savour of the cry *Am not I (your Lord)*? Subsists in the heart of every true believer till the Resurrection,

2345. So that they do not rebel against tribulation or shrink from (obeying) the commands and prohibitions of God.
The rose-conserve (of spiritual delight) digests the morsel, that is, the (Divine) decree, which bestows bitterness;
(But) he that does not rely upon the rose-conserve vomits the morsel in disgust.
Any one who has dreamed of the Day of *Alast* is drunken in the path of devotional works, drunken:
Like a drunken (frenzied) camel, he is bearing this (heavy) sack without flagging and without questioning and without fatique;

2350. The froth round his muzzle, namely, his confession of faith, has become a witness to his (inward) intoxication and heart-burning.
Through the strength (bestowed on him) the camel becomes like a fierce lion; beneath the heavy burden he eats little (food).
In (his) longing for the she-camel a hundred starvations (lie lightly) on him; the mountain seems to him (as) a strand of hair.
(But) he who has not dreamed such a dream in *Alast* does not become a servant and seeker (of God) in this world;
Or if he does become (such), (he is) always changing and shifting in vacillation: he gives thanks (to God) for one moment and utters complaints for a year.

2355. He steps forward and backwards in the Way of the Religion with a hundred vacillations and without (any) certainty.
I am owing (you) the exposition of this. Lo, (you have received) the pledge; and if you are in haste, hear (the complete exposition) from (the Sura beginning with the words) *Have not We opened….?*
Since the explanation of this subject has no end, proceed to (speak of) the litigant (who claimed redress on account) of the cow.
He (the man who killed the cow) said, "The impostor has called me blind because of (my having committed) this crime: O God, 'tis a very Satanic inference (of his).
When have I been praying in the fashion of the blind? When have I begged of any one except the Creator?

2360. The blind man in his ignorance hath hope of (Thy) creatures; (but) I (have hope) of Thee (alone), by whom every difficult thing is (made) easy.
That blind fellow has reckoned me amongst the blind: he has not seen my soul's humble supplication and my entire devotion (to Thee).

This blindness of mine is the blindness of love: it is (a case of) 'Love makes one blind and deaf,' O Hasan.
I am blind to aught other than God, I am (made) seeing by Him: this is what Love demands. Say, (is it not so?).
Do not Thou (O God), who art seeing, deem me to be one of the blind: I am revolving round Thy grace, O Axis (of all).

2365. Just as Thou didst show a dream to the veracious Joseph, and it became a support to him,
To me too Thy grace showed a dream: that endless prayer of mine was not an idle play.
(Thy) creatures do not understand my hidden thoughts and they regard my words as drivel.
They have the right (to do so), for who knows the mystery of the Unseen save the Knower of secrets and the Coverer of faults?"
His adversary said to him, "Turn your face to me! Tell the truth! Why have you turned your face towards Heaven, uncle?

2370. You are employing fraud, you are casting error (suggesting falsehood) : you are prating of love and nearness (to God).
Inasmuch as you are spiritually dead, with what face have you turned your face towards the heavens?"
On this account an uproar arose in the city, (while) that Moslem laid his face (flat) on the ground.
Crying, "O God, do not put this servant (of Thine) to shame: if I sm wicked, yet do not divulge my secret.
Thou knowest (the truth), and the long nights (know it) during which I was calling unto Thee with a hundred supplications.

2375. Albeit this (supplication) has no worth in the sight of the people, in Thy sight it is like a shining lamp."
The plaintiff said, "O prophet of God, (give me) justice! My cow strayed into his house.
He killed my cow. Ask him why he killed my cow, and (bid him) explain what happened."
David said to him (the poor man), "Speak, O noble one!
How did you destroy the property of this honourable person?

2380. Take care! Do not talk incoherently, (but) bring forward (your) plea, in order that this claim and cause may be (settled and) laid aside."
He said, "O David, for seven years I was (engaged) day and night in invocation and entreaty.
This (is what) I was seeking from God: 'O God, (I said), I want a means of livelihood (that will be) lawful and without trouble (on my part).'
(Both) men and women are acquainted with my lamentation; the children (can) describe this happening.
Ask whomsoever thou wilt for information about this, so that he may tell (thee) without torture and without (suffering) harm.

2385. Inquire of the people both and secretly what this beggar with the tattered cloak used to say.
After all this invocation and outcry, suddenly I saw a cow in my house.
My eye became dim, not on account of the food, (but) for joy that the supplication had been accepted.
I killed her that I might give (alms) in thankfulness that He who knoweth things unseen had hearkened to my prayer."

How David, on whom be peace, gave judgement against the slayer of the cow.

David said, "Wipe out these words and declare (set forth) a legal plea in this dispute.

2390. Do you deem it allowable that, without any (such) plea, I should establish a wring ordinance in the city?
Who gave you this (cow)? Did you buy or inherit her? How will you take the crop? Are you the farmer?
Know, uncle, that the acquisition (of property) is like agriculture: unless you sow (the land), the produce does not belong to you;
For you reap what you sow: that is yours. Otherwise, this act of injustice is proved against you.
Go, pay the Moslem's money, and don't speak falsely. Go, try to borrow (the money), and pay (it to him), and don't seek (to do) wrong."

2395. "O King," he replied, "thou art saying to me the same thing as the oppressors say."

How that person earnestly appealed (to God) against the judgement of David, on whom be peace.

He prostrated himself and said, "O Thou who knowest (my inward) ardour, cast that flame into the heart of David!
Put in his heart that which Thou hast secretly let fall into mine, O my Benefactor!"
He said this and began to weep with loud cries of lamentation, so that David's heart was moved exceedingly'.
"Hark," said he, "0 demander of (redress on account of) the cow, give me a respite to-day and do not search into these matters of dispute,

2400. So that I may go to a solitary place and ask the Knower of mysteries about these matters, (whilst I am engaged) in prayer.
During prayer I am accustomed to turn thus (to God): (that is) the meaning of (the words of the Tradition), 'the delight I feel in the ritual prayer
The window of my soul is opened, and from the purity (of the Unseen World) the Book of God comes (to me) without intermediary.
The Book and the rain (of Divine grace) and the Light are falling through my window into my house from my (real and original) source."
The house that is without a window is Hell: to make a window, O servant (of God),is the foundation of the (true) Religion.

2405. Do not ply the axe on every thicket: oh, come and ply the axe in excavating a window.
Or dost not thou know that the light of the sun is the re flexion of the Sun beyond the veil?
Thou knowest that the animals too have seen the light of this (external sun): what, then, is (the illumination signified in the text) "1 bestowed honour on My Adam?"
"I am plunged in the Light, like the sun; I cannot distinguish myself from the Light
My going to prayer and to that solitude is for the purpose of teaching the people the Way.

2410. I put (things) crooked in order that this world may become straight": this is (the meaning of) "War is deceit," O paladin.
There is not permission (for me to say more); otherwise, he (David) would have poured out (the whole matter) and would have raised dust from the sea of the mystery.
David went on speaking in this tenor, (so that) the under standing of the people was on the point of being burned up.
Then some one pulled his collar from behind, saying, "I have not any doubt as to His unity."
(Thereupon) he came to himself, cut short his discourse, closed his lips, and set out for the place where he was alone.

How David went into seclusion in order that the truth might be made manifest.

2415. He shut the door, and then went quickly to the prayer-niche and (betook himself to) the invocation that is answered (by God).
God revealed the entire matter to him' he became aware of him that was (really) deserving of punishment.
Next day all the litigants came and formed ranks before David.
Thus the questions (left) in dispute came up again: the plain tiff at once uttered violent reproaches.

How David gave judgement against the owner of the cow, bidding him withdraw from the case concerning the cow; and how the owner of the cow reproached David, on whom be peace.

David said to him, "Be silent! Go, abandon (your claim), and acquit this Moslem of (responsibility for) your cow.

2420. Inasmuch as God has thrown a veil over you (concealed your guilt), O youth, depart and keep silence and acknowledge the obligation of (giving thanks to God for His) concealment."
He cried, "Oh, woe is me! What judgement is this, what justice? Wilt thou establish a new law on my account?
The fame of thy justice has gone so far that earth and heaven have become fragrant (with the scent thereof).
This wrong has never been done (even) to blind dogs; rock and mountain are burst asunder of a sudden by this iniquity."
In such fashion was he uttering reproaches publicly, crying, "Hark ye, 'tis the time of injustice, hark ye!"

How David pronounced sentence against the owner of the cow, saying, "Give him (the defendant) the whole of your property."

2425. After that, David said to him, "O contumacious man, give the whole of your wealth to him immediately;
Otherwise, your plight will become grievous. I tell you (this) in order that your crime may not be made manifest through him."
He put dust on his head and tore his raiment, crying, "At every instant thou art adding an injury."
Once more he went on in this (strain of) reproach; then David called him to his presence,
And said, "Since 'twas not your fortune (to be saved), O you whose fortune is blind, little by little your wickedness has come to light.

2430. Cacavisti, then (you advance to) the high seat and the place of honour. Oh, may sticks and straw be withheld from such an ass as you are!
Begone! Your children and your wife have (now) become his slaves. Say no more!"
He (the plaintiff) was dashing stones against his breast with both hands and running up and down in his folly.
The people too began to blame (David), for they were unaware of the hidden (circumstances) of his (the plaintiff's) action.
How should one that is subject, like a straw, to (the wind of) sensuality know the oppressor from the oppressed?

2435. He that cuts off the head of his wicked self—he (alone) finds the way to (discriminating) the oppressor from the oppressed.

Otherwise, that oppressor, which is the fleshly soul within (us), (being moved) by frenzy, is the adversary of the oppressed.
A dog always attacks the poor; so far as it can, it inflicts wounds upon the poor.
Know that lions feel shame, (but) not dogs, because he (the lion) does not prey on his neighbours.
The mob, which slays the oppressed and worships the oppressor—their dog (carnal soul) sprang forth from ambush (and rushed) towards David.

2440. That party (of the people) turned their faces to David, saying, "O chosen prophet, who hast compassion on us,
This is unworthy of thee, for this is a manifest injustice: thou hast abased an innocent man for naught."

How David, on whom be peace, resolved to summon the people to a certain plain, in older that he might disclose the mystery and make an end of all arguments.

He said, "O friends, the time has come that his hidden secret should he displayed.
Arise, all (of you), that we may go forth, so that we may be come acquainted with that hidden secret.
In such and such a plain there is a huge tree, its boughs dense and numerous and curved.

2445. Its tent and tent-pegs are very firm; from its roots the smell of blood is coining to me.
Murder has been done at the bottom of that goodly tree: this man of sinister fortune has killed his master.
The clemency, of God has concealed that (crime) till now, (but) at last.(it has come to 'light) through the ingratitude of that scoundrel,
Who never a single day looked upon his master's family, not (even) at Nawróz and (other) seasons of festival,
And never 'searched after the destitute (children, to relieve their want) with a single morsel of food, or bethought him of the former obligations (which he had received),

2450. (And so continued), till for the sake of a cow this accursed wretch is now felling his (master's) son' to the earth.
He, of himself, has lifted the veil from his crime; else God would have concealed his sin."
In this cycle of woe the infidel and the profligate rend their veils of their own accord.
Wrong is covered (from sight) in the inmost thoughts of the soul: the wrong-doer exposes it to men,
Saying, "Behold me! I have horns! Behold the cow of Hell in full view!"

How hands and feet and tongue give evidence concerning the secret of the wicked, even in this world.

2455. Even here, then, your hands and feet, in (doing) harm, bear witness to your conscience.
Since your (evil) conscience becomes (as) an overseer to you and says, "Speak! Do not keep back your belief,"
And, especially at times of anger and quarrelling, makes manifest your secret thought, hair by hair;
Since wrong and injustice become your overseer and say, "Display me, O hands and feet,"
And since the (evil conscience which bears) witness to the secret thought seizes the reins—in particular at times of emotion and anger and revenge—

2460. That One, then, who appoints this (conscience) as overseer, that 'it may unfurl the banner of the secret on the field—
(Surely), then, He can also create, on the Day of Judgement, other overseers for the purpose of unfolding (the secret thoughts).
O thou who hast entered most recklessly upon (a course of) injustice and malice, thy true nature is evident: this (advertisement of it) is not needed.
It is not necessary to become celebrated for (doing) harm: they (who possess discernment) are acquainted with thy fiery (hellish) conscience.
Thy fleshly soul every moment emits a hundred sparks, saying, "Behold me! I am of the people of the Fire.

2463. I am a part of the Fire: I go to my whole; I am not (composed of) light, so that I should go to the Lord"— Even as this unjust and ungrateful man wrought so much con fusion (made such a great disturbance) for the sake of a cow.
He carried off from him (the defendant) a hundred cows and a hundred camels this (wickedness) is the fleshly soul: O father, cut yourself asunder from it.
Besides, never once did he make humble supplication to God: never once did a cry of "O Lord!" come from him in sorrow—
"O God, content my adversary: if I have inflicted loss upon him (yet) do Thou bestow profit (upon me)!

2470. If T killed him by mistake, the (payment of the) blood-price falls on my kin: Thou hast been my spirit's kin from (the Day of) Alast."
He (God) does not give (worthless) stones in return for the pearls of contrition (nay), this, O noble spirit, is the justice of the fleshly soul.

How the people went forth to that tree.

When they went forth to that tree, he (David) said, "Tie his hands fast behind him,
In order that I may bring to light his sin and crime, and may plant the banner of justice on the field.
O dog," said he, "you have killed this man's grandfather. You are a slave: by this means you have become a lord.

2475. You killed your master and carried off his property: God bath made manifest what happened to him.
Your wife was his handmaid; she has acted unjustly towards this same master.
Whatever (children) she bore to him, female or male—all of them from beginning to end are the property of the (master's) heir.
You are a slave: your gains and goods are his property. You demanded the Law: take the Law and go: 'tis well.
You killed your master miserably by violence, (whilst) your master was crying for mercy on this very spot.

2480. In your haste you hid the knife under the soil, because of the terrible apparition which you beheld.
Lo, his head together with the knife is under the soil! Dig ye back the soil, thus!
On the knife, too, the name of this dog is written, (who) dealt with his master so deceitfully and injuriously."
They did even so (as he ordered), and when they cleft (the earth) they found in the soil the knife and the head.
Thereupon tumultuous lamentation arose amongst the people:every one severed the girdle (of unbelief) from his waist.

2485. Alter that, he (David) said to him (the murderer), "Come,O demander of justice, (and) with that black face (of yours) receive the justice due to you!'

How David, on whom be peace, ordered that retaliation should be taken on the murderer after his conviction.

He ordered retaliation (by killing him) with that same knife: how should contrivance deliver him from the knowledge of God?
Although God's clemency bestows (many) kindnesses, yet when he (the sinner) has gone beyond bounds, He exposes (him).
Blood sleepeth not: the desire to investigate and lay bare (discover the solution of) a difficulty falls into every heart.
The craving prompted by the ordainment of the Lord of the Judgement springs up in the conscience of all and sundry

2490. (So that they ask), "How was it with such-and-such? What happened to him? What became of him? "—just as the sown seed shoots up from the loam.
Those inquiries, the pricking of (conscience in men's) beans and the investigation and discussion, are the stirring of the (murdered man's) blood.
When the mystery of his (the murderer's) case had been divulged, David's miracles became doubly manifest
All the people came bare-headed and cast their heads in prostration on the earth,
(Saying), "We all have been (as those who are) blind from birth, (though) we have seen from thee marvels of a hundred kinds.

2495. The stone came to speech with thee overtly, and said, 'Take me for Saul's expedition (against Goliath)';
Thou camest with three pebbles and a sling and didst rout a hundred thousand men:
Thy pebbles broke into a hundred thousand pieces, and each one drank the blood of an enemy.
Iron became as wax in thy hand when the (craft of) fashioning coats of mail was made known to thee.
The mountains became thy thankful. accompanists: they chant the psalms with thee, as one who teaches the recitation of the *Qur'an*.

2500. Hundreds of thousands of spiritual eyes were opened and through thy breath were made ready for (contemplation of) the Unseen;
And that (miracle) is stronger than all those (others), for this one is lasting: thou bestowest the life that is enduring for ever.'!
This indeed is the soul of all miracles, that it (the miracle) should bestow everlasting life on the (spiritually) dead.
The wicked man was killed and a whole world (of people) were quickened with life: every one became anew a (devoted) servant to God.

Explaining that Man's fleshly soul is in the position of the murderer who had become a claimant on account of the cow, and that the slayer of the cow is the intellect, and that David is God or the Shaykh who is God's vicar, by means, of whose strength and support it is possible to kill the wicked (murderer) and be enriched with (spiritual) daily bread that is not earned by labour and for which, there is no reckoning.

Kill your fleshly soul and make the world (spiritually)alive; it (your fleshly soul) has killed its master: make it (your) slave.

2505. Hark! your fleshly soul is (as) the claimant (of compensation) for the cow: it has made itself a master and thief.
The slayer of the cow is your intellect (rational soul): go, do not be offended with the' slayer of the cow, (which is) your body.
The intellect is a captive and craves of God daily bread (won) without toil, and bounty (placed before it) on a tray.
Upon what does its daily bread (won) without toil depend? Upon its killing the cow is the origin of (all) evil
The fleshly soul says, "How shouldst thou kill my 'cow'?-because the "cow" of the fleshly soul is the (outward) form of the body.

2510. The intellect, (typified by) the master's son, is left destitute, (while) the fleshly soul, (typified by) the murderer, has become a master and leader.
Do you know what is the daily bread (won) without toil? It is the food of spirits and the daily bread of the prophet.
But it depends upon sacrificing the cow: know (that) the (spiritual) treasure (is found) in (sacrifice of) the cow, O you who dig in (holes and) corners!
Yesternight I ate something; otherwise, I would have given the reins entirely into the hand of your understanding'.
(The words), ' yesternight I ate something," are an idle tale: whatsoever comes (to pass) is from the secret chamber (of Divine Destiny).

2515. Wherefore have we fixed our eyes on (secondary) causes, if we have learned from those with beauteous eyes how to glance amorously?
Over the (secondary) causes there are other (primary) causes: do not look at the (secondary) cause; let thy gaze fall on that (primary cause).
The prophets came in order to cut (the cords of secondary) causes: they flung their miracles at Saturn (in the Seventh Heaven).
Without cause (means) they clove the sea asunder; without sowing they found heaps of corn.
Sand, too, was turned into flour by their work; goat's hair became silk as it was pulled (from the hide).

2520. The whole of the *Qur'an* consists in (is concerned with) the cutting off of (secondary) causes: (its theme is) the glory of the poor (prophet or saint) and the destruction of (those like) Abu Lahab.
A swift drops two or three pebbles and shatters the mighty host of Abyssinia:
The pebble of a bird that flies aloft lays low the elephant, riddled with holes (wounds).
(God said), "Inflict (a blow with) the tail of the killed cow upon the murdered man, in order that at the same moment he may come to life (again) in the winding-sheet,
(And that) he whose throat was cut may spring up from his place and seek (vengeance for) his blood from the shedder of his blood

2525. In like manner, from the beginning of the *Qur'an* to the end, 'tis (wholly concerned with) the abandonment of (secondary) causes and means. And (now) farewell (to this subject).
The explanation (of the mystery) thereof is not (given) by the meddlesome intellect: do service (to God), in order that it may become clear to you.
The philosopher is in bondage to things perceived by the intellect; (but) the 'pure (saint) is he that rides as a prince on the Intellect of intellect
The Intellect of intellect is your kernel, (while) your intellect is (only) the husk: the belly of animals is ever seeking husks.
He that seeks the kernel has a hundred loathings for the husk: to the goodly (saints) the kernel (alone) is lawful, lawful.

2530. When the intellect, (which is) the husk, offers a hundred evidences, how should the Universal Intellect take a step with out having (intuitive) certainty?
The intellect makes books entirely black (with writing); the Intellect of intellect keeps the horizons (the whole universe) filled (with light) from the Moon (of Reality).
It is free from blackness and whiteness: the light of its moon rises (and shines) upon heart and soul.
If this black and white' has gotten (any) power (value), 'tis from the Night of Power that shone forth like a star.
The value of scrip and purse is (derived) from the gold: with out the gold, scrip and purse are docked

2535. Even as the worth of the body is (derived) from the soul, (so) the worth of the soul is (derived) from the radiance of the Soul of souls.
If the soul were now alive without (that) radiance, would He (God) ever have called the infidels "dead"
Come, speak (O my soul)! for the Logos is digging a channel to the end that some water may reach a generation after us.
Although (in) every generation there is one who brings the word (of God), yet the sayings of them that have gone before are helpful
Is it not (the case) that the Pentateuch and the Gospel and the Psalms have borne witness to the truth of the *Qur'an*, O thankful one?

2540. Seek a (spiritual) livelihood (won) without toil and without reckoning, so that Gabriel may bring you apples from Paradise;
Nay, (that there may come to you) a livelihood from the Lord of Paradise, without headache (trouble) on the part of the gardener and without the toil of sowing.
Inasmuch as in that (spiritual) bread the benefit of (conferred by) the bread is His (God's) gift, He gives you that benefit (directly), without making the husk a means (of imparting it to you).
The savour is hidden; the outward form of the bread is (visible) like a table-cloth: the bread that is without table-cloth is a portion (reserved) for the saint.
How will you, notwithstanding (all your) endeavour and search, gain the spiritual livelihood except through 'the justice of the Shaykh who is your David?

2545. 'When the fleshly soul sees your steps (joined) with (those of) the Shaykh, willy-nilly it becomes submissive to you.
Then (and then only) did the owner of the cow become sub missive, when he was made aware of the (inspired) words of David.
The intellect, in chase (of spiritual truth), prevails over your currish fleshly soul (only) at the time when the Shaykh is its helper.
The fleshly soul is a dragon with hundredfold strength and cunning: the face of the Shaykh is the emerald that plucks out its eye
If you wish the owner of the cows to be abased, goad him in that direction as (you would goad) asses, 0 contumacious man!

2550. When he approaches him (the saint) who is nigh unto God, his tongue, a hundred ells long, is shortened.
(He hath) a hundred tongues, and each tongue of him (hath) a hundred languages: his fraud and guile come not into (the bounds of) description.
The claimant for the cow, the fleshly soul, is eloquent and brings forward hundreds of thousands of unsound pleas.
He deceives (all in) the city except the king: he cannot waylay the sagacious king.
The fleshly soul hath glorification of God (on its tongue), and the *Qur'an* in its right hand; (but) in its sleeve (it hath) dagger and sword.

2555. Do not believe its *Qur'an* and hypocritical ostentation, do not make yourself its confidant and comrade;
(For) it will take you to the tank to perform the ritual ablution, and will cast you to the bottom thereof.
The intellect is luminous and a seeker of good: how (then) does the dark fleshly soul prevail over it?
(It prevails) because it is at home, (while) your intellect is a stranger: the dog at his own door is (like) a terrible lion.
Wait till the lions go (back) to the jungle and these blind dogs' will believe (in them) there.

2560. The common folk of the city do not know the deceit of the fleshly soul and of the body: it (the fleshly soul) is not subdued save by (Divine) inspiration in the heart.
Every one that is its congener becomes its friend, except, to be sure, the David who is your Shaykh;
For he has been transmuted, and whomsoever God hath seated in the abode of the heart, he(that person) is no more the body's congener.
All the (other) people are (rendered) infirm by (that which lies in) ambush (within them): 'tis certain that infirmity associates with infirmity.
Every worthless fellow pretends to be (a) David; every one who lacks discernment lays hold of him (attaches himself to him):

2565. He hears the bird's note from a fowler and, (like a) foolish bird, he keeps going in that direction.
'He dos not distinguish fact from fiction: he is misguided. Come, flee from him, even if he is spiritual (in appearance).
What has grown (genuinely) and what has been tied on (artificially) is (all) one to him: though he may claim (to possess) intuitive certainty, he is (really) in a (great) doubt.
If such a one is absolutely keen-witted, (still), when he has not this (power of) discernment, he is a fool.
Hark, flee from him as the deer from the lion: do not hasten boldly towards him, O wise man!

***How Jesus, on whom be peace, fled to the top of a mountain (to escape) from the fools*.**

2570. Jesus, son of Mary, was fleeing to a mountain: you would say that a lion wished to shed his blood.
A certain man ran after him and said, "(Is it) well (with thee)? There is no one in pursuit of thee: why dost thou flee, like a bird?"
(But) he (Jesus) still kept running with haste so (quickly) that on account of his haste he did not answer him.
He pushed on in pursuit of Jesus for the distance of one or two fields, and then invoked Jesus with the utmost earnestness,
Saying, "For the sake of pleasing God, stop one moment, for I have a difficulty concerning thy flight.

2575. From whom art thou fleeing in this direction, O noble one? There is no lion pursuing thee, no enemy, and there is no fear or danger."
He said, "I am fleeing from the fool. Begone! I am saving myself. Do not debar me!"
"Why," said he, "art not thou the Messiah by whom the blind and the deaf are restored (to sight and hearing)?"
He said, "Yea." Said the other, "Art not thou the King in whom the spells of the Unseen World have their abode?—

(So that) when thou chantest those spells over a dead man, he springs up (rejoicing) like a lion that has caught his prey."

2580. He said, "Yea, I am he." Said the other, "Dost not thou make (living) birds out of clay, O beauteous one?"
He said, "Yea." Said the other, "Then, O pure Spirit, thou doest whatsoever thou wilt: of whom hast thou fear?
With such (miraculous) evidence, who is there in the world that would not be one of the slaves (devoted) to thee?"
Jesus said, "By the holy Essence of God, the Maker of the body and the Creator of the soul in eternity;
By the sanctity of the pure Essence and Attributes of Him, for whose sake the collar of Heaven is rent,

2585. (I swear) that the spells and the Most Great Name which I pronounced over the deaf and the blind were good (in their effects).
I pronounced (them) over the stony mountain: it was cloven and tore upon itself its mantle down to the navel.
I pronounced (them) over the corpse: it came to life. I pronounced (them) over nonentity: it became entity.
I pronounced them lovingly over the heart of the fool hundreds of thousands of times, and 'twas no cure (for his folly).
He became hard rock and changed not from that disposition; he became sand from which no produce grows."

2590. Said the other, "What is the reason that the Name of God availed there, (while) it had no advantage (good effect) here?
That (physical infirmity) is disease too, and this (folly) is a disease: why did it (the Name of God) not become a cure for this, since it cured that?"
He (Jesus) said, "The disease of folly is (the result of) the wrath of God; (physical) disease and blindness are not (the result of Divine) wrath: they are (a means of) probation."
Probation is a disease that brings (Divine) mercy (in its train); folly is a disease that brings (Divine) rejection.
That which is branded on him (the fool) He (God) hath sealed: no hand can apply a remedy to it.

2595. Flee from the foolish, seeing that (even) Jesus fled (from them): how much blood has been shed by companionship with fools!
The air steals away (absorbs) water little by little: so too does the fool steal away religion from you.
He steals away your heat and gives you cold, like one who puts a stone under your rump.
The flight of Jesus was not caused by fear, (for) he is safe (from the mischief done by fools): it was for the purpose of teaching (others).
Though intense frost fill the world from end to end, what harm (would it do) to the radiant sun?

The story of the people of Sabá and their folly, and how the admonition of the prophets produces no effect upon the foolish.

2600. I am reminded of the story of the people of Sabá—how their (balmy) zephyr (sabá) was turned into pestilence (wabá) by the words of the foolish.
That (kingdom of) Sabá resembles the great big city (which) you may hear of from children in (their) tales.
The children relate tales, (but) in their tales there is enfolded many a mystery and (moral) lesson.

(Though) in (their) tales they say (many) ridiculous things, (yet) in all ruined places do thou ever seek the treasure.
(Once) there was a city very huge and great, but its size was the size of a saucer, no more (than that).

2605. (It was) very huge and very broad and very long, ever so big, as big as an onion.
The people of ten cities were assembled within it, but the whole (amounted to) three fellows with unwashed (dirty) faces.
Within it there were numberless people and folk, but the whole of them (amounted to) three beggarly fools.
The soul that has not made haste towards the Beloved— (even) if it is thousands, (yet) it is (only) half a body.
One (of the three) was very far-sighted and blind-eyed— blind to Solomon and seeing the leg of the ant;

2610. And the second was very sharp of hearing and extremely deaf—a treasure in which there is not a barleycorn's weight of gold;
And the other (the third) was naked and bare, pudendo patefacto, but the skirts of his raiment were long.
The blind man said, "Look, an army is approaching: I see what people they are and how many."
The deaf man said, "Yes; I heard their voices (and know) what they are saying openly and secretly."
The naked man said, "I am afraid they will cut off (something) from the length of my skirt."

2615. The blind man said, "Look, they have come near! Arise and let us flee before (we suffer) blows and chains."
"Yes," says the deaf man, "the noise is getting nearer. Come on, my friends!"
The naked man said, "Alas, from covetousness they will cut off my skirt, and I am unprotected."
They (the three) left the city and came forth and in their flight entered a village.
In that village they found a fat fowl, but not a mite of flesh on it: ('twas) abject—

2620. A dried-up dead fowl, and its bones through being pecked at by crows had become bare like threads.
They were eating thereof as a lion (eats) of his prey: each of them (became) surfeited, like an elephant, with eating it.
All the three ate thereof and grew exceedingly fat: they became like three very great and big elephants,
In such wise that each young man, because of fatness, was too stout to be contained in the world.
Notwithstanding such bigness and seven stout limbs, they sprang forth through a chink in the door and departed.

2625. The way of creaturely death is an invisible way: it comes not into sight: 'tis a marvellous place of exit.
Lo, the caravans are following one after another through this chink which is hidden (from view) in the door.
If you look on the door for that chink, you will not find it: (it is) extremely unapparent, though (there are) so many processions through it.

Explaining (what is signified by) the far-sighted blind man, the deaf man who is sharp of hearing, and the naked man with the long skirts.

Know that Hope is the deaf man who has (often) heard of our dying, (but) has not heard of his own death or regarded his own decease.
The blind man is Greed: he sees other people's faults, hair by hair, and tells them from street to street,

2630. (But) his blind eyes do not perceive one mote of his own faults, albeit he is a fault-finder.
The naked man is afraid that his skirt will be cut off: how should they (any one) cut off the skirt of a naked man?
The worldly man is destitute and terrified: he possesses nothing, (yet) he has dread of thieves.
Bare he came and naked he goes, and (all the while) his heart is bleeding with anxiety on account of the thief
At the hour of death when a hundred lamentations are (being made) beside him, his spirit begins to laugh at its own fear.

2635. At that moment the rich man knows that he has no gold; the keen-witted man, too, knows that he is devoid of talent.
('Tis) like (as when) a child's lap (is) filled with potsherds, for he (the child) is trembling for them, like the owner of riches.
If you take a piece away, he begins to weep; and if you give the piece back to him, he begins to laugh.
Since the child is not endued with knowledge, his weeping and laughter have no importance.
Inasmuch as the magnate regarded that which is (only) a loan as (his) property, he was quivering (with anxiety) for that false wealth.

2640. He dreams that he has wealth and is afraid of the thief who may carry off his sack (of gold).
When Death pulls his ear and makes him start up from slumber, then he falls to mocking at his fears.
Even such (is) the trembling of these learned scholars who have the intelligence and knowledge of this world.
On account of these accomplished (and) intelligent men, God said in the *Qur'án, They do not know.*
Each (of them) is afraid of some one's stealing (his time): he fancies that he possesses a great deal of knowledge.

2645. He says, "They are wasting my time," (but) in truth he has no time that is profitable.
He says, "The people have taken me away from my work," (but) his soul is plunged in idleness up to the throat.
(Like) the naked man (he) is frightened and says, "I am trailing a (long) skirt: how shall I save my skirt from their clutches?"
He knows a hundred thousand superfluous matters connected with the (various) sciences, (but) that unjust
man does not know his own soul.
He knows the special properties of every substance, (but) in elucidating his own substance (essence) he is (as ignorant) as an ass,

2650. Saying, "I know (what is) permissible and unpermissible." Thou knowest not whether thou thyself art permissible or (unpermissible as) an old woman.
Thou knowest this licit (thing) and that illicit (thing), but art thou licit or illicit? Consider well!
Thou knowest what is the value of every article of merchandise; (if) thou knowest not the value of thyself, 'tis folly.

Thou hast become acquainted with the fortunate and inauspicious stars; thou dost not look to see whether thou art fortunate or unwashed (spiritually foul and ill-favoured).
This, this, is the soul of all the sciences—that thou shouldst know who thou shalt be on the Day of Judgement.

2655. Thou art acquainted with the fundamentals (usúl) of the (Mohammedan) Religion, but look upon thine own fundamental (asl) and see whether it is good.
Thine own fundamentals are better for thee than the two fundamentals (of the Mohammedan Religion), so that thou mayst know thine own fundamental (essential nature), O great man.

Description of the luxuriance of the city of the Sabaeans and their ingratitude.

Their fundamental (nature) was bad: those inhabitants of Sabá were recoiling from the means (which lead) to meeting (with God);
(Yet) He gave them so many estates and orchards and meadowlands, on the left hand and the right, for (their) leisure (pastime and diversion).
Inasmuch as the fruit was falling (to the ground) from abundance, there was no room for any one to pass on the road,

2660. (For) the scattered largesse of fruit would block the way: the wayfarer (would be) in amazement at the plenty of the fruit.
In their groves, through the dropping of the fruit, a basket on the head would be filled involuntarily.
The breeze would scatter the fruit, not (the hand of) any one: by that fruit a multitude of skirts would be filled.
Huge clusters, having come low down, would strike against the head and face of the wayfarer.
On account of the plenty of gold a bath-stoker might have tied a golden belt on his waist.

2665. The dogs would trample buns underfoot; the desert wolf would have indigestion from the (rich) food.
Town and village had become safe from robbers and wolves; the goat was not afraid even of the fierce wolf.
If I explain (all) the blessings bestowed upon the people (of Sabá), which were increasing day by day,
It will hinder (me) from (speaking of) important matters. The prophets brought (to the Sabaeans) the (Divine) command, namely, "Do thou, therefore, be righteous."

How the prophets came from God to admonish the people of Sabá.

Thirteen prophets came thither: all (of them) were ready to guide those who had lost the way,

2670. Saying, "Come, the benefit has increased: where is the thanksgiving? If the steed of thanksgiving lie down, set (it) in motion.
In (the view of) reason it is necessary to give thanks to the Benefactor; otherwise, the door of everlasting wrath will be opened.
Hark, behold the loving kindness (of God)! And in sooth would any one (but God) do this—namely, be content with a single thanksgiving for such benefits?
He bestows a head and asks as thanksgiving (only) one act of bowing; He bestows feet and asks as thanksgiving (only) one act of sitting (in piety and devotion)."
The people said, "The ghoul has carried off our thanksgiving: we have become weary of giving thanks and receiving benefits.

2675. We have become so disgusted with the bounty that neither piety nor sin pleases us.

We do not desire benefits and orchards: we do not desire means (of enjoyment) and leisure."
The prophets said, "In your hearts is a malady whence there is (produced) a canker in the acknowledgment of obligations,
And whereby the benefit is wholly turned into disease: how should food become (a source of) strength in the sick?
How many a sweet thing came to thee, O persistent (in sin), and they all grew unsweet, and their pure (quality) became turbid!

2680. Thou didst become a foe to these sweetnesses: on whatsoever thing thou didst lay thy hand, it became unsweet.
Whosoever became (in reality) thy familiar and friend became despicable and vile in thy sight;
And every one, too, that (in reality) would be alien to thee is, in thy opinion, very grand and venerable.
This (false opinion) also is from the effect produced by that sickness: its poison pervades all associated (with it).
It behoves (thee) quickly to remove that malady, for with that (disease) sugar will seem filth;

2685. Every sweet thing that comes to thee grows unsweet: if the Water of Life arrive, it turns into fire.
That (morbid) quality is the elixir of death and woe: thereby thy (spiritual) life is at last turned into death.
There was many a food by which thy heart (spirit) was revived: when it entered thy body, it became stinking.
There is many a dear one that was hunted (by thee) with blandishments: when he became thy prey, he became cheap in thine eyes.
When from sincerity the friendship of intellect with intellect arises, every moment the devotion is increased;

2690. (But) know for sure, the friendship of the carnal soul with any base carnal soul is momently diminished,
Because his carnal soul hovers round disease and soon corrupts the (friendly) acquaintance.
If thou dost not wish thy friend to be averse (to thee) on the morrow, take (choose) friendship with the intelligent and with the intellect.
Inasmuch as thou art sick from the simoom of the carnal soul, whatever thou mayst take thou art the instrument for (infecting it with) disease.
If thou take a jewel, it becomes a (common) stone; and if thou take kindness of heart, it becomes a hatred;

2695. And if thou take a fine original saying, after thy apprehension (of it) it has become tasteless and gross—
'I have heard this many a time; it has become old: tell something else besides this, O trusty friend.'
Suppose that something else fresh and new has been said, again to-morrow thou art surfeited with it and averse.
Remove the disease: when the disease is eradicated, every old tale will become new to thee,
So that the old (tale) will bring forth new leaves: the old (tale) will cause a hundred clusters to blossom from the ditch.

2700. We are the (spiritual) physicians, the disciples of God: the Red Sea beheld us and was cloven.
Those natural physicians are different, for they look into the heart by means of a pulse.
We look well into the heart without intermediary, for through clairvoyance we are in a high belvedere.

Those (others) are physicians of food and fruit: by them the animal soul is (made) strong.
We are physicians of deeds and words: the ray of the light of (Divine) Majesty is our inspirer,

2705. (So that we know) that a deed like this will be beneficial to thee, while a deed like that will cut (thee) off from the Way;
And that words like these will lead thee on (to grace), while words like those will bring anguish to thee.
To those (other) physicians a (sample of) urine is evidence, whereas this evidence of ours is the inspiration of the Almighty.
We do not desire a fee from any one: our fee comes from a Holy Place.
Hark, come hither for the incurable disease! We, one by one, are a medicine for the (spiritually) sick."

How the people (of Sabá) demanded miracles from the prophets.

2710. The people said, "O ye company of impostors, where is the evidence of (your) knowledge of medicine and (your) usefulness?
Since ye are in bondage, like us, to this same sleep and food (and) are pasturing in the country—
Since ye are entrapped by this water and earth, how are ye hunters of the Símurgh (which is) the heart?
Love of power and dominion induces (a man) to reckon himself amongst the prophets.
We will not put in our ears such vain boasts and lies and (thereby) fall into deception."

2715. The prophets said, "This (disbelief) arises from that malady: the original blindness (of your hearts) is the screen (which hinders you) from seeing (the truth).
Ye have heard our call, and (yet) ye do not see this jewel in our hands.
This jewel is a test for the people: we turn it about round (their) eyes.
Whosoever says, 'Where is the evidence?' his words are an evidence that he does not see the jewel and is in thrall to blindness."
(Suppose that) a sun has come to speech (and says), "Arise! for the day has risen; jump up, do not dispute!"

2720. (And suppose that) you say, "O sun, where is the evidence?"— it will say to you, "O blind one, beg of God (that He give you) an eye."
If any one seek a lamp in bright daylight, the very fact of seeking (it) announces his blindness.
And if you do not see (the daylight) but have formed an opinion that 'tis the dawn and that you are in a veil,
Do not proclaim your blindness by (saying) these words; keep silence and be in expectation of the (Divine) grace.
To say in the midst of day "Where is the day?" is to expose yourself, O dayseeker.

2725. Patience and silence attract the (Divine) mercy, whereas to seek this sign (evidence) is a sign of infirmity.
Accept (the Divine command), "Be ye silent," in order that the recompense of "Be ye silent" may come to your soul from the Beloved.
If you do not desire (to suffer a) relapse in the presence of this Physician, dash to the ground your gold (zar) and your head (sar), O man of understanding.
Sell your superfluous speech and buy sacrifice of life and sacrifice of position and sacrifice of gold,
That the grace of Him (Hú) may utter praise of you, so that Heaven will be envious of your high estate.

2730. When ye have regard for the hearts (feelings and wishes) of the physicians, ye will see yourselves and will become ashamed of yourselves.
'Tis not in the power of created beings to remove this blindness, but the honouring of the physicians (by you) is from Divine guidance.
Become devoted to these physicians with (all your) soul, that ye may be filled with musk and ambergris.

How the people suspected the prophets.

The people said, "All this is fraud and deceit: how should God make a vicar of Zayd and Bakr?
Every king's messenger must be of his (the king's) kind: where are water and clay in comparison with the Creator of the heavens?

2735. Have we eaten ass's brains that we, like you, should deem a gnat to be the confidant of the humá?
Where is a gnat in comparison with the humá? Where is earth in comparison with God? What relation to the mote has the sun in the sky?
What resemblance is this, and what connexion is this, that it should enter into any mind and brain?

Story of the hares who sent a hare as ambassador to the elephant, bidding him say, 'I come to thee as the ambassador of the Moon in heaven to bid thee beware of (drinking from) this water-spring,' as is told in full in the Book of Kalíla (and Dimna).

This (claim made by you) resembles the saying of a certain hare—'I am the ambassador of the Moon and companion to the Moon.'
For all the beasts of chase were in woe on account of a herd of elephants (dwelling) beside that limpid spring;

2740. All were deprived (of water) and (were kept) far from the spring by dread: since (their) strength was inferior, they made a plot.
From the mountain-top the old hare cried towards the elephants on the first night of the new-moon—
'Come on the fourteenth, O king elephant, that thou mayst find within the spring the proof of this (assertion).
O king elephant, I am the ambassador in thy presence. Stop! Ambassadors are not subjected to imprisonment and violence and wrath.
The Moon says, "O elephants, depart! The spring is mine, turn aside from it;

2745. And if (ye depart) not, I will make you blind. I have declared the wrong (which ye are doing) and have thrown off my neck (all responsibility for what will happen if ye trespass farther).
Take leave of this spring and depart, that ye may be safe from the blows of the Moon's sword."
Lo, the token (of my veracity) is that the Moon (reflected) in the spring will be disturbed by the water-craving elephant.
Come and be present on the such-and-such a night, O king elephant, in order that within the spring thou mayst find the proof of this (assertion).'
When seven and eight (fifteen nights) of the month had passed, the king elephant came to drink from the spring.

2750. When on that night the elephant put his trunk in the water, the water was disturbed, and the Moon showed disturbance.

The elephant believed that speech of his (the hare's), when the Moon in the spring showed disturbance.
O company (of prophets), we are not (to be reckoned) among those stupid elephants who are terrified by the disturbance of the Moon."
The prophets said, "Ah, (our) spiritual admonition has (only) made your (carnal) bondage more grievous, O ye fools!

How the prophets answered their sneers and uttered parables unto them.

Oh, alas that in (the case of) your disease the remedy has become for you the poison of soul-wringing (Divine) vengeance.

2755. This lamp (of spiritual admonition) has increased the darkness of that (diseased) eye, since God has set (over it) the veil of wrath.
What dominion shall we crave from you? for our dominion is greater than the sky."
What glory should the sea of pearls acquire from the ship— especially a ship that has been filled with dung?
Oh, alas for that eye blind and blear! Therein a sun seemed as (insignificant as) a mote.
In an Adam who was without like or equal the eye of Iblís discerned naught but a piece of clay.

2760. The devilish eye showed (saw) his (Adam's) spring as winter: it moved in the direction where its (original) home was.
Oh, many a fortune that comes now and then to the unfortunate one, and he turns away (from it)!
Oh, many a beloved who comes unbeknown to an ill-starred one, and he knows not how to make love!
This that misleads the eye is our (original) damnation, and this that turns the heart (from seeing the truth) is (our) evil destiny.
Since to you the idol of stone has become an object of adoration, the curse (of God) and blindness have o'ershadowed you.

2765. When your stone is a fitting partner for God, how are not intellect and spirit fitting confidants of God?
The dead gnat has become the consort of the humá: how (then) is the living one not fit to be the confidant of the King?
Or, maybe, ('tis because) the dead one is fashioned by you, (whereas) the living gnat is fashioned by God.
Ye are in love with yourselves and the thing manufactured by yourselves: to serpents' tails the serpent's head is a law.
In that tail there is no fortune or happiness; in that head there is no pleasure or delight.

2770. That serpent's tail is circling around the head: both those friends are fit and suited (to each other).
So says the Sage of Ghazna in the *Iláhí-náma*, if thou wilt hearken well—
"Do not behave as a (presumptuous) meddler in the decree of (Divine) fore-ordainment: the ass's shape is suited to the ass's ear."
Limbs and bodies are congruous; qualities are congruous with souls.
Unquestionably the quality of every soul has congruity with the soul; for God fashions it (accordingly).

2775. Inasmuch as He hath joined the quality to the soul, know that it (the quality) is congruous, like eyes and face.

The (good and evil) qualities are congruous in the good and evil (souls): congruous are the letters that God hath written.
The eye and the heart are between two fingers like a pen in the hand of the writer, O Husayn.
(These) are the fingers of Grace and Wrath, and between them the pen, the heart, is in a state of distress or ease (caused) by these fingers.
O pen, if thou art one that (duly) magnifies (God), consider whose two fingers thou art between.

2780. All thy volition and movement are (controlled) by this finger: thy head (point) is on the crossways of the assembly-place.
These letters (symbolising) thy (diverse) states are of His inditing: thy forming a purpose and changing it is just from His forming a purpose and changing it.
There is no way but supplication and self-abasement: not every pen is conscious of this subjection to (Divine) control.
The pen knows this (control), but (only) according to its (fore-ordained) measure: it manifests its measure (of knowledge) in good and evil (actions).
(As regards) that (apologue) which they attached to the hare and the elephant, so that they confused (the dispensation of) eternity with (mere) tricks,

[Explaining that it is not seemly for every one to adduce parables, especially concerning Divine actions.]

2785. How is it seemly for you to make these similitudes and cast them at (apply them to) that holy Court?
That use of similitudes belongs to the Lord, for He is the (sole) authority for the knowledge of the hidden and the manifest.
What dost thou know of the hidden nature of anything, that thou, baldpate, shouldst use a lock of hair or a cheek as similitudes?
A Moses deemed that (wood) a rod, but it was not (a rod): it was a dragon: its hidden nature was opening its lips (revealing itself).
Inasmuch as such a (spiritual) king knows not the hidden nature of wood, how shouldst thou know the hidden nature of this snare and bait?

2790. Since the eye of Moses was at fault in the similitude, how should a meddling mouse find an entrance (to perception of the truth)?
He (God) will make that comparison of thine a dragon, that in answer it may tear thee to pieces.
The accursed Iblís used this (kind of) comparison, so that he fell under God's curse till the Day of Judgement.
Qárún (Korah) from contumacy used this (kind of) comparison, so that he sank down into the earth with his throne and diadem.
Know that this comparison of thine is like crows and owls by which a hundred households are laid low.

Story of the thief who was asked, "What are you doing at the bottom of this wall at midnight?" and replied, "I am beating a drum."

Hear this parable—how a wicked thief was cutting a hole at the bottom of a wall.

2800. Some one half-awake, who was ill, heard the soft tapping of his (pick),
And went on the roof and hung his head down and said to him, "What are you about, O father?
All is well, I hope. What are you doing (here) at midnight? Who are you?" He said, "A drummer, O honourable sir."

"What are you about?" He said, "I am beating the drum." He (the sick man) said, "Where is the noise of the drum, O artful one?"
He said, "You will hear this noise to-morrow, (namely) cries of 'Oh, alas!' and 'Oh, woe is me!'"

2805. That (story of the hare and the elephant) is a lie and false and made up; moreover, thou hast not perceived the secret (the esoteric meaning) of that falsehood.

The answer to the parable which the unbelievers related concerning the hare's being sent as ambassador with a message to the elephant from the Moon in heaven.

Know that the hidden nature of that hare is the insolent Devil who came as an ambassador to thy soul,
In order that he might deprive thy foolish soul of the Water of Life whence Khizr drank.
Thou hast perverted its (the parable's) meaning, thou hast uttered blasphemy: prepare thyself for the sting (of Divine chastisement).
Thou hast spoken of the moon's being disturbed in the limpid water, whereby the jackal (hare) frightened the elephants;

2810. Thou relatest the story of the hare and the elephant and the water, and the elephant's fear of the moon when it was disturbed:
O ye half-baked blind men, pray, how does this bear any resemblance to the Moon to whom (both) lords and commons are subject?
What is the moon and what is the sun and what is the sky? What are intelligences and souls and angels?
"The Sun of the sun of the sun": what is this I am saying (of God)? Surely I am asleep.
The wrath of the (spiritual) kings has overthrown hundreds of thousands of cities, O ye wicked who have lost the way.

2815. At their beck the mountain splits on itself into a hundred fissures; a sun goes round (the sky) like an ass-mill.
The wrath of (holy) men makes the clouds dry; the wrath of (saintly) hearts has laid worlds waste.
Look, O ye unembalmed dead, upon the place where the city of Lot suffered punishment!
What is the elephant even? for three flying birds crushed the bones of those wretched elephants.
The abábíl is the weakest of birds, and (yet) it rent the elephant irreparably.

2820. Who is there that has not heard of the Flood of Noah, or of the battle of Pharaoh's host with the Spirit?
The Spirit routed them and cast them pell-mell into the water: the water was shattering them to atoms.
Who is there that has not heard what happened to Thamúd and how the sarsar wind swept the 'Ádites away?
Open thine eyes for once (and look) upon such elephants (mighty prophets), who were killers of elephants (tyrants) in war.
Such elephants and unjust kings as those are always in excommunication under the wrath of the (prophet's) heart.

2825. Unto everlasting they go from a darkness to a darkness, and there is no succour, no mercy.
Perchance ye have not heard the name of good and evil. All have seen, and ye are seeing not.
Ye feign not to see the visible, but death will open your eyes well.
Suppose the world is full of sun and light: when thou goest into a darkness like the grave,

Thou becomest without (any) share in that great light; thou art window-shut to the bounteous moon.

2830. Thou hast gone from the belvedere into the pit: how are the spacious worlds to blame (for their being invisible to thee)?
The soul that has remained in the quality of wolfishness, how should it behold the face of Joseph? Say!
The music of David reached (affected) rock and mountain, (but) the ears of those stony-hearted ones heard it not.
Blessing ever be on reason and justice!—and God best knoweth the right way.
Believe noble Messengers, O Sabá! Believe a spirit made captive by Him who captured it.

2835. Believe them—they are rising suns—and they will preserve thee from the ignominies of al-Qári'a.

Believe them—they are shining full-moons—ere they confront thee with al- Sáhira.
Believe them—they are the lamps of darkness; honour them— they are the keys of hope.
Believe those who hope not for your bounty; do not go astray, do not turn others away (from the Truth).
Let us speak Persian: come, abandon Arabic. Be the Hindú (slave) of that Turcoman (the Divine Beloved),
O (man of) water and clay.

2840. Hark, listen to the testimonies of the (spiritual) kings; the heavens have believed (them): believe ye!

The meaning of prudence, and a parable of the prudent man.

Either consider what happened to the former (peoples), or fly with a (great) prudence towards the latter end.
What is prudence? Precaution in (the case of) two (alternative) plans: of the two you will take that one which is far from craziness.
One person may say, "On this road there is no water for seven days, and there is foot-scorching sand."
Another may say, "This is false: push on, for you will find a running fountain every night."

2845. It is prudence that you take water (with you), so that you may be saved from dread and may be on the right (side).
If there be water (on the road), spill this (water which you have taken with you); and if there be none, alas for the obstinate man!
O children of the Vicegerent (Adam), deal justly: act with prudence for the sake of the Day of Tryst (Judgement).
That enemy who took vengeance upon your father and dragged him from 'Illiyyín to prison,
And checkmated that king of the spiritual chessboard and made him, (cast out) from Paradise, a thrall to calamities—

2850. How often in combat did he seize him by sleight, that he might wrestle with him and throw him (to the ground) in disgrace!
Thus hath he done to that paladin (Adam): do not regard him with contempt, O ye others!
That envious one nimbly snatched away our mother's and father's crown and ornament.
There he made them naked and wretched and despicable: (many) years did Adam weep bitterly,
So that (sweet) herbs grew from the tears of his eyes: (he wept, wondering) why he was inscribed in the scroll of *lá* (negation).

2855. Judge thou of his (the Devil's) impudent cheatery from the fact that on account of him such a prince (as Adam) rends his beard (in sorrow).
Beware, O clay-worshippers, of his malice: smite the sword of *lá hawl* on his head!
For he sees you from ambush, so that ye see him not. Take care!
The fowler scatters grain incessantly: the grain is visible, but the deceit is hidden.
Wherever you see the grain, beware, lest the trap confine your wings and pinions,

2860. Because the bird that takes leave of (relinquishes) the grain (bait), eats grain from the spacious field (of Reality) that is without imposture.
With that (grain) it is contented, and escapes the trap: no trap confines its wings and pinions.

The banefulness of the action of the bird that abandons prudence from (motives of) greed and vain desire.

Again, a bird settles on a wall and fastens its eyes upon the grain in a trap.
Now it looks towards the open country, (while) now its greed leads it to look at the grain.
This look struggles with that look and suddenly makes it (the bird) empty of wisdom.

2865. Again, a bird that has abandoned that vacillation turns its gaze away from that (grain) and fixes it upon the open fields.
Glad (glistening) are its wings and pinions: how goodly it is, since it has become the leader of all the free.
Every one who makes it his model is saved and sits in the abode of security and freedom,
Because his heart has become the king of the prudent, so that the rosery and garden (of Paradise) has become his dwelling-place.
Prudence is pleased with him, and he pleased with Prudence: do likewise, if you would act with foresight and resolution.

2870. Many a time have you fallen into the snare of greed and given up your throat to be cut;
Again He that graciously disposes (hearts) to repentance hath set you free and accepted your repentance and made you glad.
He hath said, "*If ye return thus, We will return thus*: We have wedded the actions to the retribution.
When I bring one mate to Myself, the other mate inevitably comes running (after it).
We have mated this action with the effect: when one mate arrives, another mate arrives."

2875. When a raider carries off the husband from the wife, the wife comes after him, seeking her husband.
Once more ye have come towards this snare and have thrown dust in the eyes of repentance.
Again that Forgiving One hath loosed that knot for you and hath said, "Beware! Flee! Set not your face in this direction!"
Again, when the mandate of forgetfulness arrived, it drew your soul towards the Fire.
O you moth, do not show any forgetfulness and doubt: look once at your burnt wing!

2880. Since you are saved, the thanksgiving is this, that you should have no inclination towards that grain,
In order that, when you say thanks, He may bestow on you the daily bread that is without snare and without fear of the enemy.
In thanksgiving for the bounty shown in setting you free, it behoves you to commemorate the bounty of God.
How oft in sorrows and in tribulation have you cried, "O God, deliver me from the snare,
That I may do suchlike service (to Thee) and practise beneficence and throw dust in the eyes of the Devil!"

Story of the vow made by the dogs every winter that when next summer comes they will build a house for the winter.

2885. In winter the bones of the dog are drawn together: the blows of the frost make him so small
That he says, "Having such a little body, I must build a stone house.
When summer comes, I will build with my claws a stone house against the cold."
(But) when summer comes, his bones expand from the relief (which he feels), and his skin grows sleek,
And, when he sees himself stout, he says, "In what house should I find room, O noble sir?"

2890. He grows stout and slinks into a shady place—a lazy, full-fed, cowardly, self-opinionated (creature)!
His heart (conscience) says to him, "Build a house, O uncle!" He says, "How shall I find room in the house? Tell (me that)."
In the hour of pain the bones of your greed shrink together and diminish in compass,
And you say penitently, "I will build a house: it will be a resting-place (refuge) for me in winter";
(But) when the pain is gone and your greed has grown stout, the desire for the house departs from you, just as (in the case of) the dog.

2895. Thanksgiving for the bounty is sweeter than the bounty (itself): how should he that is addicted to thanksgiving go towards (direct his attention to) the bounty?
Thanksgiving is the soul of the bounty, and the bounty is as the husk, because thanksgiving brings you to the abode of the Beloved.
Bounty produces heedlessness, and thanksgiving alertness: hunt after bounty with the snare of thanksgiving to the King.
The bounty of thanksgiving will make you contented and princely, so that you will bestow a hundred bounties on the poor.
You will eat your fill of the viands and dessert of God, so that hunger and begging will depart from you.

How the unbelievers stopped the prophets, on whom be peace, from giving admonition and brought forward Necessitarian arguments.

2900. The people (of Sabá) said, "O admonishers, what ye have said is enough, if there be any one in this village.
God hath set a lock upon our hearts; none can prevail against the Creator.
That Artist made the picture of us to be this: this will not be altered by talking.
A hundred years you may tell the pebble to become a ruby, a hundred years you may tell the old to become new;
You may tell earth to assume the qualities of water, you may tell water to become honey or milk—

2905. ('Tis all in vain): He is the Creator of the heavens and the heavenly ones, the Creator of water and earth and earthly beings.
To heaven He gave its circling motion and its purity; to (the mixed) water and earth its dark appearance and its (power of) growth.
How can heaven choose turbidity? How can (the mixed) earth and water buy purity?
To every one He hath allotted a certain course: how should a mountain by any effort become as a straw?"

The answer of the prophets, on whom be peace, to the Necessitarians.

The prophets said, "Yes: He hath created some qualities from which it is impossible to withdraw one's self,

2910. And He hath (also) created qualities (which are only) accidental, so that a hated person becomes acceptable.
If you bid a stone become gold, 'tis futile; (but) if you bid copper become gold, the way (of transmuting it) exists.
If you bid sand become clay, it is incapable (of doing so); (but) if you bid earth become clay, that is possible.
He hath given (ordained to us) maladies for which there is no remedy, such as lameness, flatness of the nose, and blindness;

He hath given maladies for which there is a remedy, such as facial paralysis and headache.

2915. These medicines He hath made for the sake of (restoring) harmony: these maladies and medicines are not in vain.
Nay, most maladies have a cure: when you seek in earnest, it will come to hand."

How the infidels repeated the Necessitarian arguments.

The people said, "O company (of prophets), this malady of ours is not one of those that admit of cure.
For years ye uttered spells and admonitions of this kind, and by them our bondage was made sorer every moment.
If this disease were susceptible of cure, some particle of it would at last have been removed.

2920. When hepatitis occurs, water does not enter the liver: if he (the patient) should drink up the (whole) sea, it (the water) would go somewhere else;
Consequently the hands and feet become swollen: that water-drinking does not defeat the thirst."

How the prophets, on whom be peace, answered them again.

The prophets said, "Despair is wicked: the grace and the mercies of the Creator are infinite.
'Tis not proper to despair of such a Benefactor: cling to the saddle-strap of this Mercy.
Oh, many a plight became hard in the beginning, (but) afterwards it was relieved, and the hardship passed away.

2925. After despair there are many hopes; after darkness there are many suns.
I grant indeed that ye have become stony and have put locks upon your ears and hearts;
(But) we have naught to do with any acceptance (on your part): our business is to resign ourselves (to God) and fulfil His command.
He hath commanded us (to perform) this service: we have not this office of proclaimer (prophetship) from ourselves.
We possess life (only) for the purpose of (executing) the command of God: if He bid us (sow) in a tract of sand, we sow.

2930. The prophet's soul hath no friend except God: he hath naught to do with the acceptance or rejection of (his message by) the people.
The reward for delivering His messages comes from Him (God): we have become hateful and wear the aspect of enemies (to the people) for the Beloved's sake.
At this (Divine) Portal we are not weary, so that we should halt everywhere because of the distance of the way.
Oppressed in heart and weary is that one (alone) who is in prison through being parted from the Friend.
The Heart-ravisher and Desired One is present with us: amidst the largesse of His mercy our souls are giving thanks.

2935. In our hearts is an anemone-field and rose-garden: there is no way (of entrance) for old age and decay;
We are ever fresh and young and gracious, unfaded and sweet and laughing and debonair.
To us a hundred years are the same as a single hour, for long and short (time) is a thing disjoined from us.
That length and shortness is in bodies (alone): where is that long and short in the soul?

The three hundred and nine years of the Men of the Cave seemed to them one day (that passed) without grief and woe;

2940. And (only) then did it seem to them one day even, when their spirits came back from non-existence into their bodies.
When there is no day and night and month and year, how should there be satiety and old age and weariness?
Since there is (for us) selflessness in the rose-garden of non-existence, there is (for us) intoxication caused by the goblet of Divine grace.
Any one that has not drunk (thereof is in the same case as those to whom the saying, 'Whoso) has not tasted does not know' (is applicable): how should the dung-beetle conceive the (fragrant) breaths of the rose?
It is not conceivable: if it were conceivable, it would become non-existent, like (all) objects of conception.

2945. How should Hell conceive Paradise? Does a beauteous face shine (forth) at all from an ugly pig?
Hark, do not cut your own throat! Take heed, O despicable one, (when) such a morsel as this has reached your mouth.
We have brought the hard ways to an end; we have made the way easy for our own people."

How the people (of Sabá) repeated their resistance to the (prophets') hope (of converting them and set themselves) against the prophets, on whom be peace.

The people (of Sabá) said, "If ye bring good luck to yourselves, ye are ill-starred for us and are opposed (to us) and rejected (by us).
Our souls were free from cares: ye have cast us into grief and trouble.

2950. Through your evil presage the delightful concord and agreement that existed (amongst us) has been turned into a hundred separations.

(Formerly) we were parrots eating sugar for dessert; (now) through you we have become birds that meditate on death.
Wheresoever is a grief-spreading tale, wheresoever is an odious rumour,
Wheresoever in the world is an evil presage, wheresoever is a monstrous transformation, a terrible punishment, an infliction of chastisement—
(All those things) are (contained) in the parable of your story and in your evil presage: ye have an appetite for rousing grief."

How the prophets, on whom be peace, answered them once more.

2955. The prophets said, "The foul and evil presage has its support from within your souls.
If you are asleep in a perilous place, and a dragon is approaching you from a spot close at hand,
And a kindly person has made you aware (of it), saying, 'Jump up quickly, or else the dragon will devour you'—
If you say, 'Why are you uttering an evil presage?' (he will reply), 'What (evil) presage? Jump up and see in the light of day.
I myself will deliver you from the midst of the evil presage and will take you home.'

2960. He (such a person) is one that acquaints (you) with things hidden, like the prophet who has seen what the people of this world have not seen.
If a physician say to you, 'Do not eat unripe grapes, for such an illness (as is caused by them) will produce (grave) trouble and mischief,'
And if you say, 'Why are you uttering an evil presage?'— then you are making out your sincere adviser to be culpable.
And if an astrologer say to you, 'By no means set about such an affair to-day,'
Though you see the falsehood of the astrologer a hundred times, (yet if) it (the prediction) come true once or twice, you are eager to trust him.

2965. These stars of ours are never at variance (with the truth): how does their truth remain concealed from you?
The physician and the astrologer inform (you) from (their own) opinion, and verily we (inform you) from clairvoyance:
We behold the smoke and fire rushing from afar towards the unbelievers.
You are saying, 'Be silent (and refrain) from these words, for the words of evil presage are hurtful to us.'"
O you who hearken not unto the admonition of the admonishers, the evil presage is with you wherever you go.

2970. A viper is walking on your back: he (the admonisher) sees it from a roof and makes (you) aware;
You say to him, "Hush! do not vex me": he says, "Be happy! Truly, the words have gone (have been spoken)."
When the viper darts its mouth at your neck, all your desire for happiness is made bitter.
Then you say to him, "O so-and-so, was this all (the warning you gave me)? Why didn't you tear your collar in outcry,
Or why weren't you throwing a stone at me from above, in order that that grave calamity and misfortune might be shown to me (plainly)?"

2975. He says, "(I refrained) because you were annoyed"; you say (ironically), "You have made me very happy!"
He says, "I bestowed counsel generously, that I might deliver you from this sterile (unprofitable) bondage.

From vileness you acknowledged no obligation for that (generosity): you made (it) a source of injury and insolence."
This is the nature of base villains: he (such a one) does evil to thee when thou doest good (to him).
As for the fleshly soul, bend it double (mortify it) by means of this renunciation, for it is vile, and kindness suiteth it not.

2980. If thou show beneficence to a noble man, 'tis fitting: he will give seven hundred (benefits) in exchange for every one (conferred upon him);
(But be merciless to the ignoble): when thou treatest a villain with violence and cruelty, he becomes a very faithful servant to thee.
The infidels in (their) prosperity sow (the seed of) cruelty; again (afterwards) in Hell their cry is "O Lord, (deliver us)!"

The wisdom of (God's) having created Hell in the world hereafter and the prison of (tribulation in) the present world to the end that they may be places of worship for the arrogant (evil-doers): "Come ye willingly or unwillingly."

For in (suffering) cruelty the vile are purified; when they receive kindness, they themselves become cruel.
Therefore Hell is the mosque where they perform their devotions: a trap is the (only) fetter for a wild bird.

2985. Prison is the cloister of the thief and villain, that there he may be constantly mindful of God.
Inasmuch as Divine worship was the object (in the creation) of mankind, Hellfire was made the place of worship for the rebellious.
Man hath the power (of action) in everything, but this service (of God) has (ever) been the (final) object of him.
"*I did not create the Jinn and mankind (save that they might serve Me)*." Recite this (text). The (final) object of the world is naught but Divine worship.
Though the (final) object of a book is the science (which it contains), (yet) if you make it a pillow (to rest on), it will become (serve as) that too;

2990. But this (function of being a) pillow was not its (final) object: it (the final object) was learning and knowledge and right guidance and profit.
If you have made the sword a tent-pin, you have preferred defeat to victory.
Although the (final) object of Man is knowledge (of God) and to be rightly directed (in religion), (yet) every man hath a particular place of worship.
The place where (the means whereby) the noble man worships is your treating him with kindness; the place where (the means whereby) the vile man worships is your making him sick (your maltreating him).
Smite the vile, that they may bow their heads; give to the noble, that they may yield (good) fruit.

2995. Necessarily God hath created a mosque for each of the twain —Hell for those, and increase (of bounty) for these.
Moses built the Báb-i Saghír (the Small Gate) at Jerusalem, in order that the people tormented (by evil passions) might lower their heads,
Because they were insolent and arrogant. Hell is (like) that Báb-i Saghír and (place of) humiliation.

Explaining how God most High has made the bodily form of kings a means of subduing the insolent (sinners) who are not subject to God, just as Moses, on whom

be peace, built the Báb-i Saghír in the wall of Jerusalem in order that the insolent (and wicked) men among the Israelites might bow low when they entered in, (according to the text), "Enter the gate, prostrating yourselves, and say 'hittatun.'"

Likewise God hath built a Báb-i Saghír from the flesh and bones of kings. Take heed!
The people of this world make prostration before them, since they are opposed to prostration before the Divine Majesty.

3000. He (God) hath made a little dunghill their mihráb (place of worship): the name of that mihráb is "prince" and "paladin."
Ye (worldlings) are not fit for this holy Presence: holy men are (like) the sugarcane; ye are (like) the empty reed.
These vile wretches grovel before those curs; (but) it is a disgrace to the lion that they should be complaisant to him.
The cat is the (dreaded) overseer of every mouse-natured one: who is the mouse that it should be afraid of the lions?
Their fear is (only) of the curs of God: how should they have fear of the Sun of God?

3005. The litany of those great (venerable) ones is "my Lord the most High"; "my lord the most low" is suitable to these fools.
How should the mouse fear the lions of the (spiritual) battle-field? Nay, (they that fear the lions are) those who have the speed and the musk-bag of the deer.
O licker of pots, go to him that licks basins and write him down as thy lord and benefactor!
Enough! If I give a far-reaching exposition, the (worldly) prince will be angered; and besides he knows that it (his case) is (such as has been described).
The upshot is this:—"O noble man, do evil to the vile, that the villain may lay his neck (before thee)."

3010. When he (the noble man) deals kindly with the villain, his (fleshly) soul, the wicked soul shows ingratitude, like the vile.
'Twas on this account that the afflicted are thankful, (while) the fortunate are rebellious and deceitful.
The bey with his gold-embroidered coat is rebellious; the distressed wearer of a coarse woollen cloak ('abá) is thankful.
How should thankfulness grow from possessions and riches? Thankfulness grows from tribulation and sickness.

Story of the Súfí's being enamoured of the empty food-wallet.

One day a Súfí espied a food-wallet (hanging) on a nail: he began to whirl and rend his garments,

3015. Crying, "Lo, the food of the foodless! Lo, the remedy for famines and pangs (of hunger)!"
When his smoke and tumult (his ecstasy) waxed great, every one that was a Súfí joined him (imitated his behaviour).
They were shouting and shrieking: several were becoming intoxicated and beside themselves.
An idle busybody said to the Súfí, "What is the matter? (Only) a food-wallet hung (on a nail), and it is empty of bread!"
He (the Súfí) said, "Begone, begone! Thou art a (mere) form without spirit: do thou seek existence (not non-existence), for thou art no lover."

3020. The lover's food is love of the bread, without (the existence of) the bread: no one that is sincere (in his love) is in thrall to existence.
Lovers have naught to do with existence: lovers have the interest without (having) the capital.
They have no wings, and (yet) they fly round the world; they have no hands, and (yet) they carry off the ball from the polo-field.
That dervish who scented (perceived) Reality used to weave baskets though his hand had been cut off.
Lovers have pitched their tents in non-existence: they are of one colour (quality) and one essence, like non-existence.

3025. How should the sucking babe know the taste of viands? To the Jinní scent is meat and drink.
How shall a human being scent (perceive) his (the Jinní's) scent, inasmuch as his (the man's) nature is contrary to his (the Jinní's) nature?
That scent-inhaling Jinní gains from the scent (a great delight): thou wilt not gain that (delight) from a hundred maunds of sweet dainties.
To the Copt the water of the Nile is blood; to the goodly Israelite it is water.
By the Israelites the sea is (made) a highway; by the ruffian Pharaoh it is (made) a drowning-place.

How Jacob, on whom be peace, was privileged to taste the cup of God from the face of Joseph, and inhale the scent of God from the scent of Joseph; and the exclusion of his (Joseph's) brethren and others from both these (privileges).

3030. That which Jacob experienced from (beholding) the face of Joseph was peculiar to him: when did that (delight) come to his (Joseph's) brethren?
This one (Jacob), from love of him (Joseph), puts himself in the pit, while that one (Joseph's brother) digs a pit for him (Joseph) in hatred.
In the sight of this one (Joseph's brother) his (Joseph's) food-wallet is empty of bread; in the sight of Jacob it is full, for he is desiring eagerly.
None with face unwashed beholds the faces of the houris: he (the Prophet) said, "There is no ritual prayer without the ablution."
Love is the meat and drink of souls; hunger, from this point of view, is the food of souls.

3035. Jacob had hunger for Joseph; (hence) the smell of the bread was reaching him from afar.
He that took the shirt (of Joseph) was hastening (on his way) and was not perceiving the scent of Joseph's shirt,
While he that was a hundred leagues (distant) from that quarter was smelling the perfume, since he was Jacob.
Oh, there is many a learned man that hath no profit of (his) knowledge: that person is one who commits knowledge to memory, not one who loves (it).
From him the hearer (but not the learned man himself) perceives the scent (of knowledge), though the hearer be of the common sort,

3040. Because the shirt in his (the learned man's) hand is a borrowed thing, like a slave-girl in the hands of a slave-dealer.
The slave-girl is useless to the slave-dealer: she is in his hands (only) for the sake of the purchaser.
The dispensation of God is a bestowal of the allotted portion: no one's (portion) has access (can find its way) to another.
A good fancy becomes that (blessed) man's garden (of Paradise); an ugly fancy waylays this (unblest) man (and brings him to perdition).

That Lord who hath made from one fancy the garden (of Paradise), and from one fancy Hell and the place of melting (torment)—

3045. Then who (but He) should know the way to His roseries? Then who (but He) should know the way to His furnaces?
The sentry of the heart, while on his round, does not see from what corner of the soul the fancy comes.
If he saw its rising-place, he would contrive to bar the way to every unlovely fancy;
(But) how should the foot of the scout reach that spot?—for it is the watchtower and mountain-fortress of Non-existence.
Blindly lay hold of the skirt of His grace: this is the blind man's seisin (act of taking legal possession), O king.

3050. His skirt is His command and behest: fortunate is he to whom piety is (as) his soul.
The (blessed) one is in (the midst of) meadows and water-brooks, while the other (unblest) one beside him is in torment.
He (the latter) remains in wonderment, saying, "Wherefore is this man's delight?" and the other remains in wonderment, saying, "In whose prison is this man?
Hark, why art thou parched?—for here are fountains. Hark, why art thou pale?—for here are a hundred remedies.
Hark, neighbour, come into the garden!" He (the unblest man) says, "O (dear) soul, I cannot come."

Story of the Amír and his slave who was very fond of the ritual prayer and had a great joy in the ritual prayer and in communing with God.

3055. At dawn the Amír wanted (to go to) the hot bath: he shouted, "Ho Sunqur, rouse yourself!
Get from Altún the basin and the napkin and the clay, that we may go to the hot bath, O indispensable one."
Sunqur at that (very) moment took up the basin and a fine napkin and set out with him—the two together.
There was a mosque on the road, and the call to prayer came publicly into Sunqur's ear.
Sunqur was very fond of the ritual prayer: he said, "O my Amír, O kind master,

3060. Stay patiently for a while on this bench, that I may perform the obligatory prayers and may recite (the Súra beginning with the words) *lam yakun*."
When the Imám and the people had come forth and finished the prayers and litanies,
Sunqur remained there till near the forenoon: the Amír awaited him for some time;
(Then) he said, "O Sunqur, why don't you come out?" He replied, "This artful One will not let me (out).
Have patience! Behold, I come, O light (of my eyes)! I am not heedless, for thou art in my ear."

3065. Seven times in succession did he show patience and (then) shout—till at last the man was reduced to despair by his (Sunqur's) trifling.
His (Sunqur's) reply was (always) this—"He will not let me come out yet, O revered (master)."
He (the master) said, "Why, there is no one left in the mosque. Who is detaining you there? Who has made you sit (fast)?"
He (Sunqur) said, "He who has chained thee outside (of the mosque) has chained me too inside (of it).
He who will not let thee come in will not let me come out.

3070. He who will not let thee set foot in this direction has chained the foot of this slave (so that it cannot move) in this (opposite) direction."
The sea does not let the fish out; the sea does not let the creatures of earth in.
Water is the original home of the fish, and the (gross) animal is of the earth: here device and contrivance are of no avail.
Strong is the lock (of Divine destiny), and the (only) opener is God: cling to resignation and acquiescence (in God's will).
Though the atoms, one by one, should become keys, (yet) this opening is not (effected) save by the Divine Majesty.

3075. When you forget your own contrivance, you will gain that young (happy) fortune from your spiritual Guide.
When you are forgetful of self, you are remembered (by God): (when) you have become a slave (to Him), then you are set free.

How the prophets lost hope of being accepted and approved by the unbelievers, as God hath said: "Until, when the (Divine) Messengers despaired…"

The prophets said to their hearts (to themselves), "How long shall we continue giving exhortation and counsel to this one and that one?
How long shall we misguidedly beat a piece of cold iron? Hark, till when (how long shall we continue) to breathe into a cage?"
The motion (action) of created beings is (caused) by Divine destiny and appointment: the sharpness of the teeth is (caused) by the burning (hunger pangs) of the stomach.

3080. The First Soul pushed (produced an effect) upon the second soul: a fish stinks from the head, not from the tail.
But, whilst recognising (this), still speed on like an arrow: since God hath said, "*Deliver (the Divine message)*," there is no escape (from doing so).
You do not know which of these two you are: strive (then) so long (as is necessary) that you may discern what you are.
When you put a cargo on board a ship, you are making that venture on trust,
(For) you do not know which of the two you are—whether you are (destined to be) drowned on the voyage or saved (from death).

3085. If you say, "Until I know which I am, I will not hasten on to (embark on) the ship and the ocean;
On this voyage I am (to be) saved or drowned: reveal (to me) to which party I belong.
I will not start upon this voyage with doubt and in idle hope, like the others"—
(Then) no traffic will be done by you, because the secret of these two aspects (possibilities) is in the Unseen.
The merchant of timid disposition and frail spirit neither gains nor loses in his quest;

3090. Nay, he suffers loss, for he is deprived (of fortune) and despicable: (only) he that is an eater of flames (ardent in search) will find the light.
Inasmuch as all affairs turn upon hope, the affair of religion is most worthy (to inspire hope), for by this means you may win salvation.
Here it is not permitted to knock at the door (with importunity); naught but hope (is permissible): God best knoweth the right course.

Explaining how the faith of the conventional (worldly) man consists in fear and hope.

The motive in every trade is hope and chance, even though their necks are (worn thin), like a spindle, from (incessant) toil.
When he (the trader) goes in the morning to his shop, he is running (thither) in the hope and chance of
(earning) a livelihood.

3095. (If) you have not the chance of (earning) a livelihood, why do you go (to your shop)?
There is the fear (danger) of disappointment: how (then) are you strong (confident)?
In (the case of) earning food, how has the fear of eternal (eternally predestined) disappointment not made you feeble in your search?
You will say, "Though the fear of disappointment is before (me), this fear is greater (when I am) in idleness.
(When I am) at work my hope is greater: (when I am) in idleness I have more risk."
Then, O evil-thinking man, why is this fear of loss holding you back in the matter of religion?

3100. Or have not you seen in what a gainful trade the people of this bazaar of ours, the prophets and the saints, are (engaged),
And what mines (of treasure) have appeared to them from this going to the (spiritual) shop, and how they have gotten gain in this market?
To that one the fire became submissive, like an anklet; to that one the sea became submissive and carried him on its shoulders;
To that one the iron became submissive and wax-like; to that one the wind became a slave and subject.

Setting forth how the Prophet, on whom be peace, said, "Verily, God most High hath friends who are concealed."

Another party go (to and fro) exceedingly hidden: how should they become well-known to the people of externals?

3105. They possess all this (spiritual dominion), and (yet) no one's eye falls upon their sovereignty for one moment.
Both their miracles and they (themselves) are in the (Divine) sanctuary: even the Abdál do not hear their names.
Or art thou ignorant of the bounties of God who is calling thee to come yonder?
The whole world of six directions is (filled with) His bounty: wheresoever thou lookest, it is making Him (His bounty) known.
When a generous man bids thee come into the fire, come in quickly and do not say, "It will burn me."

The story of Anas, may God be pleased with him: how he cast a napkin into a fiery oven, and it was not burnt.

3110. It has come (down to us) concerning Anas son of Málik that a certain person became his guest.
He (that person) related that after the meal Anas saw the table-napkin (was) yellow in hue,
Dirty and stained; and said, "O maid-servant, throw it into the oven at once."
Thereupon the intelligent (maid) threw it into the oven, which was full of fire.
All the guests were astounded thereat: they were in expectation of (seeing) the smoke of the (burning) napkin.

3115. After a short time she took it out of the oven, clean and white and purged of that filth.

The party (of guests) said, "O venerable Companion (of the Prophet), how didn't it burn, and how too did it become cleansed?"
He replied, "Because Mustafá (Mohammed) often rubbed his hands and lips on this napkin."
O heart afraid of the fire and torment (of Hell), draw nigh unto such a hand and lip as that!
Since it (the Prophet's blessing) bestowed such honour upon a lifeless object, what things will it reveal to the soul of the lover!

3120. Inasmuch as he (the Prophet) made the clods of the Ka'ba the qibla (towards which the Moslems turn), do thou, O soul, be (as) the dust of holy men in (thy) war (against the flesh).
Afterwards they said to the maid-servant, "Wilt not thou tell (us) thine own feelings about all this?
Why didst thou (so) quickly cast it (into the oven) at his behest? I suppose he was acquainted with the secrets,
(But) why didst thou, mistress, throw such a precious napkin into the fire?"
She answered, "I have confidence in the generous: I do not despair of their bounty.

3125. What of a piece of cloth? If he bid me (myself) go without regret into the very essence of the fire,
I, from perfect confidence (in him), will fall (throw myself) in: I have great hope of them that are devoted to God.
I will throw myself in, not (only) this napkin, because of my confidence in every generous one who knows the mystery."
O brother, apply thyself to this elixir: the faith of a man must not be less than the faith of a woman.
The heart of the man that is less than a woman is the heart that is less (in worth) than the belly.

Story of the Prophet's, on whom be peace, coming to the aid of a caravan of Arabs who had been brought to sore straits by thirst and lack of water and had set their minds on death: (both) the camels and the people (of the caravan) had let their tongues drop out (of their mouths from exhaustion).

3130. In that wadi (was) a company of Arabs: their water-skins had become dry from lack of rain:
A caravan amidst the desert in sore distress—they had rehearsed their own death.
Suddenly he who succours both worlds, Mustafá (Mohammed), appeared on the way, for help's sake.
He saw there an exceeding great caravan on the scalding sand and (engaged in) a hard and terrible journey;
The tongues of their camels hanging out, the people strown everywhere on the sand.

3135. He took pity and said, "Hark, go at once, some of your comrades, and run to yonder sandhills,
For a negro on camelback will (presently) bring a water-skin, (which) he is conveying with all speed to his master.
Bring to me that negro camel-driver along with the camel by force, if need be."
Those seekers approached the sandhills: after a short while they saw 'twas even so:
A negro slave was going with a camel, the water-skin filled with water, like one bearing a gift.

3140. Then they said to him, "The Pride of mankind, the Best of created beings, invites thee (to come) in this direction."
He said, "I do not know him: who is he?" He (the spokesman) said, "He is that moon-faced sweet-natured one."

They described to him the diverse qualities which exist (in the Prophet): he said, "Belike he is that poet (wizard)
Who subdued a multitude by magic: I will not come half a span towards him."
Dragging him along, they brought him thither: he raised an outcry in revilement and heat (of anger).

3145. When they dragged him before that venerable one, he (the Prophet) said, "Drink ye the water and carry it away withal."
He satisfied the thirst of them all from that water-skin: the camels and every person drank of that water.
From his (the negro's) water-skin he filled large and small water-skins: from jealousy of him the clouds in the sky were distraught.
Has any one seen (such a wonder as) this, that the burning glow of so many Hells (of thirst) should be cooled by a single water-skin?
Has any one seen (such a wonder as) this, that all these water-skins were filled from a single water-skin without trouble?

3150. The water-skin itself was a veil, and (in reality) at his (the Prophet's) command the waves of (Divine) bounty were coming (to them) from the Sea of origin.
"Water by boiling is converted into air, and that air by cold is turned into water."
Nay, (it is not so); without cause and beyond these maxims of (natural) philosophy the (Divine) act of bringing into existence produced the water from non-existence.
Inasmuch as you have observed (secondary) causes from your childhood, through ignorance you have stuck to the (secondary) cause.
(Being occupied) with causes you are forgetful of the Causer: hence you are inclining towards these veils.

3155. When (all secondary) causes are gone, you will beat your head and cry many a time, "O our Lord! O our Lord!"
The Lord will say, "Betake thyself to the (secondary) cause! How hast thou remembered My work? Oh, wonderful!"
He (the believer in secondary causes) says, "Henceforth I will behold Thee entirely: I will not look towards the cause and that deception (by which I was led astray)."
He (God) will reply to him, "Thy case is (described in the text), '(If) they were sent back (to the world), they would surely return (to what they were forbidden to do),' O thou who art weak in thy repentance and covenant;
But I will not regard that, I will show mercy: My mercy is abounding, I will be intent on mercy.

3160. I will not regard thy bad promise, I from loving kindness will bestow the gift at this (very) moment, since thou art calling unto Me."
The (people of the) caravan were amazed at his (the Prophet's) deed. (They cried), "O Muhammad, O thou that hast the nature of the Sea, what is this?
Thou hast made a small water-skin a veil (a means of disguise): thou hast drowned (abundantly satisfied the thirst of) both Arabs and Kurds."

How he (the Prophet) miraculously filled the slave's water-skin with water from the Unseen World and made the face of that negro slave white by permission of God most High.

"O slave, now behold thy water-skin full (of water), that thou mayst not say (anything) good or bad in complaint."
The negro was astounded at his (the Prophet's) evidentiary miracle: his faith was dawning from (the world of) non-spatiality.

3165. He saw that a fountain had begun to pour from the air (of yonder world) and that his water-skin had become a veil to the emanation of that (fountain).
The veils also were rent by that (illumined) sight (of his), so that he distinctly beheld the fountain of the Unseen.
Thereupon the slave's eyes were filled with tears: he forgot his master and his dwelling-place.
Strength failed him to go on his way: God cast a mighty commotion into his soul.
Then again he (the Prophet) drew him back for (his) good, saying, "Come to thyself; return, O thou who wilt gain advantage (by doing so).

3170. 'Tis not the time for bewilderment: bewilderment is in front of thee; just now advance on thy way briskly and speedily."
He (the slave) laid the hands of Mustafá (Mohammed) on his face and gave (them) many loving kisses.
Then Mustafá rubbed his blessed hand on his (the slave's) face and made it fortunate.
That Abyssinian negro became white as the full moon, and his night turned into bright day.
He became a Joseph in beauty and in coquetry: he (the Prophet) said to him, "Now go home and relate what has befallen thee."

3175. He was going along, without head or foot, intoxicated (with ecstasy): in going he knew not foot from hand.
Then from the neighbourhood of the caravan he came hastening with two full water-skins to his master.

How the master saw his slave white and did not recognise him and said, "Thou hast killed my slave: the murder hath found thee out, and God hath thrown thee into my hands."

The master espied him from afar and remained bewildered: from amazement he called (to his presence) the people of the village.
"This," said he, "is my water-skin and my camel: where, then, is my swartbrowed slave gone?
This man coming from afar is (like) a full-moon: the light from his countenance strikes upon (and prevails against) the daylight.

3180. Where is my slave? Perchance he has lost his way, or a wolf has overtaken him and he has been killed."
When he came before him, he (the master) said, "Who art thou? Art thou a native of Yemen or a Turcoman?
Tell (me), what hast thou done to my slave? Speak the truth! If thou hast killed him, declare it! Do not seek evasion."
He replied, "If I have killed him, how have I come to thee? How have I come with my own feet into this blood?"
(He asked again), "Where is my slave?" He (the slave) said, "Lo, I am (he): the hand of God's grace hath made me resplendent."

3185. "Eh, what art thou saying? Where is my slave? Hark, thou wilt not escape from me except by (telling) the truth."
He (the slave) said, "I will relate all thy secret dealings with that slave, one by one;
I will relate what has passed (between us) from the time when thou didst purchase me until now,
That thou mayst know I am the same in (my spiritual) existence, though a (bright) dawn has opened forth from my night-hued (body).
The colour is changed; but the pure spirit is free from colour and from the (four) elements and the dust."

3190. They that know the body (alone) soon lose us; (but) they that quaff the (spiritual) water abandon the (bodily) water-skin and jar.
They that know the spirit are free from numbers (plurality): they are sunk in the Sea that is without quality or quantity.
Become spirit and know spirit by means of spirit: become the friend of vision (clairvoyant), not the child of ratiocination.
Forasmuch as the Angel is one in origin with Intelligence, (and) they have (only) become two (different) forms for the sake of (the Divine) Wisdom—
The Angel assumed wings and pinions like a bird, while this Intelligence left wings (behind) and assumed (immaterial) splendour—

3195. Necessarily both became co-adjutors: both the beauteous ones became a support to one another.
The Angel as well as the Intelligence is a finder of God: each of the twain is a helper and worshipper of Adam.
The Flesh (*nafs*) and the Devil have (also) been (essentially) one from the first, and have been an enemy and envier of Adam.
He that regarded Adam as a body fled (from him in disdain), while he that regarded (him as) the trusty Light bowed (in worship).
Those two (the Angel and the Intelligence) were (made) clairvoyant by this (Adam), while the eye of these two (the Flesh and the Devil) saw nothing but clay.

3200. This discourse is now left (floundering) like an ass on the ice, since it is not fitting to recite the Gospel to Jews.
How can one speak of 'Umar to Shí'ites? How can one play a lute before the deaf?
But if there is any one (hidden) in a nook in the village, the hue and cry that I have raised is enough.
To him that is worthy to (hear) the exposition, stones and brickbats become an articulate and well-grounded exponent.

Explaining that whatsoever God most High bestowed and created— the heavens and the earths and the substances and the accidents— He created all (this) at the demand of need, and that one must make one's self in need of a thing, so that He may bestow it; for "... Or He who answers the sorely distressed when he calls unto Him?" Sore distress is the evidence of worthiness (to receive the Divine bounty).

'Twas Mary's want and pain that made such a babe (as Jesus) begin to speak (in the cradle).

3205. Part of her spoke on her behalf without her: every part of thee hath speech in secret.
Thy hands and feet become witnesses (against thee), O slave: how long wilt thou set hand and foot (strenuously apply thyself) to denial?
And if thou art not worthy of (hearing) the exposition and the speech, the rational soul of the speaker saw thee (to be unworthy) and went to sleep (refrained from action).
Whatsoever grew has grown for the sake of the needy, in order that a seeker may find the thing he sought.
If God most High has created the heavens, He has created them for the purpose of removing needs.

3210. Wherever a pain is, the cure goes thither; wherever a poverty is, the provision goes thither.
Wherever a difficult question is, the answer goes thither; wherever a ship is, the water goes thither.

Do not seek the water, (but) get thirst, so that the water may gush forth from above and below.
Until the tender-throated babe is born, how should the milk for it begin to flow from the (mother's) breast?
Go, run on these hills and dales, to the end that thou mayst become thirsty and a prey to heat;

3215. After that, from the noise of the hornet of the air (the thundercloud) thou wilt hear the noise of the water of the stream, O king.
Thy need is not less than (that of) dry plants: thou takest water and art drawing it towards them;
Thou takest the water by the ear and drawest it towards the dry crops that they may obtain refreshment.
For the spiritual crops, whose essences are concealed, the cloud of (Divine) mercy is full of the water of Kawthar.
In order that (the words) their Lord gave them to drink may be addressed (to thee), be thirsty! God best knoweth the right course.

How the unbelieving woman came to Mustafá (Mohammed), on whom be peace, with a sucking babe, and how it spoke, like Jesus, of the miracles of the Prophet, God bless and save him!

3220. A woman of the same village, one of the unbelievers, ran to the Prophet for the sake of testing (him).
She came in to the Prophet, (her face covered) with the veil: the woman had a two months old infant in her lap.
The child said, "God give peace unto thee, O Messenger of Allah! We have come to thee."
Its mother said to it angrily, "Hey, be silent! Who put this testimony into thine ear?
Who taught thee this, O little child, so that thy tongue became fluent in infancy?"

3225. It replied, "God taught (me), then Gabriel: I am Gabriel's accompanist in (this) declaration."
She said, "Where (is Gabriel)?" It replied, "Above thy head: dost not thou see? Turn thine eye aloft.
Gabriel is standing above thee: to me he has become a guide in a hundred diverse ways."
She said, "Dost thou see (him)?" "Yes," it replied; "(I see him) shining above thee like a perfect full-moon.
He is teaching me the qualities of the Prophet and delivering me by means of that sublimity from this degradation."

3230. Then said the Prophet to it (the infant), "O sucking child, what is thy name? Say (it) forth and comply (with my request)."
"'Abdu 'l-'Azíz," said the child, "is my name with God; (but) 'Abd-i 'Uzzá with this handful of reprobates.
I am clear and free and quit of 'Uzzá, (I swear it) by the truth of Him who gave thee this prophethood."
The two months old child, (illumined) like the full-moon, pronounced the discourse of an adult, as those who occupy the seat of honour.
Then at that instant arrived balm from Paradise, so that the brain of child and mother drew in the scent.

3235. Both (of them) were saying, "For fear of falling (from that high estate), 'tis best to surrender one's soul to the scent of this balm."
As for that one whom God endows with knowledge, things inanimate and growing (living) utter a hundred expressions of belief in him.
As for that one whom God protects, birds and fish become his guardians.

How an eagle seized the boot of the Prophet, on whom be peace, and carried it into the air and turned it upside down, and how a black serpent dropped down from the boot.

They were thus engaged, when Mustafá (Mohammed) heard from aloft the call to the ritual prayer.
He asked for water and renewed the ablution: he washed his hands and face with that cold water.

3240. He washed both his feet and gave attention to (was about to take) his boot: a boot-snatcher carried off the boot.
That man of sweet address moved his hand towards the boot: an eagle snatched the boot from his hand,
And bore it away into the air, (swift) as the wind; then she turned it upside down, and a serpent dropped from it.
From the boot dropped a black serpent: on account of that (Divine) care (for the Prophet) the eagle became his benevolent friend.
Then the eagle brought back the boot and said, "Come, take it and go to prayers.

3245. I did this presumptuous act from necessity: I am abashed by (my feeling of) reverence (for thee).
Woe to him that steps (behaves) presumptuously without necessity (and only) because vain desire authorises him!"
Then the Prophet thanked her (the eagle) and said, "I deemed this (act of thine) rudeness, but it really was kindness.
Thou didst carry off the boot, and I was perturbed: thou took'st away my grief, and I was aggrieved.
Although God hath shown to me every unseen thing, at that moment my heart was occupied with myself."

3250. She (the eagle) said, "Far be it from thee that forgetfulness grew up in thee: my seeing that invisible thing is (from) thy reflexion.
(If) I, in the air, see the serpent in the boot, 'tis not of myself, 'tis thy reflexion, O Mustafá."
The reflexion of the man of light is wholly resplendent; the reflexion of the man of darkness is wholly (like) a bath-stove (ash-heap).
The reflexion of the servant of God is wholly luminous; the reflexion of the stranger (to God) is wholly blindness.
Know every one's reflexion: see (it plainly), O my soul. (Then) ever sit beside the congener whom thou desirest.

The right way of taking a lesson from this story and knowing with certainty that "verily, together with hardship there is ease."

3255. That tale is a lesson to thee, O my soul, to the end that thou mayst acquiesce in the decree of God;
So that thou wilt be quick to understand and wilt have good thoughts (of God) when thou seest a calamity (befall thee) of a sudden.
(While) others turn pale from dread of it, thou (wilt be) laughing in the hour of gain or loss, like the rose.
Because the rose, though thou tear it petal by petal, does not leave off laughing and does not become bent (with grief).

"Why," it says, "should I fall into grief on account of a thorn? Indeed I have brought laughter (into my possession) by means of the thorn."

3260. Whatsoever by (Divine) destiny becomes lost to thee, know for sure that it has redeemed thee from affliction.
(Some one asked), "What is Súfism?" He (the Shaykh) said, "To feel joy in the heart at the coming of sorrow."
Regard His chastisement as the eagle which carried off the boot from that man of excellent disposition,
That she might save his foot from the serpent's bite. Oh, happy is the understanding that is undimmed.
He (God) hath said, "Grieve not for that which escapeth you," if the wolf come and destroy your sheep,

3265. For that (God-sent) affliction keeps off great afflictions, and that loss prevents huge losses.

How a certain man demanded of Moses (that he should teach him) the language of the beasts and birds.

A young man said to Moses, "Teach me the language of the animals,
That perchance from the voice of animals and wild beasts I may get a lesson concerning my religion.
Since the languages of the sons of Adam are entirely for the sake of (acquiring) water and bread and renown,
It may be that the animals have a different care, (namely), that of taking thought for the hour of passing away (from this world)."

3270. "Begone," said Moses; "abandon this vain desire, for this (desire) holds (involves) much danger before and behind.
Seek the lesson and the (spiritual) wakefulness (which you want) from God, not from books and speech and words and lips."
The man became more eager in consequence of the refusal which he (Moses) made to him: a man always becomes more eager from being refused (what he craves).
He said, "O Moses, since thy light has shone forth, whatever was a thing has gained (its) thinginess from thee.
'Tis not worthy of thy bounty, O generous one, to disappoint me of this object of desire.

3275. At this time thou art the vicegerent of God: it will be despair (for me) if thou prevent me."
Moses said, "O Lord, surely the stoned (accursed) Devil has subdued this simple man.
If I teach him, it will be harmful to him; and if I do not teach him, he will become faint-hearted."
He (God) said, "Teach him, O Moses, for We in our loving-kindness never have rejected (any one's) prayer."
He (Moses) said, "O Lord, he will feel repentance and gnaw his hands and rend his garments.

3280. Power is not suitable to every one: weakness is the best stock-in-trade for the devout."
For this reason poverty is everlasting glory, since the hand that cannot reach (to objects of desire) is left with fear of God (and nothing else).
Riches and the rich are spurned (by God) because acts of self-denial are relinquished by power.
Weakness and poverty are security for a man against the tribulation of the covetous and anxious (fleshly) soul.

That anxiety arises from the wanton desires to which that (man who falls a) prey to the ghoul has become habituated.

3285. The eater of clay has a desire for clay: rose-flavoured sugar is indigestible for that wretched man.

How Revelation came from God most High to Moses that he should teach him the thing demanded by him, or part of it.

God said, "Do thou grant his need: let him have a free hand to choose (good or evil)."
Choice (free-will) is the salt of devotion; otherwise (there would be no merit): this celestial sphere revolves involuntarily;
(Hence) its revolution has neither reward nor punishment, for free-will is (accounted) a merit at the time of the Reckoning.
All created beings indeed are glorifiers (of God), (but) that compulsory glorification is not wage-earning.

3290. "Put a sword in his hand, pull him away from weakness (incapacity to choose), so that he may become (either) a holy warrior or a brigand,
Because We have honoured Man by (the gift of) free-will: half (of him) is honeybee, half is snake."
The true believers are a store of honey, like the bee; the infidels, in sooth, are a store of poison, like the snake,
Because the true believer ate choice herbs, so that, like a bee, his spittle became (a means of giving) life;
(While), again, the infidel drank sherbet of filthy water: accordingly from his nourishment poison appeared in him.

3295. Those inspired by God are the fountain of life; those allured by the enticements of sensuality are the poison of death.
In the world this praise and "well done!" and "bravo!" are (bestowed) in virtue of free-will and watchful attention.
All profligates, when they are in prison, become devout and ascetic and invokers of God.
When the power (to act freely) is gone, the work becomes unsaleable (worthless). Take heed lest Doom seize the capital (which thou hast).
The power (of free action) is thy profit-earning capital. Hark, watch over the moment of power and observe (it well)!

3300. Man rides on the steed of "We have honoured (the sons of Adam)": the reins of free-will are in the hand of his intelligence.
Once more did Moses admonish him kindly, saying, "The thing thou desirest will make thy face pale.
Abandon this vain passion and be afraid of God: the Devil has schooled thee for the purpose of deception."

How that seeker was content to be taught the language of domestic fowls and dogs, and how Moses, on whom be peace; complied with his request.

He said, "At any rate (teach me) the language of the dog which is at the door and the language of the domestic fowl which has wings."
"Hark," said Moses, "thou knowest (best)! Go, it (the fulfilment of thy wish) has arrived: the language of both of these will be revealed to thee."

3305. At daybreak, in order to make trial, he stood waiting on the threshold.
The maid-servant shook the table-cloth, and a piece of bread, the remnants of last night's meal, fell out.
A cock snatched it up as (though it were) the stake (in a race). The dog said, "You have done injustice-to me. Begone!
You can eat a grain of corn, while I am unable to eat grains in my abode.
You can eat corn and barley and the rest of the grains, while I cannot, O jubilant one.

3310. This crust of bread, the bread which is our portion—you are taking away from the dogs such a (small) quantity (of food) as this!"

The cock's answer to the dog.

Then the cock said to him, "Be silent, do not grieve, for God will give you something else instead of this.
The horse of this Khwája is about to die: to-morrow eat your fill and be not sorrowful.
The horse's death will be a feast-day for the dogs: there will be abundant provender without toil or earning."
When the man heard (this speech), he sold the horse. That cock of his was disgraced in the eyes of the dog.

3315. Next day the cock carried off the bread in the same fashion (as before), and the dog opened his lips at him,
Saying, "O beguiling cock, how long (will you tell) these lies? You are unrighteous and false and without lustre.

Where is the horse that you said would die? You are (like) a blind man who tells of the stars and you are deprived of truth."
That knowing cock said to him, "His horse died in another place.
He sold the horse and escaped from loss: he cast the loss upon others;

3320. But to-morrow his mule will die: that will be good fortune for the dogs, (so say) no more."
The covetous man immediately sold the mule and at that instant obtained deliverance from grief and loss.
On the third day the dog said to the cock, "O prince of liars with your drums and kettledrums!"
He (the cock) said, "He sold the mule in haste, (but)," said he, "to-morrow his slave will be stricken down,
And when his slave dies, the next of kin will scatter pieces of bread upon the dogs and beggars."

3325. He (the master) heard this and sold his slave: he was saved from loss and his face was lit up (with joy).
He was giving thanks and making merry, saying, "I have been saved from three calamities in the world.
Since I learned the language of the fowl and the dog I have pierced the eye of evil destiny."
Next day the disappointed dog said, "O drivelling cock, where are the sundries (you promised me)?

[How the cock became abashed before the dog on account of being false in those three promises.]

How long, pray, how long (will) your falsehood and deceit (continue)? Truly, nothing but falsehood flies out of your nest."

3330. He said, "Far be it from me and from my kind that we should become afflicted with falsehood.
We cocks are veracious like the muezzin: we are observers of the sun as well as seekers of the (right) time.
We are watchers of the sun inwardly, though you may turn a basin upside down over us."
The watchers of the Sun (of Reality) are the saints: in the flesh (they are) acquainted with the Divine mysteries.
"God gave our family as a gift to Man to call (him) to the ritual prayer (and) in preparation (for that purpose).

3335. If a mistake be committed by us in (giving) the call to prayer at the wrong time, it will become the cause of our being killed.
To say at the wrong time 'Come to welfare' will make our blood of no account and licit (liable to be shed with impunity)."
'Tis only the (spiritual) cock, the Soul of (Divine) inspiration, that is protected (by God from sin) and purged of error.
His (the master's) slave died in the house of the purchaser: that was the purchaser's loss entirely.
He saved his money, but he shed his own blood. Understand (this) well!

3340. One loss would have prevented (many) losses: our bodies and money are the ransom for our souls.
In the presence of kings, in (the hour of their) dispensing punishment, you offer money and purchase your head (life):

How (then) have you become, in (the case of Divine) destiny, (like) a churl— withholding your money from the (Supreme) Judge?

How the cock foretold the death of the Khwája.

"But to-morrow he will certainly die: his heir, in mourning (for him), will slaughter a cow.
The owner of the house will die (and) depart (from this world): lo, to-morrow a great deal of food will reach you.

3345. High and low will get pieces of bread and dainty morsels and viands in the midst of the street.
(The flesh of) the sacrificed cow and thin loaves of bread will be scattered quickly over the dogs and the beggars."
The death of the horse and mule and the death of the slave were bringing round the doom of this foolish deluded man.
He fled (escaped) from the loss of wealth and from grief thereat: he increased his wealth and shed his own blood.
These austerities of dervishes—what are they for? (The reason is) that that tribulation (imposed) on the body is (in effect) the everlasting life of spirits.

3350. Unless a (mystic) traveller gains the everlasting life of his (spiritual) self, how should he make his body a sick and perishing (thing)?
How should he move his hand to (acts of) altruism and (devotional) work unless he sees (the salvation of) his soul in exchange for what is given (by him)?
That one who gives without expectation of (any) gains—that one is God, is God, is God,
Or the friend of God (the saint), who has assumed the nature of God and has become luminous and has received the Absolute Radiance;
For He is rich, while all except Him are poor: how should a poor man say "Take" without compensation?

3355. Till a child sees that the apple is there, it will not give up from its hand the stinking onion.
All these market-folk, for the sake of this (worldly) object, are seated on the benches (in the shops) in the hope of (receiving) compensation:
They offer a hundred fine articles of merchandise, and within their hearts they are intent on compensations.
O man of the (true) Religion, you will not hear a single salaam (blessing) whereof the end will not pluck your sleeve (and demand something of you).
I have never heard a disinterested salaam from high or low, O brother—and (I give) the salaam (to thee)—

3360. Except the salaam of God. Come, seek that (salaam) from house to house, from place to place, and from street to street!
From the mouth of the man who has a good scent (for spiritual things) I heard both the message and the salaam of God;
And in the hope of that (salaam) I am listening with my heart to the salaams of (all) the rest (as though they were) sweeter than life.
His (the saint's) salaam has become the salaam of God because he has set fire to the household of self.
He has died to self and become living through the Lord: hence the mysteries of God are on his lips.

3365. The death of the body in self-discipline is life: the sufferings of this body are (the cause of) everlastingness to the spirit.
That wicked man had lent ear: he was hearing from his cock the news (of his death).

How that person ran to Moses for protection when he heard from the cock the announcement of his death.

When he heard these things, he started running in hot haste: he went to the door of Moses, with whom God conversed.
He was rubbing his face in the dust from fear, saying, "Save me from this (doom), O Kalím!"
He (Moses) said, "Go, sell thyself and escape! Since thou hast become expert (in avoiding loss), jump out of the pit (of death)!

3370. Throw the loss upon true believers! Make thy purses and scrips double (in size)!
I beheld in the brick this destiny which to thee became visible (only) in the mirror.
The intelligent man sees with his heart the end (final result) at the first (in the beginning); he that is lacking in knowledge sees it (only) at the end."
Once more he (the doomed man) made lamentation, saying, "O thou who hast goodly qualities, do not beat me on the head, do not rub into my face (the sin I have committed).
That (sin) issued from me because I was unworthy: do thou give good recompense to my unworthy (action)."

3375. He (Moses) said, "An arrow sped from the (archer's) thumb-stall, my lad: 'tis not the rule that it should come back to the source (the place whence it started);
But I will crave of (God's) good dispensation that thou mayst take the Faith away with thee at that time (of departing from the world).
When thou hast taken the Faith away (with thee), thou art living: when thou goest with the Faith, thou art enduring (for ever)."
At the same instant the Khwája became indisposed, so that he felt qualms, and they brought the basin.
'Tis the qualms of death, not indigestion: how should vomiting avail thee, O foolish ill-fortuned man?

3380. Four persons carried him to his house: he was rubbing (one) leg on the back of (the other) leg.
(If) you hearken not to the counsel of (a) Moses and show disrespect, you dash yourself against a sword of steel.
The sword feels no shame (to restrain it) from (taking) your life: this is your own (fault), O brother, your own (fault).

How Moses prayed for that person, that he might depart from the world (die) in the Faith.

At dawn Moses began (his) orison, saying, "O God, do not take the Faith from him, do not carry it away!
Act in royal fashion, forgive him, for he has erred and behaved with impudence and transgressed exceedingly.

3385. I said to him, 'This knowledge is not meet for thee,' (but) he deemed my words a thwarting (of his desire) and vain."
That one lays hands on the dragon (and that one alone) whose hand makes the rod a dragon.
To learn the secret of the Unseen is fitting for him (alone) who can seal his lips (and refrain) from speech.

None but the water-fowl is proper for the sea. Understand (this)—and God best knoweth the right course.
"He (the obstinate man) went into the sea, and he was not a water-fowl: he sank. Take his hand (succour him), O Loving One!"

How God most High answered favourably the prayer of Moses, on whom be peace.

3390. He (God) said, "Yes, I bestow the Faith upon him, and if thou wish I will bring him to life at this moment;
Nay, I will at this moment bring to life all the dead in the earth for thy sake."
Moses said, "This is the world of dying: raise (them to) that (other) world, for that place is resplendent.
Inasmuch as this abode of mortality is not the world of (real) Being, the return to a borrowed (impermanent) thing is not much gain.
Strew a gift of mercy upon them even now in the secret chamber of assembled in Our presence."

3395. (I have related this story) that you may know that loss of the body and of wealth is gain to the spirit and delivers it from bane.
Therefore be a purchaser of (ascetic) discipline with (all) your soul: you will save your soul when you have given up your body to service (of God).
And if the discipline come to you without free choice (on your part), bow your head (in resignation) and give thanks, O successful one.
Since God has given you that discipline, render thanks: you have not done (it); He has drawn you (to it) by the command, "Be!"

Story of the woman whose children never lived (long), and how, when she made lamentation (to God), the answer came—"That is instead of thy (unpractised) ascetic discipline and is for thee in lieu of the self-mortification of those who mortify themselves."

That woman used to bear a son every year, (but) he never lived more than six months;

3400. Either (in) three months or four months he would perish. The woman made lamentation, crying, "Alas, O God,
For nine months I have the burden (of pregnancy), and for three months I have joy: my happiness is fleeter than the rainbow."
That woman, because of the terrifying anguish (which she suffered), used to make this plaintive outcry before the men of God.
In this wise twenty children (of hers) went into the grave: a fire (of destruction) fell swiftly upon their lives,
Till, one night, there was shown to her (the vision of) a garden everlasting, verdant, delectable, and ungrudged.

3405. I have called the Unconditioned Bounty a garden, since it is the source of (all) bounties and the assembly of (all) gardens;
Otherwise, (it is that which) no eye hath beheld: what place is there for (how is it proper to speak of) a garden? (Yet the term "garden" may be applied to it): God hath called the Light of the Unseen "a lamp."
'Tis not a comparison, 'tis a parable thereof, (which is used) in order that he who is bewildered may get a scent (of the reality).
In short, the woman saw that (Bounty) and became intoxicated: at that revelation the weak (creature) fell into an ecstasy.

She saw her name written on a palace: she who was of goodly belief knew that it (the palace) belonged to her.

3410. After that, they said (to her), "This Bounty is for him who has risen up with constant sincerity in self-devotion.
Thou must needs have done much service (to God), in order that thou might'st partake of this repast;
(Hence), as thou wert remiss in taking refuge (with God), God gave thee those afflictions instead."
"O Lord," cried she, "give me such-like (afflictions) for a hundred years and more! Do Thou shed my blood!"
When she advanced into that garden, she saw there all her children.

3415. She said, "They were lost to me, (but) they were not lost to Thee." Without (possessing) the two eyes of the Unseen, no one becomes the Man (pupil of the eye).
You did not let blood (by cupping), and (therefore) the superfluous blood ran from your nose, to the end that your life might be saved from fever.
The core of every fruit is better than its rind: deem the body to be the rind, and its friend (the spirit) to be the core.
After all, Man has a goodly core: seek it for one moment, if you are of (if you belong to those inspired by) that (Divine) breath.

How Hamza, may God be well-pleased with him, came to battle without a coat of mail.

Whenever at the end (of his life) Hamza went into the ranks (on the battlefield),
he would enter the fray (like one) intoxicated, without a coat of mail.

3420. Advancing with open breast and naked body, he would throw himself into the sword-bearing ranks.
The people asked him, saying, "O uncle of the Prophet, O Lion that breakest the ranks (of the foemen), O prince of the champions,
Hast not thou read in the Message of God (the *Qur'án) 'Do not cast yourselves with your own hands into destruction'?*
Then why art thou casting thyself thus into destruction on the field of battle?
When thou wert young and robust and strongly-knit, thou didst not go into the battle-line without a coat of mail.

3425. Now that thou hast become old and infirm and bent, thou art knocking at the curtains (doors) of recklessness,
And with sword and spear, like one who recks of naught, thou art grappling and struggling and making trial (of thyself).
The sword hath no respect for the old: how should sword and arrow possess discernment?"
In this manner were the ignorant sympathisers giving him counsel zealously.

The reply of Hamza to the people.

Hamza said, "When I was young, I used to regard farewell to this world as death.

3430. How should any one go to death eagerly? How should he come naked (unarmed) to meet the dragon?
But now, through the Light of Mohammed, I am not subject to this city (the world) that is passing away.

Beyond (the realm of) the senses, I behold the camp of the (Divine) King thronged with the army of the Light of God,
Tent on tent and tent-rope on tent-rope. Thanks be to Him who awakened me from slumber!"
That one in whose eyes death is destruction—he takes hold of (clings to) the (Divine) command, "*Do not cast (yourselves into destruction*)";

3435. And that one to whom death is the opening of the gate—for him in the (Divine) Allocution (the Qur'án) there is (the command), "*Vie ye with each other in hastening*."
Beware, O ye who regard death! Surpass one another (in dread of death)! Quick, O ye who regard the Resurrection! Vie ye with each other in hastening!
Welcome, O ye who regard the (Divine) grace! Rejoice! Woe (to you), O ye who regard the (Divine) wrath! Be sorrowful!
Whosoever deems it (death) to be (lovely as) Joseph gives up his soul in ransom for it; whosoever deems it to be (like) the wolf turns back from (the path of) right guidance.
Every one's death is of the same quality as himself, my lad: to the enemy (of God) an enemy, and to the friend (of God) a friend.

3440. In the eyes of the Turcoman the mirror hath a fair colour; similarly in the eyes of the Ethiopian the mirror is (dark as) an Ethiopian.
Your fear of death in fleeing (from it) is (really) your fear of yourself. Take heed, O (dear) soul!
'Tis your (own) ugly face, not the visage of Death: your spirit is like the tree, and death (is like) the leaf.
It has grown from you, whether it is good or evil: every hidden thought of yours, foul or fair, is (born) from yourself.
If you are wounded by a thorn, you yourself have sown; and if you are (clad) in satin and silk, you yourself have spun.

3445. Know that the act is not of the same complexion as the requital: the service is nowise of the same complexion as the payment given (in return for it).
The labourers' wage does not resemble the work, inasmuch as the latter is the accident, while the former is the substance and permanent.
The former is wholly hardship and effort and sweat, while the latter is wholly silver and gold and trays (of food).
If suspicion fall upon you from some quarter, (the reason is that) the person whom you wronged has invoked (God) against you in an affliction (which you have brought upon him).
You say, "I am free (from guilt): I have not laid suspicion on any one."

3450. (No; but) you have committed another form of sin; you sowed the seed: how should the seed resemble the fruit?
He (the celibate) committed adultery, and the penalty was a hundred blows with the stick. "When," says he, "did I strike any one with wood?"
Was not this infliction the penalty for that adultery? How should the stick resemble adultery (committed) in secret?
How should the serpent resemble the rod, O Kalím (Moses)? How should the pain resemble the remedy, O doctor?
When you, instead of (casting down) the rod, semen ejecisti (in uterum), that (semen) became (eventually) a fine (human) figure.

3455. That semen of yours became a friend (to you) or (like) a (noxious) serpent: why (then) is this astonishment at the rod (of Moses) on your part?
Does the semen at all resemble that child? Does the sugar-cane at all resemble the candy?

When a man has sown a prostration (in prayer) or a genuflexion, in yonder world his prostration becomes Paradise.
When praise of God has flown from his mouth, the Lord of the daybreak fashions it into a bird of Paradise.
Your praise and glorification does not resemble the bird, though the bird's semen is (naught but) wind and air.

3460. When altruism and almsgiving have grown up (proceeded) from your hand, (the act of) this (generous) hand becomes on yonder side (in the world hereafter) date-palms and (fresh) herbage.
The water (semen), (namely) your renunciation, became a river of water in Paradise; your love and affection (for God) is a river of milk in Paradise.
Delight in devotion became a river of honey; behold your (spiritual) intoxication and longing as a river of wine.
These causes did not resemble those effects: none knows how He (God) installed it (the effect) in the place of that (cause).
Since these causes were (obedient) to your command, the four rivers (of Paradise) likewise showed obedience to you.

3465. You make them flow in whatever direction you wish: (even) as that quality (of disposition) was (in this world), such do you make it (the effect) to be (in the next world),
As (for example) your semen, which is at your command— the progeny thereof are ready to (obey) your command.
Your young son runs (obediently) at your command, saying, "I am the part of thee which thou didst deposit (in my mother's womb)."
That (praiseworthy) quality was (obedient) to your command in this world: likewise (in the next world) those rivers flow at your command.
Those trees (of Paradise) are obedient to you, because those trees are (made) fruitful by your (good) qualities.

3470. Since these qualities are (obedient) to your command here, so your recompense is at your command there.
When blows proceeded from your hand against the victim of injustice, they became a tree (in Hell): the Zaqqúm grew from them.
When in anger you threw fire into (people's) hearts, you became the source of Hell-fire.
Since here (in this world) your fire was burning mankind, that which was born of it was kindling men (in Hell).
Your fire (of anger) makes an attack on the people (here): the fire that sprang from it rushes against the people (there).

3475. Your words resembling snakes and scorpions have become snakes and scorpions and are seizing your tail (assailing you from behind).
You kept the friends (of God) waiting: (hence) you will be kept waiting at the Resurrection.
Your promise, "To-morrow" and "the day after to-morrow," has become your waiting on the Day of Congregation: alas for you!
You will remain waiting on that long Day, (engaged) in rendering an account (of your actions) and (standing) in the soul-consuming sun,
Because you were wont to keep Heaven waiting and sow the seed of "I will go on the Way to-morrow."

3480. Your anger is the seed of Hell-fire: take heed, extinguish this Hell of yours, for this is a trap.

The extinction of this fire is not (to be effected) save by the Light: "thy light hath put out our fire, we are the grateful."
If you are devoid of the Light and do an act of clemency, 'tis evil: your fire (of anger) is (still) alive and is (still lurking) in the embers.
Beware! That (clemency) is (mere) ostentation and masking (the truth): nothing will extinguish the fire (of anger) except the Light of Religion.
Do not be secure till you behold the Light of Religion, for the hidden fire will one day become manifest.

3485. Deem the Light to be a water, and cleave to the water withal: when you have the water, be not afraid of the fire.
The water will extinguish the fire, because the fire by its nature burns up its (the water's) progeny and children.
Go, for a while, to those water-birds, that they may lead you to the Water of Life.
The land-bird and the water-bird have the same body (outward appearance), but they are (really) opposites: they are (like) water and oil.
Each (of them) is devoted to its own origin; have a care (in discriminating between them): they resemble each other (externally),

3490. Just as both (Satanic) suggestion and Divine inspiration are intelligible, and yet there is a (great) difference (between them).
Both (these) brokers in the market of Conscience extol their wares, O prince.
If you are a spiritual money-changer, one who recognises thought, distinguish the real nature of the two thoughts which resemble slave-dealers (commending the slaves they hope to sell);
And if from (your own) opinion you do not know (the true nature of) these two thoughts, say, "No deception!" and be not in a hurry and do not push forward.

The means of preventing one's self from being swindled in sale and purchase.

A certain friend said to the Prophet, "I am always being swindled in commerce.

3495. The deceit of every one who sells or buys is like magic and leads me off the track."
He (the Prophet) said, "When thou art afraid of being duped in a commercial transaction, stipulate (that thou shalt have) for thyself three days (in which) to choose,
For deliberation is assuredly from the Merciful (God); thy haste is from the accursed Devil."
When you throw a morsel of bread to a dog, he (first) smells, then he eats, O careful one.
He smells with the nose, we too (who are endowed) with wisdom smell it (the object submitted to us) with the purified intelligence.

3500. This earth and the (heavenly) spheres were brought into existence by God with deliberation (extending) to six days;
Otherwise, He was able—"*Be, and it is*"—to bring forth a hundred earths and heavens (from non-existence).
Little by little till forty years (of age) that Potentate makes the human being a complete man,
Although He was able in a single moment to set flying (raise up) fifty persons from non-existence.
Jesus by means of one prayer was able to make the dead spring up (to life) without delay:

3505. Is the Creator of Jesus unable, without delay, to bring (full-grown) men in manifold succession (into existence)?
This deliberation is for the purpose of teaching you that you must seek (God) slowly without (any) break.
A little rivulet which is moving continually does not become defiled or grow fetid.

From this deliberation are born felicity and joy: this deliberation is the egg, fortune is like the birds (hatched from the egg).
How should the bird resemble the egg, O obstinate one, though it is produced from the egg?

3510. Wait till your limbs, like eggs, hatch birds ultimately (at the Resurrection)!
Though the serpent's egg resembles the sparrow's egg in (outward) likeness, the distance (between them) is far.
Again, though the seed of the quince resembles the seed of the apple, recognise the differences, O honoured (sir).
Leaves are of the same colour to look at, (but) fruits, every one, are of a diverse sort.
The leaves, (namely) the bodies, are similar, but every soul lives with a (different) produce (which it yields).

3515. In the bazaar the people go (about their business) all alike, (but) one is in glee and another sorrowful.
Even so in death: we go all alike, (but) half of us are losers and (the other) half are (fortunate as) emperors.

How Bilál, may God be well-pleased with him, died rejoicing.

When Bilál from weakness became (thin) as the new-moon, the hue of death fell upon Bilál's face.
His wife saw him (in this state) and cried, "Oh, sorrow!" Then Bilál said to her, "Nay, nay! (Say), 'Oh, joy!'
Until now I have been in sorrow from living: how shouldst thou know how delightful death is, and what it is (in reality)?"

3520. He was saying this, and at the very moment of saying it his countenance was blooming with narcissi, rose-leaves, and red anemones.
The glow of his face and his eye full of radiance were giving testimony to (the truth of) his words.
Every black-hearted one was regarding him as black (and despising him); (but) why is the man (pupil) of the eye black?
The man (spiritually) blind is black-faced, (but) the Man of the (inward) eye (the Seer) is the mirror for the Moon.
Who in the world, indeed, sees the man of your (inward) eye except the Man of piercing sight?

3525. Since none but the Man of the eye beheld it, who, then, but he attained to (knowledge of) its (essential) colour?
Therefore all except him (the Seer) are imitators (without immediate knowledge) in regard to the attributes of the sublime man of the eye.
His (Bilál's) wife said to him, "(This is) the parting, O man of goodly qualities." "Nay, nay," said he, "'tis the union, the union (with God)."
The wife said, "To-night thou wilt go to a strange country, thou wilt become absent from thy family and kindred."
"Nay, nay," he replied; "contrariwise, to-night in sooth from a strange country my spirit is coming home."

3530. She said, "Where shall we behold thy face?" He answered, "In God's chosen circle."
His chosen circle adjoins you, if you look upward, not downward.
In that circle the Light from the Lord of created beings is gleaming like the bezel in the circle (of the seal-ring).

"Alas," she said, "this house has been ruined." "Look on the moon," said he, "do not look on the cloud.
He has ruined it in order that He may make it more flourishing: my kinsfolk were numerous and the house was (too) small.

The (Divine) wisdom in ruining the body by death.

3535 Formerly, like Adam, I was imprisoned in grief; now East and West are filled with my spirit's progeny.
I was a beggar in this dungeon-like house; (now) I have become a king: a palace is needed for a king."
Truly, palaces are the place for (spiritual) kings to take their pleasure in; for him that is (spiritually) dead a grave is a sufficient house and dwelling.
To the prophets this world seemed narrow: like kings, they went into (the world of) spacelessness.
To the (spiritually) dead this world appears splendid: its external (aspect) is large, but in reality it is narrow.

3540. If it were not narrow, for what reason is this lamentation? Why has every one become (more) doubled (bowed with affliction) the more he lived in it?
When during the time of sleep the spirit is freed (from this world), behold how it rejoices in that place (to which it goes)!
The wicked man is (then) delivered from the wickedness of his nature, the prisoner escapes from thoughts of confinement.
This very wide earth and heaven becomes exceedingly narrow at the time of lying down (to sleep).
It (the world) is an eye-bandage (a spell that blinds the eye): (it is) wide (in appearance), and (in reality) mighty narrow: its laughter is weeping, its glory is entirely shame.

Comparison of this world, which is wide in appearance and narrow in reality, (to a bathroom), and comparison (of the next world) to sleep, which is the (means of) release from this narrowness.

3545. (This world is) like a bath-room which is very hot, (so that) you are distressed and your soul is melted (with anguish).
Although the bath-room is broad and long, your soul is distressed and fatigued by the heat.
Your heart does not expand (you feel no relief) till you come out: what advantage, then, is the spaciousness of the room to you?
Or (it is) as though you should put on tight shoes, O misguided one, and go into a wide desert.
The spaciousness of the desert becomes narrow (distressing); that desert and plain becomes a prison to you.

3550. Whoever sees you from afar says, "He blooms like a fresh anemone (he is cheerful and happy) in that desert";
He does not know that you, like the wicked, are outwardly in the rose-garden, (while) your soul is in lamentation.
Your sleep is to put those shoes off, for (then) your soul is free from the body for a while.
To the saints, O reader, sleep is a kingdom, as (it was to) the Men of the Cave in this world.
They (sleep and) dream, and no (physical) sleep is there; they go into nonexistence, and no (material) door (is there).

3555. "(The body is) a narrow house, and the soul within is cramped: He (God) ruined it in order that He might make a royal palace.

I am cramped like the embryo in the womb: I have become nine months old: this migration has become urgent.
Unless the throes of childbirth overtake my mother, (what should I do?): in this prison I am amidst the fire.
My mother, namely, my nature (natural body), in consequence of its death-throes, is giving birth (to the spirit), to the end that the lamb (the spirit) may be released from the ewe,
So that the lamb may graze in the green fields. Come, open thy womb, for this lamb has grown big."

3560. If the pain of childbirth is grievous to the pregnant (woman), it is, for the embryo, the breaking of (its) prison.
The pregnant woman weeps at childbirth, saying, "Where is the refuge?"—but the embryo laughs, saying, "Deliverance has appeared."
Whatever mothers (bodies) there are under the sky—mineral, animal, or vegetable—
They are heedless, every one, of another's pain, except those persons that are discerning and perfect.
How should the man with a bushy beard know of his own house that which the man with a few hairs on his chin knows of (other) people's houses?

3565. What the man of heart (the clairvoyant mystic) knows of your condition you do not know of your own condition, O uncle.

Setting forth that whatever is (denoted by the terms) heedlessness and anxiety and indolence and darkness is all (derived) from the body, which belongs to the earth and the lower world.

Heedlessness was (derived) from the body: when the body has become spirit, it inevitably beholds the mysteries (of the Unseen).
When the earth is removed from the celestial atmosphere, there is neither night nor shade nor sunset.
Wherever shade and night or shadowy place exist, 'tis (caused) by the earth, not by the heavens and the moon.
Likewise, 'tis from the faggots that the smoke always arises, not from the resplendent fires.

3570. The imagination falls into error and mistake; the intellect is (engaged) only in acts of true perception.
Every state of heaviness (sloth) and indolence, indeed, is (derived) from the body; the spirit, from its lightness (subtlety), is all on the wing.
The face is red from the predominance of blood; the face is yellow from the movement (action) of the yellow bile.
The face is white from the power of the phlegm; 'tis from the black bile that the face is swarthy.
In reality He (God) is the creator of effects, but followers of the husk (formalists) see nothing but the (secondary) cause.

3575. The kernel (intellect) that is not separated from the husks has no means (of escape) from doctor and disease;
(But) when a son of man is born twice, he plants his foot upon the head of (all) causes:
The First Cause is not his religion; the particular (secondary) cause has no enmity against him (does him no harm).
He flies, like the sun, in the (spiritual) horizon with the bride, sincerity; and (material) form (is) as a veil (for him).
Nay, beyond horizons and skies he is without locality, like spirits and intelligences.

3580. Nay, our intellects are the shadows (reflexions) of him: they fall, like shadows, at his feet.
Whenever the mujtahid (legist) knows a Statute, in that case he will not think of (employing) analogy;
(But) in a case where he does not find a Statute, there he will produce an example from analogy.

Comparison between Statute and analogy.

Know for sure that Statute is the Revelation of the Holy Spirit and that the analogy made by the individual intellect is under (subordinate to) this.
The intellect is endued with apprehension and enlightenment by the Spirit: how should the Spirit become subject to its supervision?

3585. But the Spirit makes an impression on the intellect, and in consequence of that impression the intellect exercises a certain governance.
If the Spirit has declared a belief in you, as (in) Noah, where is the Sea and the Ship (Ark) and the Flood of Noah?
The intellect deems the impression to be the Spirit, but the light of the sun is very far from (being) the orb of the sun.
Hence a pilgrim (on the Mystic Way) is content with a loaf of bread (qursí), in order that by its light he may be thrown (directed) towards the (Divine) Orb (Qurs),
Because this light which is below is not lasting: it is sinking (every) day and night,

3590. While he that has his abode and dwelling-place in the (Divine) Orb is plunged in that Light continually.
Neither does cloud waylay him nor setting (of the sun): he is delivered from heart-wringing separation.
Such a person's origin was from the heavens, or if he was of the earth, he has been transmuted,
Because a creature of earth cannot endure that its (the Sun's) beams should strike upon it everlastingly.
If the radiance of the sun strike upon the earth continually, it will be burned in such wise that no fruits will come from it.

3595. The business of the fish is always in the water: how has a snake the power of accompanying it (the fish) on its way?
But in the mountain are artful snakes (who) perform the actions of fish in this Sea.

Though their cunning make the people mad, still their aversion to the Sea exposes them (as hypocrites);
And in this Sea are artful fish, (who) by magic turn snakes into fishes—
The fish of the deepest depth of the Sea of (Divine) Majesty: the Sea has taught them lawful magic;

3600. Therefore through their illumination the (thing that was) absurd became a fact: the ill-starred one went thither and became auspicious.
Though I should speak on this topic till the Resurrection, a hundred Resurrections would pass, and this (discourse would still be) incomplete.

The rules to be observed by listeners and disciples at the emanation of wisdom from the tongue of the Shaykh.

To the weary this is (only) repetition, (but) in my eyes it is the bringing of repeated life.
The candle goes upward (burns higher) from repeated flashes (of flame); earth becomes gold in consequence of repeated heat.
If there are thousands of (eager) seekers (of knowledge) and a single weary (disgusted) one, the Messenger will refrain from delivering his message.

3605. These mystery-telling Messengers of the hidden Mind require a hearer who has the nature of Isráfíl.
They have a haughtiness and pride like (that of) kings: they require service from the people of the world.
Until you perform the observances due to them, how will you gain profit from their message?
How will they deliver that deposit to you till you are bowed double before them?
How is every (kind of) observance acceptable to them?—for they have come from the Sublime Palace.

3610. They are not beggars, that they should be grateful to you, O impostor, for every service.
But, O (thou who art the) inmost consciousness (of God), notwithstanding (their) lack of desire (to hear thy message), scatter the (Divine) Sultan's charity: do not withhold it!
O heavenly Messenger, do not regard the disgusted ones and let thy horse bound onward!
Blest is the Turcoman who lays contention aside and whose horse gallops into the moat of fire—
(Who) makes his horse so hot (in the race) that it seeks to mount to the zenith of the sky;

3615. (Who) has shut his eyes to other (than God) and to jealousy; (who), like fire, has consumed (both) dry and wet.
If repentance find fault with him, he first sets fire to repentance.
Verily, repentance does not spring forth from non-existence (does not show itself at all), when it sees the ardour of him whose presence brings fortune.

How every animal knows the smell of its enemy and takes precaution. The folly and perdition of him that is the enemy of that One against whom precaution is impossible, and flight is impossible, and resistance is impossible.

The horse, though it is an animal, knows the roar and smell of the lion except in rare instances;
Nay, every animal indeed knows its own enemy by sign and mark.

3620. The little bat durst not fly in the daytime: it came out at night, like thieves, and pastured (got food for itself).

The bat (bat-like man) was more damned than all (others), because he was the enemy of the manifest Sun.
He cannot be wounded in battle with him (the Sun), nor can he drive him (the Sun) away by cursing.
The Sun who turns his back on account of the rage and violence of the bat—
'Tis the extreme of kindness and perfection on his part; otherwise, how should the bat prevent him (from exacting vengeance)?

3625. (If) you take (any one as) an enemy, take within your limit (capacity), so that it may be possible for you to make (him your) prisoner.
When (one like) a drop of water contends with the Ocean, he is a fool: he is tearing out his own beard.
His cunning does not pass beyond his moustache: how should it penetrate the vaulted chamber of the Moon?
This (preceding discourse) was a rebuke (addressed) to the enemy of the Sun, O enemy of the Sun of the Sun.
O enemy of the Sun at whose glory His sun and stars tremble,

3630. You are not His enemy, you are the adversary of yourself: what does the Fire care that you have become firewood?
Oh, marvellous! Shall He suffer defect through your burning, or shall He become full of sorrow for the pain of your burning?
His mercy is not the mercy of Adam, for sorrow is mingled with the mercy of Adam.
The mercy of the creature is anxious; the mercy of God is exempt from sorrow and anxiety.
Know that the mercy of the Unconditioned (God) is like this, O father; naught but the effect thereof comes into the imagination (is conceivable to us).

The difference between knowing a thing by comparison and convention and knowing the quiddity of that thing.

3635. The effects and fruit of His mercy are manifest, but how should any one except Him know its quiddity?
None knows the quiddities of the attributes of (Divine) Perfection except through (their) effects and by means of comparison.
The child does not know the quiddity of concubitus, except that you say, "It is like sweetmeat to thee."
How should the quiddity of the pleasure of sexual intercourse be like the quiddities of sweetmeat, O master?
But, since you are childish, that intelligent man offered you the analogy respecting the sweetness (of it),

3640. In order that the child might know it by comparison, though he does not know the quiddity or essence of the matter.
Therefore, if you say "I know," 'tis not far (from the truth); and if you say, "I do not know," 'tis not a lie and a falsehood.
If some one say (to you), "Do you know Noah, the Messenger of God and the Light of the spirit?"—
And if you reply, "How should not I know (him)? for that (spiritual) Moon is more celebrated than the sun and moon:
The little children at school and all the Imáms in the mosques

3645. Recite his name distinctly in the Qur'án and tell plainly his story (as it has come down) from the past"—

You, veracious man, know him by way of description, though the quiddity of Noah has not been revealed (to you).
And if you reply, "How should I know Noah? (Only) one like him can know him, O youth.
I am a lame ant. How should I know the elephant? How should a gnat know Isráfíl?"—
This saying (answer) is also true in regard to the fact that you do not know him in his quiddity, O so-and-so.

3650. To be unable to perceive the quiddity, uncle, is the condition of common men: do not say it absolutely,
Inasmuch as quiddities and their inmost secret are clearly visible to the eyes of the Perfect.
Where in existence is (anything) more remote from understanding and mental perception than the consciousness and essence of God?
Since that does not remain hidden from (His) familiars, what is the essence and attribute that should remain concealed?
The intellect of the scholastic theologian says, "This is far (from reasonable) and deeply involved (in error): do not listen to an absurdity without some explanation."

3655. The Qutb (the Head of the Saints) replies, "To thee, O infirm one, that which is above thy (spiritual) state seems absurd."
The visions which are now revealed to you, is it not the case that at first they seemed absurd to you?
Inasmuch as the (Divine) Bounty has released you from ten prisons, do not make the (wide) desert an oppressive prison to yourself.

How the negation and affirmation of one (and the same) thing may be combined and reconciled from the standpoint of relativity and difference of aspect.

It is possible to deny and affirm the same thing: when the point of view is different, the relation is twofold.
(The text) thou didst not throw when thou threwest is relative: it is negation and affirmation: both are authorised.

3660. Thou threwest that (gravel), since it was on thy hand; thou didst not throw, for God manifested (His) power.
The strength of one born of Adam has a limit: how should a handful of earth become (the cause of) the rout of an army?
"(O Mohammed), the handful is thy handful, and the throwing is from Me": on account of these two relations (both) the denial and the affirmation of it (the throwing) are right.
The prophets are known by their enemies, just as their (the enemies') children are not doubtful (to their parents).
The unbelievers know them (the prophets) as (they know) their children by a hundred indications and a hundred signs,

3665. But, from jealousy and envy, they conceal (their knowledge) and attach themselves to (become addicted to saying) "I do not know."
Then, since He (God) hath said, "He (the unbeliever) knows," how hath He said in another place?—"None knoweth them except Me, so leave off (seeking to know them);
Verily, they are hidden beneath My tents." None knows them by (immediate) experience except God.
Regard also as (explicable) by means of relation this (subject) which was opened (above), (namely) that you know and do not know Noah.

The question of the faná and baqá of the dervish.

The speaker said, “There is no dervish in the world; and if there be a dervish, that dervish is (really) non-existent.”

3670. He exists in respect of the survival of his essence, (but) his attributes have become non-existent in the attributes of Him (God).
Like the flame of a candle in the presence of the sun, he is (really) non-existent, (though he is) existent in (formal) calculation.
Its (the flame's) essence is existent, so that, if you put cotton upon it, it (the cotton) will be consumed by the sparks;
(But) it is (really) non-existent: it gives you no light: the sun will have naughted it.
When you have thrown an ounce of vinegar into two hundred maunds of sugar, and it has become dissolved therein,

3675. The flavour of the vinegar, when you taste (the sugar), is non-existent, (though) the ounce exists (as a) surplus when you weigh.
In the presence of a lion a deer becomes senseless: her existence becomes a (mere) veil for his existence.
These analogies drawn by imperfect men concerning the action of the Lord are (like) the emotion of love, (they are) not from irreverence.
The lover's pulse bounds up without reverence, he lays himself on the scale of the King's balance.
None is more irreverent than he in the world (outwardly); none is more reverent than he in secret (inwardly).

3680. Know, O chosen one, that these two opposites also, “reverent” and “irreverent,” are reconciled by means of relation.
He (the lover) is irreverent when you regard the outward aspect, for his claim of love is (involves) equality (with the Beloved);
(But) when you regard the inward aspect, where is the claim? He and (his) claim are naughted in the presence of that Sultan.
Máta Zaydun (Zayd died): if Zayd is the agent (grammatical subject), (yet) he is not the agent, for he is defunct.
He is the agent (only) in respect of the grammatical expression; otherwise, he is the one acted upon (the object of the action), and Death is his slayer.

3685. What agent (is he), since he has been so overpowered and all the qualities of an agent have been removed from him?

Story of the Sadr-i Jahán's Wakíl (minister), who fell under suspicion and fled from Bukhárá in fear of his life; then love drew him back irresistibly, for the matter of life is of small account to lovers.

In Bukhárá the servant of the Sadr-i Jahán incurred suspicion and hid from his Sadr (prince).
During ten years he roamed distractedly, now in Khurásán, now in the mountain-land, now in the desert.
After ten years, through longing he became unable to endure the days of separation (from his beloved).
He said, “Henceforth I cannot bear to be parted (from him) any more: how can patience allay (the lover's) state of abandonment?”

3690. From separation these soils are nitrous (barren), and water becomes yellow and stinking and dark;

The life-increasing wind (air) becomes unhealthy and pestilential; a fire turns to ashes and dust.
The orchard which resembled Paradise becomes the abode of disease, (with) its leaves yellow and dropping in decay.
The penetrating intellect, through separation from its friends, (becomes) like an archer whose bow is broken.
From separation Hell has become so burning; from separation the old man has become so trembling.

3695. If I should speak of separation, (which is) like sparks of fire, till the Resurrection, 'twould be (only) one (part) out of a hundred thousand.
Therefore do not breathe (a word) in description of its burning: say only "Lord, save (me)! Lord, save (me)!"
Everything by which you are rejoiced in the world—think at that time of the parting from it.
Many a one has been gladdened by what made you glad: at last it escaped from him and became even as wind.
It will escape from you also: set not your heart upon it. Do you yourself escape from it before it escapes (from you).

The appearance of the Holy Spirit (Gabriel) in the shape of a man to Mary when she was undressed and washing herself, and how she took refuge with God.

3700. Before the slipping away of your possessions, say to the form (of created things), like Mary, "(I take) refuge from thee with the Merciful (God)."
Mary in her chamber saw a form that gave increase of life— a life-increasing, heart-ravishing one.
That trusted Spirit rose up before her from the face of the earth, like the moon and the sun.
Beauty unveiled rose up from the earth (in) such (splendour) as the sun rises from the East.
A trembling came over Mary's limbs, for she was undressed and was afraid of evil.

3705. ('Twas) such a form that if Joseph had beheld it plainly, he would have cut his hand in amazement, like the (Egyptian) women.
It blossomed from the earth like a rose before her—like a phantasy which lifts its head from the heart.
Mary became selfless (beside herself), and in her selflessness she said, "I will leap into the Divine protection,"
Because that pure-bosomed one had made a habit of betaking herself in flight to the Unseen.
Since she deemed the world a kingdom without permanence, she prudently made a fortress of that (Divine) Presence,

3710. In order that in the hour of death she should have a stronghold which the Enemy would find no way to attack.
She saw no better fortress than the protection of God: she chose her abidingplace near to that castle.
When she beheld those amorous reason-destroying glances whereby hearts were ever being pierced (as) by arrows—
King and army are enthralled by Him, the sovereigns of wit (intelligence) are made witless by Him;
Hundreds of thousands of kings are held in servitude by Him; hundreds of thousands of full-moons He hath given over to (love's) wasting fever;

3715. Zuhra hath not the courage to breathe (a word); Universal Reason, when it sees Him, humbles itself.

What shall I say? for He has sealed my lips: His furnace has consumed the place (channel) of my breath.
"I am the smoke of that fire, I am the evidence for it"—far from that King be their false interpretation!
Verily, there is no evidence for a sun except the light of the lofty sun.
Who (what) is the shadow that it should be an evidence for Him? 'Tis enough for it that it should be abased before Him.

3720. This majesty (which I have attributed to Him) in (the matter of) evidence declares the truth: all perceptions are behind (Him), He is outstripping (them).
All perceptions are (mounted) on lame asses; He is mounted on the wind that flies like an arrow.
If He flee, none (of them) finds the dust of the King; and if they flee, He bars the way in front (of them).
All the perceptions are unquiet: it is the time for battle, not the time for the (festal) cup.
One perceptive faculty is flying like a falcon, while another, (swift) as an arrow, is tearing its place of passage;

3725. And another is like a ship with sails, and another is turning back every moment.
When an object of chase appears to them from afar, all those birds (the perceptions) increase (the speed of) their onset.
When it vanishes from sight, they become lost: like owls, they go to every wilderness,
Waiting, with one eye closed and one eye open, that the delectable prey may appear.
When it tarries long, they say (from weariness), "We wonder whether it was a (real) prey or a phantom."

3730. The right course is that, for a short while, they should gather come strength and vigour by (taking) a rest.
If there were no night, on account of cupidity all people would consume themselves by the agitation (of pursuit).
From desire and greed of amassing gain, every one would give his body to be consumed.
Night appears, like a treasure of mercy, that they may be delivered from their greed for a short while.
When a feeling of (spiritual) contraction comes over you, O traveller, 'tis (for) your good: do not become afire (with grief) in your heart,

3735. For in that (contrary state of) expansion and delight you are spending: the expenditure (of enthusiasm) requires an income of (painful) preparation (to balance it).
If it were always the season of summer, the blazing heat of the sun would penetrate the garden
And burn up from root and bottom the soil whence its plants grow, so that the old (withered) ones would never again become fresh.
If December is sour-faced, (yet) it is kind; summer is laughing, but (none the less) it is burning (destroying).
When (spiritual) contraction comes, behold expansion therein: be fresh (cheerful) and do not let wrinkles fall on your brow.

3740. Children are laughing, and sages are sour: sorrow appertains to the liver, and joy arises from the lungs.
The eye of the child, like (that of) the ass, is (fixed) on the stall; the eye of the wise man is (engaged) in reckoning the end.
He (the child) sees the rich fodder in the stall, while this (wise man) sees his ultimate end to be death by (the hand of) the Butcher.
That fodder is bitter (in the end), for this Butcher gave it: He set up a pair of scales for our flesh.
Go, eat the fodder of wisdom which God hath given (us) disinterestedly from pure bounty.

3745. O slave (to your lusts), you have understood bread, not wisdom, (to be meant) in that (text) which God hath spoken unto you—*Eat ye of His provision*.
God's provision in the (present) stage (of your existence) is wisdom that will not choke you at the last (in the world hereafter).
(If) you have closed this (bodily) mouth, another mouth is opened, which becomes an eater of the morsels of (spiritual) mysteries.
If you cut off your body from the Devil's milk, by (thus) weaning it you will enjoy much felicity.
I have given a half-raw (imperfect) explanation of it, (like) the Turcomans' illboiled meat: hear (it) in full from the Sage of Ghazna.

3750. In the *Iláhí-náma* that Sage of the Unseen and Glory of them that know (God) explains this
(matter).
(He says), "Eat (feel) sorrow, and do not eat the bread of those who increase (your) sorrow (hereafter), for the wise man eats sorrow, the child (eats) sugar (rejoices)."
The sugar of joy (hereafter) is the fruit of the garden of sorrow (here): this (sensual) joy is the wound and that (spiritual) sorrow is the plaster.
When you see (spiritual) sorrow, embrace it with passionate love: look on Damascus from the top of Rubwa.
The wise man is seeing the wine in the grape, the lover (of God) is seeing the thing (entity) in the non-existent.

3755. The day before yesterday the porters were quarrelling (and crying), "Don't you lift (it), let me lift his load (and carry it off) like a lion!"
Since they were seeing profit in that toil, each one was snatching the load from the other.
What comparison is there between God's reward and the reward given by that worthless creature? The former gives you a treasure as your reward, and the latter a groat.
(God gives you) a golden treasure that remains with you when you lie (buried) under the sand and is not left as a heritage.
It runs before your hearse and becomes your companion in the tomb and in the state where all is strange.

3760. For the sake of your death-day be dead (to self), now, so that you may be (united) with everlasting Love, O fellow-servant.
Through the curtain of the struggle (against self) renunciation sees the face like a pomegranate-flower and the two tresses of the Desired One.
Sorrow is as a mirror before the struggler, for in this contrary there appears the face of the (other) contrary.
After the (one) contrary, (which is) pain, the other contrary, that is, gladness and triumph, shows its face.
Observe these two qualities (contraction and expansion) in the fingers of your hand: assuredly after the closing of the fist comes the opening.

3765. If the fingers be always closed or entirely (invariably) open, he (their owner) is like an afflicted person.
His work and action is regulated by these two qualities: these two conditions are (as) important for him as the bird's wings (to the bird).
When Mary was all at once dismayed, like those fishes on land,

[How the Holy Spirit said to Mary, "I am sent to thee by God: be not agitated and do not hide from me, for this is the (Divine) command."]

The Exemplar of (Divine) Bounty cried out to her, "I am the trusted (messenger) of the Lord: be not afraid of me.
Do not turn thy head away from the exalted (favourites) of (Divine) Majesty, do not withdraw thyself from such goodly confidants."

3770. He was saying this, and (meanwhile) from his lips a wick (ray) of pure light was going up to Simák (Arcturus) step by step (uninterruptedly).
"Thou art fleeing from my existence into non-existence (the Unseen World): in non-existence I am a King and standard-bearer.
Verily, my home and dwelling-place is in non-existence: solely my (outward) form is before the Lady (Mary).
O Mary, look (well), for I am a difficult form (to apprehend): I am both a new moon and a phantasy in the heart.
When a phantasy comes into thy heart and settles (there), it is (still) with thee wheresoever thou fleest—

3775. Except an unsubstantial and vain phantasy which is one that sinks (and disappears) like the false dawn.
I am of the light of the Lord, like the true dawn, for no night prowls around my day.
Hark, do not cry Lá hawl against me, O daughter of 'Imrán, for I have descended hither from Lá hawl.
Lá hawl was my origin and sustenance—the light of that Lá hawl which was prior to the spoken word.
Thou art taking refuge from me with God: I am in eternity the image of (Him who is) the (only) refuge.

3780. I am the refuge that was oft (the source of) thy deliverance. Thou takest refuge (from me), and I myself am that refuge.
There is no bane worse than ignorance: thou art with thy Friend and dost not know how to make love.
Thou art deeming thy Friend a stranger: upon a joy thou hast bestowed the name of a grief."
Such a date-palm, which is our Friend's favour—since we are robbers, His date-palm is our gallows.
Such a musky (fragrant) object, which is the tress of our Prince—since we are demented, this (tress) is our chain.

3785. Such a (Divine) grace is flowing like a Nile—since we are Pharaohs, it is becoming like blood.
The blood is saying, "I am water. Beware, do not spill (me)! I am (really) Joseph, (but) you make me the wolf, O contentious man."
Don't you see that a long-suffering friend becomes like a snake when you have grown hostile to him?
His flesh and fat (real nature) is unchanged: ('tis) only in appearance (that) he has become so evil.

How that Wakil, (moved) by love, made up his mind to return to Bukhara recklessly.

Leave the candle of Mary lighted, for that aredent (lover) is going to Bukhara,

3790. Mightily impatient and in the blazing furnace (of love). Go, make a transition to the (story of the) Şadr-i Jahan.
This "Bukhara" is the source if knowledge; therefore every one who has that (knowledge) is a native of "Bukhara."

In the presence of a Shaykh you are in "Bukhara": see that you do not look on "Bukhara" as lowly.
Save with lowliness (shown by you), its difficult ebb and flow will not give (you) entrance into the "Bukhara" of his heart.
Oh, happy he whose carnal soul is abased! Alas for that one whose recalcitrance destroys (him)!

3795. Separation from the Şadr-i Jahan had shattered (the Wakil's) foundations to pieces in his soul.
He said, "I will rise up and go back thither: if I have become an infidel, I will believe once more.
I will go back thither and fall before him-before its (Bukhara's) kindly-thinking Şadr (Prince)
I will say, 'I throw myself before thee: revive (me) or cut off my head, like a sheep!
'Tis better to be slain and dead before thee, O Moon, that to be the king of the living in another place.

3800. I have put it to the test more than a thousand times: I don not deem my life sweet without thee.
Sing to me, O object of my desire, the melody of resurrection! Kneel, O my she-camel! The joy is complete.
O earth, swallow my tears- surely they are enough. Drink, O my soul, a draught that is now pure!
Thou hast returned to us, O my festival! Welcome! How goodly is the refreshment thou hast brought, O Zephyr!'"
He said, "Farewell, my friends: I have set out towards the Şadr who commands and is obeyed.
Moment by moment I am being roasted in the flames. (of separation from him): I will go thither, come what may!
Although he is making his heart like a hard rock (against me), my soul is bound for Bukhara.
It is the abode of my Friend and the city of my King: in the lover's eyes this is (the meaning of) love of one's native land."

How a loved one asked her lover who had travelled in foreign countries, "Which city didst thou find the fairest and most thronged and the most magnificent and rich and charming?"

A loved one said to her lover, "O youth, thou hast seen many cities abroad.
Which of them, then, is the fairest?" He replied, "The city where my sweetheart is."

3810. Wherever the carpet is (spread) for our King, (there) is the (spacious) plain, though it (that place) be (as narrow as) the eye of a needle.
Wherever a Joseph (beautiful) as the moon may be, 'tis Paradise, even though it be the bottom of a well.

How his friends hindered him from returning to Bukhárá and threatened him, and how he said, "I don't care."

A candid adviser said to him, "O imprudent man, think of the end (consequence), if thou hast (any) skill.
Consider reasonably the future and the past: do not let thyself be burnt like a moth.
How art thou going to Bukhárá? Thou art mad, thou art (only) fit for chains and the prison-house.

3815. He (the Sadr-i Jahán) is champing iron in his wrath against thee; he is seeking thee with twenty eyes.
He is sharpening the knife for thee: he is (like) the starving dog, and thou (like) the bag of flour.

After thou hast escaped and God has given thee the (open) road, thou art going (back) to prison: what is the matter with thee?
Had there been ten sorts of custodians over thee, intelligence would have been needed in order that thou might'st become quit of them.
Since no one is a custodian over thee, wherefore have the future and the past become sealed to thee?”

Secret love had made him (the Wakíl) captive: the warner (his critic) was not seeing that custodian.
Every custodian's custodian is hidden; else, wherefore is he (the wicked custodian) in thrall to (his) currish nature?
The anger of Love, the King, settled upon his soul and chained him to the (base) office of a myrmidon and to ignominy.
It (anger) is striking him and saying, “Hark, strike him (thy captive)!” Woe is me on account of those hidden myrmidons.
Whomsoever you see going in a (path of) detriment, he, though (apparently) alone, is going along with a (hidden) myrmidon.

If he were aware of him, he would cry out in distress and go into the presence of the King of kings,
And scatter earth on his head before the King, that he might find security from the frightful Devil.
(But) you, O less than an ant, deemed yourself a prince: hence, blind (as you are), you did not see that custodian.
You were deluded by these false wings and plumes—the wings and plumes that lead to woe.
(If) he keep his wings light (unencumbered), he journeys upward; when he becomes defiled with earth, he makes heavinesses (which weigh him down).

How the lover, impelled by love, said “I don't care” to the person who counselled and scolded him.

He said, “O counsellor, be silent! How long, how long (wilt thou chide)?
Do not give advice, for the bonds (on me) are very grievous.
My bonds are more grievous than thy advice: thy doctor (who taught thee) was not acquainted with love.
In that quarter where love was increasing (my) pain, Bú Hanífa and Sháfi'í gave no instruction.
Do not thou threaten me with being killed, for I thirst lamentably for mine own blood.”
For lovers, there is a dying at every moment: verily, the dying of lovers is not of one sort.

He (the lover) hath two hundred souls (lives) from the Soul of Guidance, and those two hundred he is sacrificing at every instant.
For each soul (life) he receives ten as its price: read from the *Qur'án “ten like unto them.”*
If that One of friendly countenance shed my blood, dancing (in triumph) I will strew (lavish) my soul (life) upon Him.
I have tried it: my death is (consists) in life: when I escape from this life, 'tis to endure for ever.
“Kill me, kill me, O trusty friends! Lo, in my being killed is life on life.”

O Thou that makest the cheek radiant, O Spirit of everlastingness, draw my spirit to Thyself and generously bestow on me the meeting (with Thee).
I have a Beloved whose love roasts the bowels (of my heart): if He wished to walk upon mine eye, He would walk (upon it, and be welcome).
Speak Persian, though Arabic is sweeter: Love indeed hath a hundred other tongues (besides these two).

When the scent of that Charmer of hearts begins to fly (abroad), all those tongues become dumbfounded.
I will cease (from speech): the Sweetheart has begun to speak, be (all) ear—and God best knoweth the right course.

3845. Since the lover has repented, now beware (of misapprehension), for he will lecture, like the adepts (in mystical love), on the gallows.
Although this lover is going to Bukhárá, he is not going to (attend) lectures or to (learn from) a teacher.
For lovers, the (only) lecturer is the beauty of the Beloved, their (only) book and lecture and lesson is His face.
They are silent (outwardly), but the shrill noise of their repetition is going up to the throne and high-seat of their Friend.
Their (only) lesson is enthusiasm and the whirling dance and quaking agitation; not the *Ziyádát* and the chapter on "the chain."

3850. The "chain" of these people (the lovers of God) is the musk-dropping curls (of the Beloved); they have the question of "the circle," but it is the "circle" of the Friend.
If any one ask you about the question of "the purse," tell (him) that God's treasure is not contained in purses.
If talk of *khul'* and *mubárá* is going on (among them), do not disapprove: (inwardly) mention is being made of "Bukhárá."
The mention (recollection) of any thing produces a particular (spiritual) effect, inasmuch as every quality has a quiddity.
In Bukhárá you attain to (perfection in) the sciences: when you turn to lowliness (*ba-khwárí*), you are freed from them.

3855. That man of Bukhárá had not the vexation of knowledge: he was fixing his eyes on the sun of vision.
No one who in solitude has found the way to vision will seek power by means of the (diverse) kinds of knowledge.
When he has become a boon-companion to the beauty of the Soul, he will have a disgust of traditional learning and knowledge.
Vision is superior to knowledge: hence the present world prevails (over the next world) in the view of the vulgar,
Because they regard this world as ready money, while they deem what concerns that (other) world to be (like) a debt.

How that loving servant turned his face towards Bukhárá.

3860. With throbbing heart the lover, who shed tears mingled with blood, set out for Bukhárá in hot haste.
The sands of Ámún seemed to him like silk, the river Oxus seemed to him like a pond.
To him that wilderness was like a rose-garden: he was falling on his back from laughter, like the (full-blown) rose.
The (material) candy is in Samarcand; but his lip got it from "Bukhárá," and that (spiritual candy) became his creed.
"O Bukhárá, thou hast increased understanding (in others) but thou hast robbed me of understanding and religion.

3865. I am seeking the Full Moon: hence I am (thin) as the new moon. I am seeking the Sadr (Prince) in this 'shoe-row' (vestibule)."

When he described that “Bukhárá” looming black (in the distance), a whiteness (a mystic illumination) appeared in the blackness of his grief.
He fell (and lay) awhile senseless and outstretched: his reason flew into the garden of the mystery.
They were sprinkling rose-water on his head and face; they were unaware of the rose-water of his love.
He had beheld a hidden rose-garden: the raiding foray of Love had cut him off from himself.

3870. Thou, frozen (in spirit), art not worthy of this (inspiring) breath (of love): though thou art a reed (cane), thou art not associated with sugar.
The baggage of intellect is with thee, and thou art (still) possessed of thy wits, for thou art unaware of armies which ye did not see.

How the reckless lover entered Bukhárá, and how his friends deterred him from showing himself.

Joyously he entered Bukhárá near his beloved and (him who was) the abode of (his) security,
Like the man intoxicated (with love) who (in imagination) flies to heaven: the Moon embraces him and says, “Embrace (me)!”
Every one that saw him in Bukhárá said (to him), “Arise (and go) before showing thyself! Do not sit (still)! Flee!

3875. For that Prince is seeking thee in anger, that he may wreak a ten years' vengeance on thy life.
By God, by God, do not plunge in thine own blood, do not rely on thy artful words and wiles.
Thou wert the Sadr-i Jahán's constable and a noble; thou wert the trusted (agent) and master-engineer (in his affairs).
(Then) thou didst act treacherously and flee from punishment: thou hadst escaped: how hast thou let thyself be caught again?
With a hundred devices thou didst flee from tribulation: has folly brought thee hither or (thy) fate?

3880. O thou whose intellect jeers at Mercury (the celestial Scribe), Destiny makes a fool of intellect and the intelligent.
Luckless is the hare that seeks (to encounter) the lion: where is thy cleverness and intelligence and quick-wittedness?
The wiles of Destiny are a hundred times as many (as thine): he (the Prophet) has said, ‘When Destiny comes, the wide field is straitened.’
There are a hundred ways and places of refuge on left and right, (but) they are barred by Destiny, for it is a dragon.”

How the lover answered those who scolded and threatened him.

He said, “I am dropsical: the water draws me, though I know that the water too will kill me.

3885. None afflicted with dropsy will flee from the water, even if it checkmate and ruin him two hundred times.
If my hands and belly become swollen, (yet) the passionate desire for the water will not abate (and depart) from me.
At the time when they ask me of my inward state, I say, ‘Would that the Sea were flowing within me!’
Let the water-skin, my belly, be burst by the waves of the water: if I die, my death is acceptable.

Wherever I see the water of a stream, jealousy comes over me (and I wish) that I might be in its place.

3890. (With) hands (swollen) like a tambourine and belly like a drum, I am beating the drum of (I am proclaiming) my love for the water, as the rose (does).
If that Trusty Spirit spill my blood, I will drink draught on draught of blood, like the earth.
I am a blood-drinker, like the earth and like the embryo: (ever) since I became a lover I am (engaged) in this trade.
During the night I boil on the fire, like a kettle; (all) day till nightfall I drink blood, like the sand.
I repent that I set contrivance afoot (in order to escape) and fled from that which his anger desired.

3895. Let him drive on (let him not restrain) his anger against my intoxicated soul: he is the Feast of the Sacrifice, and the lover is the buffalo (for slaughter).
Whether the buffalo sleep or whether it eat something, he nurtures (fattens) it for the Feast and the slaughter.
Deem me to be (as) the cow of Moses that gave life (to the murdered man): each limb of me is the (means of) raising from the dead every one that is (spiritually) free.
The cow of Moses was one offered in sacrifice: her smallest limb brought a murdered man to life.
At its touch the murdered man sprang up from his place—at the words spoken (by God), Strike him with part of her.

3900. O my noble (friends), slaughter this cow (the fleshly soul), if ye desire to raise to life the spirits (possessed) of insight.
I died to the inorganic state and became endowed with growth, and (then) I died to (vegetable) growth and attained to the animal.
I died from animality and became Adam (man): why, then, should I fear? When have I become less by dying?
At the next remove I shall die to man, that I may soar and lift up my head amongst the angels;
And I must escape even from (the state of) the angel: *everything is perishing except His Face.*

3905. Once more I shall be sacrificed and die to the angel: I shall become that which enters not into the imagination.
Then I shall become non-existence: non-existence saith to me, (in tones loud) as an organ, Verily, unto Him shall we return.
Know death to be (the thing signified by) what the (Mohammedan) community are agreed upon, namely, that the Water of Life is hidden in the (Land of) Darkness.
Grow from this river-bank, like the water-lily, greedy and craving for death as the sufferer from dropsy.
The water is death to him, and (yet) he is seeking the water and drinking it— and God best knoweth the right course.

3910. Oh, the cold lover, clad in the felt (garment) of shame, who from fear of (losing) his life is fleeing from the Beloved!
O thou disgrace (even) to women, behold hundreds of thousands of souls clapping their hands (and rushing) towards the sword of His love!
Thou hast seen the river: spill thy jug in the river: how should the water take flight from the river?
When the water in the jug goes into the river-water, it disappears in it, and it becomes the river.

His (the lover's) attributes have passed away, and his essence remains: after this, he does not dwindle or become ill-favoured.

3915. I have hanged myself on His palm-tree in excuse for having fled from Him."

How that lover reached his Beloved when he washed his hands of (gave up) his life.

Prostrating himself on face and head, like a ball, he went with wet eyes towards the Sadr (Prince).
All the people were waiting, their heads in the air, (to see) whether he would burn or hang him.
"Now" (they said) "he will show to this simpleton that which Time (Fortune) shows to the unfortunate.
Like the moth, he (the lover) deemed the (fiery) sparks to be the light: foolishly he fell in and was cut off from (deprived of) life."

3920. But the candle of Love is not like that (external) candle: it is radiance in radiance in radiance.
It is the reverse of the fiery candles: it seems to be fire, while (in reality) it is all sweetness.

Description of the lover-killing mosque and of the death-seeking reckless lover who became a guest there.

Lend ear to a story, O well-conducted man! There was a mosque on the outskirts of the city of Rayy.
No one ever slept the night there but on the same night (he died) from terror (and) his children became orphans.
Many the naked (destitute) stranger that went into it (at nightfall) and went at dawn, like the stars, into the grave.

3925. Make thyself very attentive to this (tale)! The dawn is come, cut short thy slumber!
Every one used to say that in it there were fierce Jinnís who killed the guests with blunt swords.
Another would say, "It is the magic and talisman, for this enchantment is the foe and enemy of life."
Another would say, "Put an inscription (notice) conspicuously on its door—'O guest, do not stay here.
Do not sleep the night here, if you want to live; otherwise, death will unmask an ambush for you in this place.'"

3930. And another would say, "Bolt (the door) at night, (and when) a heedless person comes, do not admit him."

How the guest came into the mosque.

(So it continued) till a guest arrived at nightfall who had heard that marvellous rumour.
He was testing (it) in order to put (it) to the proof, for he was very valiant and surfeited with life.
He said (to himself), "I take little account of a (sheep's) head and belly: suppose that one grain is gone from the spirit's treasure, (what does it matter?)
Let the bodily form go: who am I (in reality)? Is not the (bodily) figure of small account when I am enduring for ever?

3935. Since by the grace of God the (Divine) spirit was breathed into me, I am the breath of God (which is) kept apart from the windpipe of the body,

To the end that the sound of His breathing should not fall in this direction, and that that (spiritual) pearl should escape from the narrow (bodily) shell.
Since God said, '*Desire death*, O ye that are *sincere*,' I am sincere: I will lavish my soul upon this (I will sacrifice my life for this object)."

How the people of the mosque blamed the lover-guest for (his intention of) sleeping the night there and threatened him.

The people said to him, "Beware! Do not sleep here, lest the Taker of the soul pound thee like the dregs of sesame-grain,
For thou art a stranger and ignorant of the fact that any one who sleeps in this place perishes.

3940. This is not an (accidental) occurrence: we and all those possessed of intelligence have ofttimes witnessed this.
To whomsoever that mosque gave lodging for a single night, poisonous death came to him at midnight.
We have seen this not (only) once but a hundred times: we have not heard it at second-hand from any one.
The Prophet said, 'The (Mohammedan) religion is (consists in) sincerity (*nasíhat*)': that nasíhat etymologically is the opposite of *ghulúl* (unfaithfulness).
This *nasíhat* is 'to be true in friendship': in an act of *ghulúl* you are treacherous and currish.

3945. We are showing this sincerity towards thee, without treachery, from (motives of) love: do not turn away from reason and justice!"

The lover's reply to those who chid him.

He said, "O sincere advisers, I have become unrepentantly weary of the world of life.
I am an idle vagabond, seeking blows and desiring blows: do not seek rectitude from the vagabond on the road.
(I am) not the vagabond who in sooth is a seeker of provender: I am the reckless vagabond (who is) the seeker of death.
(I am) not the vagabond who gets small money into his palm, (but) the nimble vagabond who would cross this bridge (to the world hereafter)—

3950. Not the one who cleaves to every shop; nay, but (the one who) springs away from (phenomenal) existence and strikes upon a mine (of reality).
Death and migration from this (earthly) abode has become as sweet to me as leaving the cage and flying (is sweet) to the (captive) bird—
The cage that is in the very midst of the garden, (so that) the bird beholds the rose-beds and the trees,
(While) outside, round the cage, a multitude of birds is sweetly chanting tales of liberty:
At (the sight of) that verdant place neither (desire for) food remains to the bird in the cage, nor patience and rest,

3955. (But) it puts out its head through every hole, that perchance it may tear off this fetter from its leg.
Since its heart and soul are (already) outside like this, how will it be when you open the cage?"
Not such is the bird caged amidst anxieties—cats round about it in a ring:
How, in this dread and sorrow, should it have the desire to go out of the cage?
It wishes that, (to save it) from this unwelcome plucking (of its feathers), there might be a hundred cages round about this cage (in which it is confined).

The love of (a) Galen is for this present life, for only here does his art avail; he has not practised any art that avails in yonder market: there he sees himself to be the same as the vulgar.

3960. That is even as wise Galen said on account of (his) passion for this world and because of what he desired (in it)—
"I am content that (only) half of my vital spirit should remain, so that I may see the world through the arse of a mule."
He sees around him cats in troops: his bird has despaired of flying;
Or he has deemed all except this world to be non-existence and has not perceived in non-existence a hidden resurrection.
Like the embryo which (the Divine) Bounty is drawing forth: it is fleeing back towards the belly.

3965. (The Divine) Grace is turning its (the embryo's) face towards the place of exit, (while) it (the embryo) is making its abode in the mother's loins,
Saying, "Oh, I wonder, if I fall outside of this city and (abode of) pleasure, shall I see with my eye this dwelling-place;
Or would there be in that noisome city a door, so that I might gaze into the womb,
Or would there be for me a path, (narrow) as the eye of a needle, so that the womb might become visible to me from outside?"
That embryo, too, is unaware of a world (outside): it is one unfamiliar (therewith), like Galen.

3970. It does not know that the humours which exist (in the womb) are supplied (to it) from the external world,
Even as the four elements in this world obtain a hundred supplies (means of support) from the City beyond space.
If it has found water and seeds in its cage, those have appeared (there) from a Garden and Expanse.
The spirits of the prophets behold the Garden from this cage at the time of their being transported and freed (from the body);
Hence they are free of Galen and the world: they are shining like the moon in the skies.

3975. And if this saying (as related) from Galen is a fiction, then my answer is not for Galen,
(But) this is the answer to the person who said it, for the luminous heart has not been his mate.
The bird, his spirit, became a mouse seeking a hole, when it heard from the cats (the cry), "Halt ye!"
On that account his spirit, mouse-like, deemed its home and abode to be in this world-hole.
In this hole, too, it began to build and acquired a knowledge suitable to the hole;

3980. It chose the trades advantageous to it, which would be of use in this hole.
Inasmuch as it turned its heart away from (relinquished the desire for) going forth, the way of deliverance from the body was barred.
If the spider had the nature of the 'Anqá, how should it have reared a tent (made) of some gossamer?
The cat has put its claws into the cage: the name of its claws is pain and delirium and gripes.
The cat is Death, and its claws are disease: it is striking at the bird and its plumage.

3985. He (the sick man) darts (like the bird) from corner to corner towards the remedy. Death is like the cadi, and the disease is the witness.
This witness comes (to you), like the cadi's footman (officer), who summons you to the place of judgment.
You, in flight (from your doom), beg him (to grant you) a respite: if he consent, it is granted; otherwise, he says, "Arise (and go with me)."

The seeking of a respite consists in remedies and cures, that you may patch (thereby) the tattered cloak, the body.
At last, one morning, he comes angrily, saying, "How long will the respite be? Now, prithee, be ashamed!"

3990. O envious man, ask your pardon of the King ere such a day as that arrives.
And he who rides his horse into the darkness and altogether removes his heart from the Light
Is fleeing from the witness and his purpose; for that witness is calling him to judgement.

How the people of the mosque blamed the guest once more for (his intention of) sleeping in the mosque by night.

The people said to him, "Do not act with foolhardiness, depart, lest thy (bodily) vesture and thy soul
become in pawn (to Death)."
Froth afar it seems easy, (but) look well! for in the end the passage is grievous.

3995. Many a man hanged himself and broke (his neck) and at the moment of agony sought something for his hand to cling to.
Before the battle, the fancy of good or evil is slight (makes no deep impression) in a man's heart;
(But) when he enters into the fray, then to that person the matter becomes woeful.
Since you are not a lion, beware, do not step forward, for that Doom is a wolf, and your soul is the sheep;
But if you are one of the *Abdal* (saints) and your sheep has become a lion, come on securely, for your death has been over thrown.

4000. Who is the *Abdal*? He that becomes transmuted, he whose wine is turned into vinegar by Divine transmutation.
But you are drunken, pot and from (mere) opinion ihink yourself to be a lion: Beware, do not advance!
God bath said of the unrighteous Hypocrites, "*Their valour amongst themselves is a great valour*.
Amongst one another they are manly, (but) in a warlike expedition they are as the women of the house."
The Prophet; the commander-in-chief of the things unseen, said, "There is no bravery, O youth, before the battles."

4005. The drunken make a froth when there is talk of war, (but) when war is raging they are as unskilled (useless) as froth.
At the time when war is spoken Of, his (such a one's) scimitar is long (drawn and extended); at the time of combat his sword is (sheathed) like an onion.
At the time of premeditation his heart is eager for wounds; then (in action) his bag is emptied (of air) by a single needle.
I marvel at the seeker of purity who at the time of polishing shrinks from being handled roughly.
Love is like the lawsuit; to suffer harsh treatment is (like) the evidence: when you have no evidence, the lawsuit is lost.

4010. Do not be aggrieved when this Judge demands your evidence: kiss the snake in order that you may gain the treasure.
That harshness is not towards you, 0 son; nay, towards the evil qualities within you.
The blows of the stick with which a man beats a rug he inflicts, not on the rug, but on the dust (in the rug).
If that vindictive fellow lashes the horse, he directs the blows, not at the horse, but at its stumbling,

In order that it may be delivered from (the vice of) stumbling and may move well: you imprison must (in the vat) in order that it may become wine.

4015. He (some one) said, "Thou hast struck that little orphan so many blows: how wert not thou afraid of the Divine wrath?"
He (the striker) said, "O (dear) soul and friend, when did I strike him? I struck at the devil that is in him,"
If your mother say to you, "Mayst thou die!" she wishes the death of that (evil) nature (of yours) and the death of iniquity.
The folk who fled from correction dishonoured' their (own) manhood and (true) men.
The railers drove them back from the war, so that they remained so infamous and effeminate.

4020. Do not thou hearken to the boasting and roaring of the driveller: do not go into the battle-line with such fellows.
Since *they would have added to you (naught but) corruption*, God said, "Turn the leaf (avert yourself) from pusillanimous comrades,
For if they go along with you, the warriors will become pith- less, like straw.
They put themselves in line with you (on the field of battle); then they flee and break the heart of the line.
Therefore, better a little army without these persons than (that) it should be mustered (reinforced) with the Hypocrites."

4025. A few well-sifted almonds are better than a great many (sweet 4025 ones) mixed with bitter..
The bitter and the sweet are one thing (alike) in respect of rattling (against each other, when poured out); the defect arises from their not being the same at heart.
The infidel is of timorous heart, for, (judging) from opinion, he lives in doubt as to the state of that (the other) world.
He is going along the road, (but) he does not know any stage: one blind in heart steps timidly.
When the traveller does not know the way, how does he go? He goes with (many) hesitations, while his heart is full of blood (anguish).

4030. If anyone says (to him), "Hey! this is not the way he will o halt there and stand still in affright.
But if his (the traveller's) wise heart knows the way, how should every hey and ho go into his ear?
Therefore do not journey with these camel-hearted (craven)ones, for in the hour of distress and danger they are the ones who sink;
Then they flee and leave thee alone, though in boasting they are (powerful as) the magic of Babylon.
Beware! Do not thou request sybarites to fight; do not request peacocks to engage in the hunt and the chase.
The carnal nature is a peacock: it tempts thee and talks idly, that it may remove thee from thy (spiritual) post.

How Satan said to the Quraysh, "Go to war with Ahmad (Mohammed), for I will aid you and call my tribe to help"; and how, when the two battle-lines confronted each other, he fled.

As (for example) Satan became the hundred-and-first in the army (of the Quraysh) and spake beguiling words, saying, "*Verily, I am a protector for you*."
When the Quraysh had assembled at his bidding, and the two armies confronted each other, Satan espied a host of angels on a road beside the ranks of the Faithful.

(He espied) *those troops that ye saw not*, drawn up in ranks; and from terror his soul became (like) a fire-temple.

4040. Turning on his heel, he began to retreat, saying, "I behold a marvellous host"—
That is, "I fear God: I have no help from Him. Get ye gone! Verily, I see what ye see not."
Hárith said, "Hey, O thou that hast the form of Suráqa, why wert not thou saying such-like words yesterday?"
He replied, "At this moment I see destruction (before me)." He (Hárith) said, "Thou seest the most puny of the Arabs.
Thou art seeing naught but this; but, O thou disgrace, that was the time of talk, and this is the time of battle.

4045. Yesterday thou wert saying, 'I pledge myself that victory and Divine aid will always be yours.'
Yesterday thou wert the surety for the army, O accursed one, and now thou art cowardly, good-for-nothing, and vile,
So that (after) we swallowed those (deceitful) words of thine and came (to battle), thou hast gone to the bath-stove and we have become the fuel."
When Hárith said this to Suráqa, that accursed one was enraged at his reproaches.
He angrily withdrew his hand from his (Hárith's) hand, since his heart was pained by his words.

4050. Satan smote his (Hárith's) breast and fled: by means of this plot he shed the blood of those wretched men.
After he had ruined so great a multitude, he then said, "Lo, I am quit of you."
He smote him on the breast and overthrew him; then he turned to flee, since terror urged him on.
The fleshly soul and the Devil both have (ever) been one person (essentially); (but) they have manifested themselves in two forms,
Like the angel and the intellect, which were (really) one, (but) became two forms for the sake of His (God's) wise purposes.

4055. You have such an enemy as this in your inward part: he is the preventer of the intellect, and the adversary of the spirit and of religion.
At one moment he dashes forward like the Libyan lizard; then (again) in flight he darts away into a hole.
Just now he has (many) holes in the (human) heart, and from every hole he is putting out his head.
The name that denotes the Devil's becoming hidden from (men's) souls and going into that hole is *khunús* (slinking back),
For his *khunús* is like the *khunús* of the hedgehog: like the head of the hedgehog, he pops in and out;

4060. For God hath called the Devil *Khannás* (the slinker), because he resembles the head of the little hedgehog.
The head of the hedgehog is continually being hidden because of its fear of the cruel hunter,
Until, when it has found an opportunity, it puts out its head: by such a stratagem the snake becomes its prey.
If the fleshly soul had not waylaid you from within, how would the brigands have any power to lay a hand upon you?
On account of the exigent myrmidon, who is Lust, the heart is captive to greed and cupidity and bane.

4065. On account of that inward myrmidon you have become thievish and depraved, so that the way is (open) for the (external) myrmidons to coerce you.
Hearken to this good counsel in the Traditions (of the Prophet)—"Your worst enemy is between your two sides."
Do not listen to the pompous talk of this enemy, (but) flee, for she is like Iblís in obstinately wrangling and quarrelling.
For the sake of this world and for contention's sake she has made the everlasting torment (seem) easy (of small account) to you.
What wonder, if she makes death (seem) easy? By her magic she does a hundred times as much (as this).

4070. Magic makes a straw a mountain by artifice; (or) again, it weaves a mountain like a straw.
It makes ugly things beautiful by means of sleight; it makes beautiful things ugly by means of (false) opinion.
The work of magic is this, that it breathes (incantations) and at every breath (moment) transforms realities.
At one time it shows a man in the guise of an ass, (at another time) it makes an ass (look like) a man and a notable.
Such a magician is within you and latent: truly, there is a concealed magic in temptation (exerted by the fleshly soul);

4075. (But) in the world in which are these magic arts, there are magicians who defeat sorcery.
In the plain where this fresh (virulent) poison grew, there has also grown the antidote, O son.
The antidote says to you, "Seek from me a shield, for I am nearer than the poison to thee.
Her (the fleshly soul's) words are magic and thy ruin; my words are (lawful) magic and the counter-charm to her magic."

How the fault-finders repeated their advice to the guest of the guest-killing mosque.

The Prophet said, "Verily, there is a magic in eloquence"; and that goodly hero spake the truth.

4080. "Hey, do not commit a foolhardy act, (but) depart, O generous man, and do not make the mosque and us suspected on this account;
For an enemy will speak form enmity, and to-morrow the villain will rouse a fire (of suspicion) against us,
Saying, 'Some wicked man strangled him, (knowing that) on the pretext of the mosque he was safe (from suspicion),
So that he might impute the murder to the mosque and, since the mosque has a bad name, might escape.'
Do not lay any suspicion upon us, O man of valiant spirit, for we are not secure from the craft of (our) enemies.

4085. Come now, depart! Do not be foolhardy, do not cherish vain desire, for it is impossible to measure (the planet) Saturn by the ell.
Many like thee have prated of (their) luck, (and in the end) they have torn out their beards, one by one, piecemeal.

How the guest answered them and adduced the parable of the guardian of the cornfield who, by making a noise with the tomtom, sought to drive away from the cornfield a camel on whose back they were beating the big kettle-drum of (Sultan) Mahmúd.

He said, "O friends, I am not one of the devils, that (the strength of) my sinews should fail at a single *lá hawl*.
A boy, who was the guardian of a cornfield, used to beat a tomtom in order to keep off the birds,

4090. So that the birds, at (the sound of) the tomtom, were scared away from the field, and the field became safe from evil birds.
When the Sultan, the noble King Mahmúd, pitched a great tent in that neighbourhood as he passed on the way
With an army like the stars of heaven (in number), numerous and victorious, one that pierces the ranks (of the enemy) and takes possession of empire—
There was a camel that carried the kettle-drum: 'twas a Bactrian (camel), going in front (of the army) like a cock:
Day and night he (the driver) used loudly to beat the big kettle-drum and the (ordinary) drum on its back in returning (from an expedition) and in setting out.

4095. That camel entered the cornfield, and the boy beat his tom--tom to protect the corn.
An intelligent man said to him, 'Don't beat the tomtom, for he (the camel) is well-seasoned by the drum; he is accustomed to it.
What is thy little tomtom, child, to him, since he carries the Sultan's drum twenty times the size?'
I am a lover, one who has been sacrificed to Naught: my soul is the band-stand for the drum of tribulation.
Verily, these threats (of yours) are (as) a little tomtom beside that which these eyes (of mine) have seen.

4100. O comrades, I am not one of those (without experience), that because of idle fancies I should halt on the Way.
I am unafraid (of death), like the Ismá'ílís; nay, like Ismá'íl (Ishmael) I am free from (care for my) head.
I am done with pomp and ostentation. '*Say, come ye*': He (the Beloved) said to my soul, 'Come.'"
The Prophet has said that one who feels sure of the recompense will give generously beforehand.
Whoever sees a hundred compensations for the gift will at once give away the gift with this object (in view).

4105. All have become tied (to their business) in the bazaar (this world), to the end that when (the chance of) gain occurs they may give their money.
With gold in their money-bags, they are seated expectantly (in the hope) that the gain may come and that he who persists (in waiting) may begin to squander (his gold).
When he sees a piece of merchandise exceeding (his own) in profit, his fondness for his own goods becomes chilled;
(For hitherto) he has remained enamoured of those, because he perceived no profit and advantage superior to his own goods.
Similarly, (in the case of) knowledge and accomplishments and trades: (a man is engrossed with them) since he has not seen (anything) superior to them in excellence.

4110. Whilst nothing is better than life, life is precious; when a better appears, the name of life becomes a slippery (futile) thing.
The lifeless doll is as (dear as) life to the child until he has grown up to manhood.
This imagination and fancy are (like) the doll: so long as you are (spiritually) a child, you have need of them;
(But) when the spirit has escaped from childishness, it is in union (with God): it is done with sense-perception and imagination and fancy.

There is no confidant (familiar with this mystery), that I should speak without insincerity (reserve). I will keep silence, and God best knoweth the (true) accord.

4115. The goods (of this world) and the body are snow melting away to naught; (yet) God is their purchaser, for God *hath purchased*.
The snows seem to you better than the price, because you are in doubt: you have no certainty (no sure faith),
And in you, O contemptible man, there is this marvellous opinion that does not fly to the garden of certainty.
O son, every opinion is thirsting for certainty and emulously flapping its wings (in quest thereof).
When it attains to knowledge, then the wing becomes a foot, and its knowledge begins to scent certainty,

4120. For in the tested Way knowledge is inferior to certainty, but above opinion.
Know that knowledge is a seeker of certainty, and certainty is a seeker of vision and intuition.
Seek this (difference between knowledge and intuitive certainty) now, in (the Súra which begins with) Alhákum, after (the word) *kallá* and after (the words) *lau ta'lamún*.
Knowledge leads to vision, O knowing one: if it (knowledge) became (intuitive) certainty, they would see Hell.
Vision is immediately born of certainty, just as fancy is born of opinion.

4125. See in *Alhákum* the explanation of this, (namely), that the knowledge of certainty becomes the intuition of certainty.
"I am higher than opinion and certainty, and my head is not to be turned aside by blame.
Since my mouth ate of His sweetmeat, I have become clear-eyed and a seer of Him.
I step boldly when I go (to my spiritual) home: I do not let my feet tremble, I do not walk like the blind.
That which God said to the rose, and caused it to laugh (in full-blown beauty), He said to my heart, and made it a hundred times more (beautiful).

4130. (He bestowed on my heart) that which touched the cypress and made its stature straight, and that of which the narcissus and wild-rose partook;
That which made sweet the soul and heart of the sugar-cane, and that from which the creature of earth gained the form of Chigil;
That which made the eyebrow so ravishing and made the face rose-coloured and (like) the pomegranate-flower;
(That which) gave a hundred enchantments to the tongue, and that which gave the (pure) gold of Ja'far to the mine.
When the door of the Armoury was opened, the amorous glances became archers,

4135. And shot arrows at my heart and frenzied me and made me in love with thanksgiving and sugar-chewing.
I am the lover of that One to whom every 'that' belongs: of (even) a single pearl of His the bodyguard is Intellect and Spirit.
I do not boast, or if I boast, ('tis only in appearance, for) like water, I have no trouble in quenching fire.
How should I steal when He is the keeper of the treasury? How should not I be hard-faced (bold and resolute)? He is my support.
Every one whose back is warmed by the Sun will be hard-faced: he will have neither dread nor shame.

4140. His face has become foe-burning and veil-rending, like the face of the peerless Sun.

Every prophet was hard-faced in this world, and beat single-handed against the army of the kings,
And did not avert his face from any fear or pain, (but) single and alone dashed against a (whole) world.
The rock is hard-faced and bold-eyed: it is not afraid of the world that is full of brickbats;
For those brickbats were made solid by the brick-maker, (while) the rock was hardened by Divine art.

4145. If the sheep are beyond count, (yet) how should the butcher be afraid of their numerousness?
'Each of you is a shepherd': the prophet is as the shepherd. The people are like the flock; he is the overseer.
The shepherd is not afraid of the sheep in (his) contention (with them), but is their protector from hot and cold (from all calamities).
If he cry out in wrath against the flock, know 'tis from the love which he hath for them all.
(My) new Fortune says (whispers) into my ear every moment, 'I will make thee sorrowful, (but) be not sorrowful (on that account).

4150. I will make thee sorrowful and weeping, to the end that I may hide thee from the eyes of the wicked.
I will cause thy temper to be soured with sorrows, in order that the evil eye may be averted from thy face.
Thou art not (really) a hunter and seeker of Me; (nay), thou art My slave and prostrate before My providence.
Thou art thinking of devices whereby thou mayst attain unto Me: (both) in quitting and in seeking Me thou art helpless.
Thy anguish is seeking a means for (attaining unto) Me: I was hearkening yestereve to thy heavy sighs.

4155. I am even able, without this waiting, to give (thee) access and show unto thee the way of passage,
That thou mayst be delivered from this whirlpool of Time and mayst set thy foot upon the treasure of union with Me;
But the sweetness and delights of the resting-place are in proportion to the pain of the journey.
(Only) then wilt thou enjoy thy (native) town and thy kinsfolk when thou sufferest pains and tribulations from exile.'"

Comparison of the true believer's fleeing (from tribulation) and his impatience in affliction to the agitation and restlessness of chick-peas and other pot-herbs when boiling in the pot, and to their running upwards in order to jump out.

Look at a chickpea in the pot, how it leaps up when it is subjected to the fire.

4160. At the time of its being boiled, the chickpea comes up continually to the top of the pot and raises a hundred cries,
Saying, "Why are you setting the fire on me? Since you bought (and approved) me, how are you turning me upside down?"
The housewife goes on hitting it with the ladle. "No!" says she: "boil nicely and don't jump away from one who makes the fire.
I do not boil you because you are hateful to me: nay, 'tis that you may get taste and savour,
So that you may become nutriment and mingle with the (vital) spirit: this affliction of yours is not on account of (your) being despised.

4165. You, when green and fresh, were drinking water in the garden: that water-drinking was for the sake of this fire."
His (God's) mercy is prior to His wrath, to the end that by (God's) mercy he (the afflicted person) may suffer affliction.
His (God's) mercy (eternally) preceded His wrath in order that the stock-intrade, (which is) existence, should come to hand (be acquired);
For, without pleasure, flesh and skin do not grow; and unless they grow, what shall the love of the Friend consume?
If, because of that requirement, acts of wrath come to pass, to the end that you may give up that stock-in-trade,

4170. (Yet) again (afterwards) the Grace (of God) will come in order to excuse it (the act of wrath), saying, "(Now) thou hast washed thyself (clean) and hast leaped forth from the river (of tribulation)."
She (the housewife) says, "O chickpea, thou didst feed in the springtime: (now) Pain has become thy guest: entertain him well,
That the guest may return (home), giving thanks (for his entertainment), and may relate thy generosity in the presence of the King,
So that the Bestower of favour may come to thee instead of the favour, and that all favours may envy thee.
I am Khalíl (Abraham), and thou art my son: lay thy head before the knife: *lo, I see (in a dream) that I shall sacrifice thee.*

4175. Lay thy head before (my) wrath, with heart unmoved, that I may cut thy throat, like (that of) Ismá‘íl (Ishmael).
I will cut off thy head, but this head is the head that is immune from being cut off and (from) dying;
Yet thy giving thyself up is the object of (God's) eternal purpose: O Moslem, thou must seek to give thyself up.
Continue, O chickpea, to boil in tribulation, that neither existence nor self may remain to thee.
If thou hast (formerly) laughed in that (earthly) garden, (yet) thou art the rose of the garden of the spirit and the (spiritual) eye.

4180. If thou hast been parted from the garden of water and earth, (yet) thou hast become food in the mouth and hast entered into the living.
Become nutriment and strength and thoughts! (Formerly) thou wert milk (sap): (now) be a lion in the jungles!
By God, thou grewest from His (God's) attributes in the beginning: go back nimbly and fleetly into His attributes.
Thou camest from the cloud and the sun and the sky; then didst thou become (diverse) attributes and ascend to heaven.
Thou camest in the form of rain and heat: thou wilt go into the goodly (Divine) attributes.

4185. Thou wert a part of the sun and the cloud and the stars: thou becamest soul and action and speech and thoughts."
The existence of the animal arose from the death of the plant: (hence the command) "slay me, O trusty friends" is right.
Since there is such a victory for us after the checkmate (of death), (the words) "verily, in my being slain there is a life" are true.
Action and speech and sincerity became the food of the angel, so that by means of this ladder he mounted to heaven,
Just as (when) that morsel became the food of Man, it mounted from (the state of) inanimateness and became possessed of soul.

4190. As regards this topic, a wide (far-reaching) explanation will be given in another place.
"The caravan (of spirits) is incessantly arriving from heaven, that they may traffic (on the earth) and go back again.
Go, then, sweetly and gladly with free-will, not with bitterness and loathing, like a thief.
I am speaking bitter words to thee, in order that I may wash thee (clean) of bitternesses.
The frozen grape is thawed by cold water and lays aside its coldness and congealment.

4195. When, from (having endured) bitterness (self-mortification), thy heart is filled with blood (like the grape), then thou wilt escape from all bitternesses.
A comparison showing how the true believer becomes patient when he understands the inward meaning and the beneficial nature of tribulation.
(If) a dog is not (kept) for hunting, he has no collar: the raw and unboiled is naught but the insipid."
The chickpea said, "Since it is so, O lady, I will gladly boil: give me help in verity!
In this boiling thou art, as it were, my architect: smite me with the skimming spoon, for thou smitest very delightfully.
I am as the elephant: beat and brand my head, that I may not dream of Hindustán and (its) gardens;

4200. So that I may yield myself (submit) to the boiling, to the end that I may find a way to that embrace (of the Beloved);
Because Man, in (the state of) independence, grows insolent and becomes hostile, like the dreaming elephant.
When the elephant dreams of Hindustán, he does not hearken to the driver and displays viciousness."

(Showing) how the housewife made apologies to the chickpea, and (explaining) the wise purpose in her keeping the chickpea on the boil.

The dame says to it, "Formerly I, like thee, was a part of the earth.
After I had drunk a (cup of) fiery self-mortification, then I became an acceptable and worthy one.

4205. For a long while, I boiled in (the world of) Time; for another long while, in the pot of the body.
By reason of these two boilings I became (a source of) strength to the senses: I became (animal) spirit: then I became thy teacher.
(Whilst I was) in the inanimate state I used to say (to myself), 'Thou art running (to and fro in agitation) to the end that thou mayst become (endued with) knowledge and spiritual qualities.'
Since I have become (animal) spirit, now (let me) boil once more and pass beyond animality."
Beseech God continually that you may not stumble over these deep sayings and that you may arrive at the (journey's) end,

4210. For many have been led astray by the *Qur'án*: by (clinging to that rope a multitude have fallen into the well.
There is no fault in the rope, O perverse man, inasmuch as you had no desire for (reaching) the top.

The remainder of the story of the guest of that guest-killing mosque, and his firmness and sincerity.

That high-aspiring stranger to the town said, "I will sleep in this mosque at night.
O mosque, if thou become my Karbala, thou wilt be the Ka'ba that fulfils my need.

Hark, give me leave, O chosen house, that I may perform a rope-dance, like Mansur (Hallaj)!

4215. If in counselling (me) ye have become (as) Gabriel, (yet) Khalil (Abraham) will not crave succour in the fire'.
Begone, O (thou who art like) Gabriel, for, having been kindled (with the flame of love), I, like aloes-wood and ambergris, am better (when) burnt.
O Gabriel, although thou art helping and guarding (me) like a brother,
(Yet), O brother, I am eager for the fire: I am not that (animal) spirit, that I should become more and (then) less."
The animal spirit is increased by fodder: it (the animal spirit) was a fire and was consumed like firewood.

4220. Had it not become firewood, it would have been fruitful: it would have prospered unto everlasting and would have caused prosperity.
Know that this fire is a burning wind: it is a ray of fire, not the essence thereof.
Assuredly the essence of fire is in the aether: on the earth there is (only) its ray and shadow (reflexion).
Of necessity, the ray, on account of quivering, does not endure: it is speedily returning to its source.
Your stature is normally invariable, (but) your shadow is now short, now long.

4225. Inasmuch as no one finds permanence in the ray, (all) the reflexions return to (their) origins.
Hark, close thy mouth: Mischief has opened its lips. Dry up! God best knoweth the right way.

Account of the conception of evil fancies by those deficient in understanding.

Ere this tale reaches the conclusion, there comes from the envious a vapour of stench.
I am not pained by it, but this kick may break the nerve of a simple-hearted man's mind.
Well did the Sage of Ghazna set forth the (following) spiritual parable for the sake of those who are veiled (from perception of the truth),

4230. (Saying) that if one see in the *Qur'án* naught but words, this is not surprising on the part of them that have lost the (right) way,
Since the eye of the blind is sensible of naught but heat from the beams of the luminous sun.
Suddenly a great booby popped his head out of an ass-stable, like a railing woman,
(Saying) that this discourse, namely, the Mathnawí, is low; (that) it is the story of the Prophet and (consists of) imitation;
(That) there is no mention of (theosophical) investigation and the sublime mysteries towards which the saints make their steeds gallop;

4235. (That) from the stations of asceticism to the passing away (from self-existence), step by step up to union with God,
(It contains not) the explanation and definition of every station and stage, so that by means of the wings thereof a man of heart (a mystic) should soar.
When the Book of God (the *Qur'án*) came (down), the unbelievers railed likewise at it too,
Saying, "It is (mere) legends and paltry tales; there is no profound inquiry and lofty speculation;
The little children understand it; 'tis naught but things approved and disapproved—

4240. The account of Joseph, the account of his curly locks, the account of Jacob and Zalíkhá and her passion.
It is plain, and every one finds the way (to its meaning): where is the exposition in which the intellect becomes lost?"

He (God) said, "If this seems easy to thee, say (compose) one Súra (in the style that is) so 'easy' as this (*Qur'án*).
Let the Jinn and mankind and the skilled among you produce a single verse of this 'easy' (style)."

Commentary on the Tradition of Mustafá (Mohammed), on whom be peace, that the Qur'án hath an exterior (sense) and an interior (sense), and that its interior (sense) hath an interior (sense), (and so on) to seven interior (senses).

Know that the words of the Qur'án have an exterior (sense), and under the exterior (sense) an interior (sense), exceedingly overpowering;

4245. And beneath that inward (sense) a third interior (sense), wherein all intellects become lost.
The fourth interior (sense) of the *Qur'án* none hath perceived at all, except God the peerless and incomparable.
In the *Qur'án* do not thou, O son, regard (only) the exterior: the Devil regards Adam as naught but clay.
The exterior (sense) of the *Qur'án* is like a man's person, for his features are visible, while his spirit is hidden.
A man's paternal and maternal uncles (may see him) for a hundred years, and of his (inward) state not see (so much as) the tip of a hair.

It is explained that the going of the prophets and the saints, on whom be peace, to mountains and caves, is not for the purpose of hiding themselves and on account of their fear of being disturbed by the people, but for the purpose of guiding the people in the right way and inciting them to abandon this world as much as is possible.

4250. As for their saying that the saints are (dwelling) in the mountains in order that they may be hidden from the eyes of men,
In the sight of the people they are higher than a hundred mountains and plant their footsteps on the Seventh Heaven.
Why, then, should he who is beyond a hundred seas and mountains become hidden and seek (refuge in) the mountains?
He has no need to flee to the mountains, he in pursuit of whom the colt, Heaven, has dropped a hundred horse-shoes.
The celestial sphere revolved (so long) and never saw the dust of the spirit; (hence) Heaven donned the garb of mourning.

4255. If, outwardly, the peri is hidden, (yet) Man is a hundred times more hidden than the peris.
In the view of the intelligent, Man is indeed a hundred times more hidden than the peri who is concealed.
Since, in the view of the intelligent, Man is hidden, how (hidden) must be the Adam who is pure (chosen of God) in the unseen world!

Comparison of the form of the saints and the form of the speech of the saints to the form of the rod of Moses and to the form of the incantation of Jesus, peace be on them both!

Man is like the rod of Moses; Man is like the incantation of Jesus.
For the sake of justice and for the sake of decorum, the true believer's heart is in the hand of God, between (His) two fingers.

4260. Its (the rod's) exterior (form) is a piece of wood, but (all created) existence is one mouthful to it when it opens its throat.
In the incantation of Jesus do not regard (merely) the letter and the sound: regard the fact that Death turned and fled from it.
In his incantation do not regard the petty words: consider that the dead sprang up and sat down.
In (the case of) that rod, do not regard the easy getting (of it): regard the fact that it cleft the green sea.
You have seen from afar the black canopy: take a step forward and behold the army!

4265. From afar you see nothing but the dust: advance a little and see the man in the dust.
His dust makes eyes bright; his manliness uproots mountains.
When Moses came up from the remotest part of the desert, at his advent Mount Sinai began to dance.

Commentary on (the text), O ye mountains, repeat (the praise of God) in accord with him, and the birds (likewise).

The face of David shone with His glory: the mountains sang plaintively after him.
The mountain became an accompanist to David: both the minstrels (were) drunken in love for a King.

4270. Came the (Divine) command, "*O ye mountains, repeat (the praise of God)*": both joined their voices and kept the tune together.
He (God) said, "O David, thou hast suffered separation: for My sake thou hast parted from thine intimates."
O lonely stranger who hast become friendless, from whose heart the fire of longing hath flamed up,
Thou desirest minstrels and singers and boon-companions: the Eternal One brings the mountains unto thee.
He makes (them) minstrels and singers and pipers: He makes the mountain blow in measure before thee,

4275. To the end that thou mayst know that, since the mountain is permitted to sing, the saint (likewise) hath plaintive songs (uttered) without lips or teeth.
The melody of the particles of that pure-bodied one is reaching his sensuous ear every moment.
His companions hear it not, (but) he hears (it): oh, happy is the soul that believes in his hidden mystery.
He (the saint) beholds a hundred discourses in himself, while his companion has gotten no scent (perception thereof).
Within thy heart a hundred questions and a hundred answers are coming from (the realm of) non-spatiality to thy dwelling-place.

4280. Thou hearest (them); the ears (of another) do not hear (them), (even) if he bring his ear nigh to thee.
O deaf man, I grant that truly thou hearest them not; (but) since thou hast seen their (external) emblem, how wilt not thou believe?

Reply to him who rails at the Mathnawi on account of his being deficient in understanding.

O railing cur, you are bow-wowing and practising evasion for the purpose of railing at the *Qur'an*.
This is not such a lion that you will save your life from it or carry off your faith (secure) from the claws of its vengeance.

The *Qur'an* is proclaiming till the Resurrection- "O people devoted to ignorance,

4285. Who were deeming me to be an idle tale and were sowing the seed of raillery and infidelity,
(Now) ye yourselves have seen (the truth of) what ye were scoffing at, (namely), that ye were perishable and idle tale.
I am the Word of God and subsistent through the (Divine) Essence; I am the Food of the soul of the soul. And (I am) the Jacinth of purity.
I am the Sunlight that hath fallen upon you, but I have not become separate from the Sun.
Lo, I am the Fountain of the Water of Life, that I may deliver the lovers (of God) from death.

4290. If your greed had not raised such a stench, God would have poured a draught (of that Water) on your graves."
Nay; I will accept the rede and counsel of the Sage (of Ghazna): I will not let my heart be sickened (wounded) by every taunt.

Parable of the foal's refusing to drink the water because of the bawling of the grooms.

As he has said in his discourse, the foal and its mother were drinking the water.
Those persons (the grooms) were bawling incessantly at the horses, "Come on! Hey, drink!"
(The noise of) that bawling reached the foal: it was lifting its head and refusing to drink.

4295. Its mother asked, "O foal, why art thou always refusing to drink this water?"
The foal said, "These people are bawling: I am afraid of the occurrence of their shouts.
Therefore my heart is trembling and jumping: dread of the occurrence of the outcry is coming on me."
The mother said, "Ever since the world existed, there have been busybodies of this sort on the earth."
Hark, do your own business, O worthy man: soon will they tear their beards (in sorrow).

4300. The time is restricted, and the abundant water is flowing away: (drink) ere, through being parted (from it), you fall to pieces.
There is a famous conduit, full of the Water of Life: draw the Water, in order that verdure may grow up from you.
We are drinking the water of Khizr from the river of the speech of the saints: come, O heedless thirsty man!
If you do not see the water, artfully after the fashion of the blind bring the jug to the river, and dip it in the river.
Forasmuch as you have heard that there is water in this river-bed, (go and try): the blind man must practise conformity.

4305. Carry down to the river the water-skin that has thoughts of the water, so that you may find your water-skin heavy.
When you have found it heavy, you will be led to infer (the truth): at that moment your heart is delivered from dry conformity.
If the blind man does not see the river-water ocularly, yet he knows, when he finds the jug heavy,
That some water has gone from the river into the jug; for this (jug) was light, and (now) it has become heavy and swollen with water;
"Because," (he will say), "every wind used to sweep me away, (but now) the wind does not sweep me away: my weight has increased."

4310. The foolish are swept away by every gust of desire, because they have no weight (ballast) of (intellectual) faculties.
The wicked man is an anchorless ship, for he finds no precaution (means of defence) against the perverse (contrary) wind.
To the intelligent man the anchor of intelligence is security: beg (such) an anchor from the intelligent.
Since he (the Sage) has borne away the succours (supplies) of intelligence from the pearl-treasury of that Sea of Bounty,
By such succours (replenishments) the heart is filled with knowledge: it (that knowledge) shoots from the heart, and the eye too becomes illuminated,

4315. Because the light from the heart has settled upon this eye so that your eye, having become the heart, is (physically) inactive.
When the heart too has come into contact with the intellectual Lights, it bestows a portion thereof on the eyes also.
Know, then, that the blessed Water from Heaven is the inspiration of (men's) hearts and the true explanation (of every mystery).
Let us also, like that foal, drink the water of the stream; let us pay no regard to the evil suggestions of the railer.
(If) you are a follower of the prophets, tread the Way: deem all the railing of (human) creatures to be a (vain and empty) wind.

4320. When have the Masters who have traversed the Way lent ear to the clamour of curs?

The remainder of the story of the guest in the guest-killing mosque.

Relate what appeared in the mosque to that self-sacrificing valiant man, and what he did.
He slept in the mosque, (but) where (how) in sooth had he sleep? How should a submerged man sleep in the river?
Always, for the lovers (of God) beneath the flood of a (great) passion, there is (only) the sleep of birds and fishes.
At midnight came an awful voice, "I come, I come upon thee, O thou that seekest advantage."

4325. Five times came such a terrible voice, and his heart was being rent piecemeal.

Commentary on the verse (of the Qur'án): "And raise the battle-cry against them with thy horsemen and men on foot."

When you earnestly resolve to be religious, the Devil in your nature cries out at you,
"Go not in that direction! Bethink you, O misguided one; for you will become captive to distress and poverty.
You will become destitute, you will be cut off from friends, you will be despised, you will feel sorry."
From fear of the outcry of that accursed Devil you flee away from certain truth into error,

4330. Saying, "Ho, to-morrow is mine and after to-morrow: I will run in the Way of religion, I have (plenty of) time."
Then again you see Death killing your neighbours on left and right, so that the cry (of lamentation) is raised.
Now, in fear of (your) life, you resolve to be religious: for a while, you make yourself a (true) man;
So you put on the armour of knowledge and wisdom, saying, "I will not shrink from any danger."

Again he (the Devil) deceitfully cries out at you—"Be afraid and turn away from the sword of poverty!"

4335. Once more you flee from the Way of Light and cast off that armour of knowledge and virtue.
(For many) years, you are a slave to him because of a cry: you have laid down the blanket (have lain down to rest) in such darkness as this!
Dread of the cry of the devils has bound the people and taken hold of their throats,
Till their souls have become as hopeless of the Light as the spirits of the infidels who dwell in the tombs.
Such is the terror of the cry of that accursed one: how (great) must be the dread of the Divine cry!

4340. Dread of the falcon is (falling) upon the noble partridge: the fly hath no portion of that dread,
Because the falcon is not a hunter of flies: only spiders catch flies.
The spider, (which is) the Devil, hath dominion over flies like you, not over the partridge and the eagle.
The cry of the devils is the drover of the damned; the cry of the Lord is the guardian of the (blessed) saints,
To the end that, by reason of these two cries (being) far distant (from each other), not a drop of the sweet sea may mingle with the briny sea.

How the talismanic cry came at midnight to (the ears of) the guest in the mosque.

4345. Now hear the tale of the terrible cry, by which that good-fortuned man was not dismayed.
He said, "How should I fear? for this is the drum of the Festival. Let the drum fear, since blows belong to it.
O empty drums without hearts, your share in the festival of the spirit is (naught but) blows of the (drum-)stick.
The Resurrection is the Festival, and the irreligious are the drum: we, like the festive folk, are laughing as the rose."
Now hear how, when this drum boomed, he (the guest) cooks the pot containing the broth of felicity.

4350. When that man of insight heard the drum, he said, "How should my heart be afraid of the drum of the Festival?"
He said to himself, "Beware, do not let thy heart tremble, for (only) the souls of the faint-hearted who lack faith have died at this (noise of the drum).
The time has come for me, like Haydar ('Alí), to seize a kingdom, or to quit the body."
He sprang up and shouted, "O prince, lo, here am I: if thou art a man, come on!"
At his voice that talisman instantly was shattered: the gold poured down, diverse sorts, in every direction.

4355. So much gold poured down that the youth feared lest, from its abundance, it might block the doorway.
Afterwards that ready lion (valiant man) rose up, and till dawn he was carrying out the gold
And burying it and coming (back) to it once more with sack and bag.
That self-devoting one laid by (great) stores thereof, to the confusion of (in despite of) the timidity of the backsliders.
(The thought that) this (is) external (material) gold has occurred to the mind of every blind, God-forsaken gold-worshipper.

4360. (Similarly) children break potsherds, give the name of gold (to the fragments), and put them in their skirts.
When in that game you mention the name of gold, (the idea of) that (potsherd) crosses the child's mind.
Nay, (’tis) the gold stamped with the Divine stamp, (the gold) which does not become obsolete, (but) is everlasting;
The gold from which this (worldly) gold gained lustre and derived sheen and splendour and brilliance;
The gold whereby the heart is made rich: it surpasses the moon in brightness.

4365. That mosque was the candle, and he (the guest) was the moth: that man of moth-like nature gambled himself away (sacrificed himself).
It burnt his wings, but it complied with him (granted his desire): his throwing (himself into the flame) was very blessed.
That man of happy fortune was like Moses who beheld a fire in the direction of the tree.
Since the (Divine) favours were plenteously bestowed on him, he (only) fancied it was fire, and really it was the Light.
O son, when you see a man of God, you suppose (that you see) in him the fire of human nature.

4370. You are coming (to that conclusion) from yourself, and that (human nature) is in you (not in him): the fire and thorns of vain opinion are in this quarter.
He is the tree of Moses and filled with radiance: come, now, call him the Light, do not call him fire.
Did not the weaning from this world seem (as) a fire? The pilgrims went (on their way), and that (weaning) was really the Light.
Know, then, that the Candle of Religion is always mounting (shining more and more): this is not like the candle of flames.
This (flaming candle) seems to be Light, (but) it burns its friend, while that (Candle of Religion) is fire in appearance, but is (delicious as) roses to (its) visitors.

4375. The former is like a complaisant (friend), but it is a burner, while that (other) is an illuminator of the heart at the moment of union.
To those present (with God) the appearance of the spark of pure and worthy Light is luminous, while to those far (from God) it is like fire.

The meeting of the lover with the Şadr-ı Ĵahan.

The man of Bukhárá also cast himself upon candle: because of his passion that suffering had become ea to him.
His burning sighs went up to heaven: kindness (for him) came into the heart of the Sadr-i Jahán, (Who) said, (communing) with himself at dawn, “O (Thou who art) One, how fareth that distraught wanderer of Ours?

4380. He committed a sin, and We saw (it), but he was not well acquainted with Our mercy.
The sinner’s heart becomes afraid of Us, but in his fear there are a hundred hopes.
I frighten the impudent man who has lost the (right) way: why should I frighten him who is afraid?
Fire is used for the cold pot, not for that (pot) which is boiling over.
I frighten the unafraid by (My) knowledge; I take away the fear of the afraid by (My) clemency.

4385. I am a patcher: I put the patch in (its proper) place; I give drink to every one in due measure.”

A man's inmost consciousness is like the root of a tree; hence his leaves grow from the hard wood.
The leaves grow according to the root, in the tree and in souls and in minds.
From the trees of faithfulness there are wings (that soar) to heaven *its root is fast (in the earth), and its branch is in the sky*.
Since through love grew the wing (that soars) to heaven, how should it not grow in the heart of the adr-i Jahan?

4390. Forgiveness of the sin was surging in his heart, for as much as there is a window from each heart to (every other) heart;
For assuredly there is a window from heart to heart: they are not separate and far (from each other), like two bodies.
The earthenware (basins) of two lamps are not joined, but their light is mingled in (its) passage.
No lover, in sooth, is seeking union without his loved one seeking him;
But the love of lovers makes the body (thin as) a bowstring, (while) the love of loved ones makes it comely and fat.

4395. When the lightning of love for the beloved has shot into this heart, know that there is love in that heart.
When love for God has been doubled in thy heart, without any doubt God hath love for thee.
No sound of clapping comes forth from one hand of thine without the other hand.
The thirsty man is moaning, "O delicious water!" The water moans too, saying, "Where is the water-drinker?"
This thirst in our souls is the attraction exerted by the Water: we are Its, and It is ours.

4400. The Wisdom of God in destiny and in decree made us lovers of one another.
Because of that fore-ordainment all the particles of the world re paired as mates and are in love with their own mate.
Every particle of the universe is desiring its mate, just like amber and the blade of straw.
Heaven says to the earth, "Welcome! To thee I am (in the same relation) as the iron and the magnet."
In (the view of) the intellect, heaven is man and the earth woman: whatever that (heaven) casts forth this (earth) fosters

4405. When it (the earth) hath no heat remaining, it (heaven) sends it; when no freshness and moisture remains, it bestows it.
The terrene sign (of the zodiac) is (supplying) replenishment to the dust of the earth; the aqueous sign produces freshness therein;
The aerial sign wafts the clouds towards it, that they may sweep away the pestilential vapours;
The fiery sign is the source of the sun's heat, (which is) like a frying-pan (made) red-hot, back and front, by fire.
Heaven is turning giddily in (the world of) Time, like men (prowling) around (in search of) gain for the wife's sake;

4410. And this earth practises housewiferies : it attends to births and to suckling that (which it bears).
Therefore regard earth and heaven as endowed with intelligence, since they do the work of intelligent beings.
Unless these two sweethearts are tasting (delight) from one another, then why are they creeping together like mates?
Without the earth how should roses and *arghawan-flowers* grow? What, then, would be born of the water and heat of heaven?

The desire (implanted) in the female for the male is to the end that they may perfect each other's work.

4415. God put desire in man and woman in order that the world! should be preserved by this union.
lie also implants the desire of every part for another part:
from the union of both an act of generation results. Likewise night and day are in mutual embrace: (they are) different in appearance, but (are really) in agreement.
Day and night, outwardly, are two contraries and enemies, but they both attend on one truth—
Each desiring the other, like kinsfolk, for the sake of perfecting their action and work.

4420.(Both serve one purpose) because, without night, the nature t (of man) would receive no income: what, then, should the days expend?

How each element attracts its congener that has been imprisoned in the human constitution by the non-homogeneous (elements).

Earth says to the earth of the body, "Return! Take leave of the spirit, come to me like the dust.
Thou art my congener, thou art more suited (to be) with me: 'tis better that thou shouldst escape from that body and that moisture."
It answers, "Yes; but I am fettered, although like thee I am weary of separation."
The waters seek the moisture of the body, saying, "O moisture, come back to us from exile."

4425. The aether is calling the heat of the body, saying, "Thou art of fire: take the way to thy origin."
There are two-and-seventy diseases in the body, (caused) by the elements pulling without cord.
Disease comes to shatter the body, so that the elements may abandon each other.
These elements are four birds with their legs tied (together): death and sickness and disease loose their legs.
When it (death) has released their legs from one another, assuredly every bird-element flies away.

4430. The pull between these originals and derivatives continually implants some pain in our bodies,
In order that it may rend these coalitions asunder (and that) each part, like a bird, may fly to its home;
(But) Divine Providence hinders them from this hastening and keeps them together in health till the appointed term,
And says, "O parts, the term is not certainly known (to you): 'tis useless for you to take wing before the term."
Inasmuch as every part (of the body) seeks support, what must be the state of the soul, a stranger, in separation (from its home)?

How likewise the soul is drawn to the world of spirits, and how it craves and desires its home, and becomes severed from the bodily parts which are a fetter on the leg of the spiritual falcon.

4435. It (the soul) says, "O my base earthly parts, my exile is more bitter (than yours): I am celestial."
The desire of the body for green herbs and running water is because its origin is from those;
The desire of the soul is for Life and for the Living One, because its origin is the Infinite Soul.
The desire of the soul is for wisdom and the sciences; the desire of the body is for orchards and meadows and vines.

The desire of the soul is for ascent and exaltedness; the desire of the body is for gain and the means of procuring fodder.

4440. That exaltedness too hath desire and love towards the soul: from this (fact) understand (the meaning of) *He loves them* and *they love (Him)*.
If I explain this, 'twill be endless: the *Mathnawí* will amount to eighty volumes.
The gist is that whenever any one seeks, the soul of the object sought by him is desiring him.
(Whether it be) man, animal, plant, or mineral, every object of desire is in love with everything that is without (has not attained to) the object of desire.
Those who are without their object of desire attach themselves to an object of desire, and those desired ones draw them (on);

4445. But the desire of the lovers makes them lean, (while) the desire of the loved ones makes them fair and beauteous.
The love of the loved ones illumines the cheeks; the love of the lover consumes his soul.
The amber loves (the straw) with the appearance of wanting naught, (while) the straw is making efforts (to advance) on that long road.
Leave this (topic). The love of that thirsty-mouthed man shone (was reflected) in the breast of the Sadr-i Jahán.
The smoke of the love and pain of the fire-temple (his burning heart) entered his lord (and) turned into compassion.

4450. But on account of (his) glory and pride and magnificence he was ashamed to inquire for him:
His mercy had begun to yearn after that lowly man, (but) his majesty hindered (him) from (showing) this kindness.
The intellect is bewildered, wondering whether this one (the Sadr-i Jahán) attracted him (the lover), or whether the attraction came from that quarter (from the lover) to this side.
Abandon presumption, for thou art ignorant of this. Close thy lips: God best knoweth the secret.
Henceforth I will bury this topic. That Drawer is drawing me (in another direction): what can I do?

4455. Who is he that is drawing thee, O solicitous one? He who doth not allow thee to utter this word.
Thou makest a hundred resolutions to journey (to a certain spot): He draweth thee to some other place.
He turns the (horse's) bridle in every direction in order that the untrained horse may gain knowledge of the rider.
The clever horse is well-paced because it knows that the rider is (mounted) on it.
He fixed thy heart on a hundred passionate desires, disappointed thee, and then broke thy heart.

4460. Inasmuch as He broke the wings of that first intention (of thine), how was not the existence of the Wing-breaker perfectly established (in thy mind)?
Since His ordainment snapped the cord of thy contrivance, how was not God's ordainment perfectly established (clearly proven) to thee?

(Showing that) the annulment and destruction of (human) resolutions (is) in order to let man know that He (God) is the Lord and the Almighty; and His occasional non-annulment of his (man's) resolution and His carrying it into effect (is) in order that hope may urge him to form a resolution, so that He again may destroy it, to the end that warning may follow on warning.

In the course of events your resolutions and purposes now and then come right (are fulfilled),

In order that, through hope of that (fulfilment), your heart may form an intention, and that He may once more destroy your intention.
For if He were to keep you wholly unsuccessful, your heart would despair: how would it sow (the seed of) expectation?

4465. And unless it sowed (the seed of) expectation, how from its barrenness would its subjection (to the Divine will) become apparent to it?
By their failures (to achieve success) the lovers are made aware of their Lord.
Unsuccess is the guide to Paradise: hearken, O man of goodly nature, to (the tradition), "Paradise is encompassed (with pains)."
(Granted) that all that you desire is broken-legged (unsuccessful), then there is One whose pleasure is fulfilled.
Therefore the sincere (believers) have become broken (abased) before Him; but where indeed is (their abasement in comparison with) the abasement of those who love (Him)?

4470. The intelligent are abased before Him from necessity; the lovers are abased with hundredfold free-will.
The intelligent are bond-slaves to Him; the lovers are like sugar and candy to Him.
"*Come against your will*" is the toggle for the intelligent; "*come willingly*" is the spring-time of them that have lost their hearts.

How the Prophet, on whom be peace, looked at the captives and smiled and said, "I marvel at folk who are dragged to Paradise in chains and shackles."

The Prophet saw a troop of captives being taken along, and they were in loud lamentation.
That wary Lion saw them in chains: (he saw them) looking askance at him,

4475. So that each (of them) was gnashing his teeth and chewing his lips in anger against the veracious Prophet;
(But) notwithstanding that anger, they dare not utter a word, because they are in the ten-maund chain of violence.
Their custodian is marching them along to the city: he is taking them by force from the land of the infidels.
(They say to each other), "He (the Prophet) will not accept any ransom or any gold: no intercession is coming from any prince.
He is called a mercy to the world, and he is cutting the throats and gullets of a (whole) world (of people)."

4480. With a thousand (feelings of) disbelief they marched along, railing under their breath at the actions of the (spiritual) king,
(Saying), "We remedied (our former troubles), but in this case there is no remedy: truly this man's heart is not inferior (in hardness) to a rock.
We, thousands of men brave as lions, (fighting) with two or three feeble and half-dead naked fellows,
Are left helpless like this: is it on account of (our) wrong-doing or (unlucky) stars, or is it sorcery?
His fortune tore up our fortune; our throne was overturned by his throne.

4485. If his cause became mighty (was made to prevail) by sorcery, we too practised sorcery: how did not it succeed?

[Commentary on the verse (of the Qur'án), "If ye ask for a decision, the decision has indeed come to you. O railers, ye were saying, 'Give the decision and victory to us or to Mohammed, whichever is in the right'; and ye were saying this in order that it might be supposed that ye were seeking the right disinterestedly. Now We have

given the victory to Mohammed, to the end that ye may see the champion of the right."]

We besought the idols and God, saying, 'Destroy us if we are untrue.
Whichever is right and true, between us and him, give the victory to that one and desire him to be victorious.'
Ofttimes we made this invocation and (bowed down in) prayer before Lát and 'Uzzá and Manát,
Saying, 'If he is in the right, make him manifest; if he is not in the right, make him subject to us.'

4490. When we recognised (what had come to pass), he was the one to whom victory was given: we all were darkness, he was the light.
This is our answer (from God)—'(Concerning) that which ye desired (to know), it has become evident that ye are the untrue.'"
Then, again, they were blindfolding (hiding) this thought from their reflective faculty and banishing it from their memory,
Saying, "This thought too has arisen from our ill-luck, (namely, the thought) that his being in the right
should be perfectly established (proven beyond doubt) in our minds.
What, indeed, does it matter if he has prevailed (against us) several times? Time (Fortune) brings every one to predominance (now and then).

4495. We also were made successful by the Days (Fortune), and at times became victorious over him."
(But) again they were saying (to themselves), "Although he was defeated, it was not disgraceful and vile like our defeat,"
Because in (the hour of) defeat (his) good fortune gave him underhand a hundred secret joys;
For he did not at all resemble one defeated, as he felt no sorrow or distress thereat,
Since to be vanquished is the mark of the true believers; yet in the true believer's defeat there is goodness.

4500. If you crush some musk or ambergris, you will fill a (whole) world with
(a scent like) the exhalation of sweet herbs;
And if you suddenly crush the dung of an ass, the houses will be filled to the top with stench.
At the moment of the (Prophet's) ignominious return from Hudaybiya, the empire of *Lo, We have opened* (*to thee the way to a conspicuous*) victory proclaimed itself.

The hidden reason why God most High gave the title of "victory" to the return of the Prophet, on whom be peace, from Hudaybiya without having gained his purpose: as (God said), "Lo, We have opened (to thee the way to) victory"; for it was a locking in appearance (only), and in reality an opening, just as the crushing of musk is apparently a crushing, but really the confirmation of its muskiness and the exhibition of its virtues in their perfection.

From the (Divine) empire came to him the message, "Go, be not saddened by the withholding of this victory,
For in this present abasement of thee there are victories: lo, such and such a fortress, such and such a town, are (given) to thee."

4505. Consider, after all, when he retreated in haste, what (great things) he did against Qurayza and Nadír.
The fortresses, also, round those two settlements submitted (to him), and (many) advantages (in the shape) of spoils (came into his hands).

And if that be not so, consider that this class (of persons) are sorrowful and woeful and distraught and enamoured (of God).
They eat the poison of abasement, like sugar; they feed, like camels, on the thistle of sorrows.
(This they do) for the sake of the sorrow itself, not for the sake of relief (from sorrow): in their eyes this lowliness is as a ladder.

4510. So glad are they at the bottom of the pit that they are afraid of the throne and the tiara.
Every place where the Beloved himself is their companion is above the sky, not below the earth.

Commentary on the Tradition that Mustafá (Mohammed), on whom be peace, said, "Do not declare me to be more excellent than Yúnus ibn Mattá."

The Prophet said, "No preference is (to be given) to my ascension as being superior to the ascension of Yúnus (Jonah).
Mine was up to heaven, and his was down below (in the belly of the Fish), because nighness unto God is beyond calculation."
To be nigh (unto God) is not to go up or down: to be nigh unto God is to escape from the prison of existence.

4515. What room hath non-existence for "up" and "down"? Non-existence hath no "soon" or "far" or "late."
The laboratory and treasure of God is in non-existence. Thou art deluded by existence: how shouldst thou know what non-existence is?
The sum of the matter (is that) this defeat of theirs, O sire, does not resemble our defeat at all.
They rejoice in being abased and destroyed, just as we (rejoice) in the hour of success and honour.
The provision of unprovidedness is all (that has been assigned to the Prophet as) his fief: poverty and lowliness are his pride and glory.

4520. One (of the captives) said, "If that adversary (of ours) is such (as you describe), how did he laugh when he saw us bound (in chains)?
Since (as you assert) he has been transmuted, and (since) his joy is not caused by this (worldly) prison and this freedom of his (from worldly embarrassments),
How, then, did he rejoice at the subjection of (his) enemies? How was he puffed up by this victory and conquest?
His soul rejoiced because he easily gained the (Divine) help and the upper hand and the victory over fierce lions (like us).
Hence we knew that he is not free (from the bondage of the flesh), and that only on account of this world is he happy and glad at heart.

4525. Else, how should he laugh (at us)? for the otherworldly are compassionate and kind to the evil and the good (alike)."
Thus did those captives mutter to each other under their breath in discussing that (question),
(Saying, "Beware) lest the custodian hear (us) and spring upon us and personally carry our words to the ear of that (spiritual) Sultan."

How the Prophet, on whom be peace, became aware of their chiding him for his exultation.

Though the custodian did not hear those words, they entered into the ear that was (hearing) from the presence (of God).
The scent of Joseph's spirit was not perceived by its keeper, but Jacob inhaled it.

4530. The devils on the high front of Heaven do not hear the secret of the mystery-knowing Tablet;
(But when) Mohammed went to sleep and reclined (on his bed), the secret came (to him) and circled round him.
He whose allotted portion is open (for him to take) eats the sweetmeat, not he whose fingers are long.
The gleaming star became a watchman and drove the devils away, saying, "Abandon theft and receive the secret from Ahmad (Mohammed)."
O thou whose eyes from early (in the day) are (turned) towards (thy) shop, hark, go to the mosque and seek the portion allotted by God.

4535. The Prophet, then, apprehended their words and said, "That laughter of mine was not from hostility.
They (the captives) are dead and rotted by decay: in my judgement it is not the part of a (true) man to kill the dead.
Who are they indeed? for the moon is split when I plant my foot on the battlefield.
At the time when ye were free and powerful, I was seeing you bound (in chains), like this.
O thou that pridest thyself on thy possessions and household, in the view of the intelligent thou art (as) the camel on the water-spout.

4540. (Ever) since the bowl, (which is) the bodily form, fell from the roof, there has rolled before my (inward) eye (the reality denoted by the words) 'Everything that is (destined) to come shall come.'
I look on the unripe grape, and I see the wine clearly; I look on nonentity, and I see the entity clearly.
I look on the inmost consciousness, and I see a universe hidden, (with) Adam and Eve not (yet) arisen from the world.
You I have seen, fettered and overthrown and abject, at the time (when mankind were assembled in the shape) of ants (on the Day) of *Alast*.
That which I had (already) known was not increased by the coming into existence of the pillarless heaven.

4545. I have ever seen you (fallen) headlong, ere I grew from the water and the clay.
I did not see (anything) new, that I should rejoice thereat: I used to see this (same thing) during your former prosperity.
Bound in (the chains of) invisible Wrath—and then what (a fearful) Wrath!— ye were eating sugar wherein poison was contained.
If thy enemy delight in eating such a poisonous sugar, what envy of him would come to thee?
Ye were eating that poison with glee, (while) Death had secretly laid hold of both your ears.

4550. I did not make war for the sake of gaining victory and conquering the world,
For this world is a carcase and carrion and vile: how should I be covetous of such carrion as this?
I am not a dog that I should tear off the top-knot of the dead; I am (like) Jesus: I come to make him (the dead) living.
I was cleaving the battle-ranks for the purpose that I might deliver you from destruction.
I do not cut men's throats in order that power and glory and followers may be mine,

4555. (But) I cut some throats in order that a (whole) world (of people) may obtain deliverance from those throats,
For ye in your ignorance make a habit of rushing thus, like moths, at the fire,
(While) I, (furiously) as a drunken man, drive you away with both hands (to save you) from falling into the fire.

That which ye deemed victories for yourselves—(thereby) ye were sowing the seed of your damnation.
Ye were calling one another most earnestly (to fight against me), (and by doing so) ye were riding your horses towards the dragon.

4560. Ye were overpowering (me), whilst in the very act of overpowering ye yourselves were being overpowered by the lion (which is) Time."

Showing that the rebellious sinner in the very act of overpowering is overpowered, and in the very moment of victory is made captive.

The robber overpowered (murdered) the merchant and carried off the gold: he was just engaged in that (business), (when) the magistrate arrived.
If at that time he had fled from the merchant, how should the magistrate have set the police on him?
The robber's overpowering (the merchant) was (in reality) his being overpowered (and punished), because his act of violence took away his head (life).
(His) prevailing over the merchant becomes a trap for him, in order that the magistrate may arrive and take retaliation (on the murderer).

4565. O thou that hast become mighty over the people and art steeped in warfare and victory,
That One (God) hath purposely caused them to be routed, that all the while drawing thee on He may (at last) bring thee into the net.
Beware, draw rein! Do not push on in pursuit of this fugitive, lest thou have thy nostrils pierced with a nose-ring.
When by this device He hath drawn thee into the trap, after that thou wilt see the onset (of the people) pressing in crowds (upon thee).
When did the intellect (ever) rejoice in this victory, inasmuch as in this victory it saw ruin?

4570. The intellect is keen-eyed, possessed of foresight, for God hath powdered it with His own collyrium.
The Prophet said that the folk of (destined for) Paradise are feeble (worsted) in quarrels, because of (their noble) accomplishments—
Because of the perfection of their prudence and thinking ill (of themselves), not from deficiency (of intellect) and cowardice and weakness of (religious) faith.
In giving the advantage (to their enemies) they have hearkened in secret to the wisdom of (the text), *Had not there been true-believing men…*
To keep their hands off the accursed infidels became a duty for the sake of delivering the true believers.

4575. Read the story of the covenant of Hudaybiya: (*it was*) *He* (*who*) *restrained your hands (from them)*: from that (saying) perceive (what is the meaning of) the whole (story).
Even in victory he (the Prophet) deemed himself subdued by the snare of Divine Majesty.
"'Tis not because I suddenly marched against you before dawn (and took you captive) that I laugh at your chains;
I laugh because I am dragging you in chains and shackles to the cypress garden and the roses (of Paradise).
O wonder, that we are bringing you in bonds from the merciless fire to the place abounding in verdure;

4580. With heavy chains I am dragging you from the direction of Hell to the everlasting Paradise."

Every blind follower in this Way, be he good or evil, He (God) is dragging, bound like that, into His Presence.
All go along this Way in the chains of fear and tribulation, except the saints.
They are dragged along this Way reluctantly, except those persons who are acquainted with the mysteries of the (Divine) action.
Endeavour that thy (inward) light become radiant, so that thy travelling (in the path of devotion) and service (to God) may be made easy.

4585. You take children to school by force, because they are blind to the benefits (of knowledge);
(But) when he (the child) becomes aware (of the benefits), he runs to school: his soul expands (with joy) at going.
A child goes to school in sore distress because he has seen nothing of the wages for his work;
When he puts in his purse a single dáng earned by his handiwork, then he goes without sleep at night, like the thief.
Endeavour that the wages for obedience (to God) may arrive: then you will envy the obedient.

4590. (The command) *come against your will* is for him that has become a blind follower (of religion); *come willingly* is for him that is moulded of sincerity.
The former loves God for the sake of some (secondary) cause, while the other hath indeed a pure disinterested love.
The former loves the Nurse, but for the sake of the milk, while the other has given his heart for the sake of this Veiled One.
The child (the blind follower) hath no knowledge of Her beauty: he hath no desire of Her in his heart except for milk,
While the other is, truly, the lover of the Nurse: he is disinterested, single-minded in (passionate) love.

4595. Hence he that loves God because of hope and fear reads studiously the book of blind conformity,
While he that loves God for God's sake—where is he? for he is apart from (all) self-interests and (secondary) causes.
Whether he be like this or like that, inasmuch as he is a seeker (of God), God's attraction is drawing him towards God.
Whether he love God for something other than He, that he may continually partake of His good,
Or whether he love God for His very Self, for naught besides Him, in fear of separation from Him—

4600. The quests and seekings of both (these lovers) are from that Source: this captivation of the heart is from that Heart-ravisher.

How the Beloved attracts the lover in such wise that the lover neither knows it nor hopes for it, nor does it occur to his mind, nor does any trace of that attraction appear in the lover except the fear that is mingled with despair, though he still perseveres in the quest.

We came to this point (in the tale), that if the attraction of that lover had not been hidden in the Sadr-i Jahán,
How would he (the lover) have been impatient of separation, and how would he have come running back to his home?
The desire of loved ones is hidden and veiled; the desire of the lover is (accompanied) with a hundred drums and trumpets.

Here is (the place for) a story (worthy) of consideration, but the man of Bukhárá has become desperate from waiting expectantly;

4605. (So) we omit it, for he is (engaged) in search and seeking, that before death he may see the face of his beloved,
To the end that •he may escape from death and gain deliverance, because the sight of the beloved is the Water of Life.
Any one the sight of whom does not repel death is not the beloved, for he hath neither fruit nor leaf.
The (essential) matter, 0 intoxicated longing lover, is that matter in which death, if it thee, is sweet.
O youth, the token of sincerity of faith is that (matter) in which death comes sweet to thee.

4610. If thy faith, O (dear) soul, is not like this, it is not perfect: go, seek to make (thy) religion perfect.
Whosoever in (this) matter of thine has become death-loving (and desires thy death) without dislike (without being hateful) to thy heart, he is (thy) beloved.
When dislike is gone, verily 'tis not death: 'tis (only) the semblance of death, and (in reality) 'tis a migration.
When dislike is gone, dying becomes advantageous; hence it comes true that death is repelled.
The beloved is God and the person to whom He hath said, "Thou art Mine and I am thine."

4615. Now listen, for the lover is coming whom Love bound *with a cord of palm-fibre.*
When he beheld the countenance of the Sadr-i Jahán, you might say the bird, his spirit, flew out of his body.
His body fell like dry wood: his vital spirit became cold from the crown of his head to his toes.
Whatsoever they applied of incense and rose-water, he neither stirred nor spoke.
When the Kong saw his saffron-coloured (pallid) face, he dismounted from his steed (and came) towards him.

4620. He said, "The lover hotly seeks the beloved: when the beloved comes, the lover is gone."
Thou art a lover of God, and God is such that when He comes there is not a single hair of thee (remaining).
At that look (of His) a hundred like thee vanish away: me-thinks, sire, thou art in love with self-naughting .
Thou art a shadow and in love with the sun: the sun comes, the shadow is naughted speedily.

How, in the presence of Solomon, on whom be peace, the gnat appealed for justice against the Wind.

The gnat came from the garden and the grass, and the gnat began to demand justice from Solomon,

4625. Saying, "O Solomon, thou dealest out justice to the devils and the children of men and the Jinn.
Bird and fish are under the protection of thy justice: who is the lost one whom thy bounty hath not sought out?
Give justice to us, for we are very miserable: we are deprived of the orchard and the rose-garden.
The difficulties of every weakling are solved by thee: the gnat in sooth is the (proverbial) similitude for weakness.

We are celebrated for weakness and frailty: thou art celebrated for kindness and care of the lowly.

4630.O thou who hast reached the limit in (traversing) the stages of Power, (while) we have reached the limit in failure and aberration,
Do justice, relieve us from this sorrow, take our hand (to help us), O thou whose hand is the hand of God."
Then Solomon said, "O seeker of equity, tell (me), against whom art thou demanding justice and equity?
Who is the oppressor that in (his) insolence has done thee injury and scratched thy face?
Oh, wonderful! Where, in Our epoch, is the oppressor that is not in Our prison and chains?

4635. When We were born, on that day Injustice died: who, then, hath produced (committed) in Our epoch an act of injustice?
When the light dawned, the darkness vanished: darkness is the origin and support of injustice.
Look, (some of) the devils are doing work and service; the others are bound in shackles and bonds.
The origin of the injustice of the oppressors was from the devil: the devil is in bondage: how did violence appear?
(The Divine Will uttered in) 'Be, and it was' hath bestowed the kingdom on Us, that the people may not cry out in lament to Heaven;

4640. That burning sighs may not soar upward; that the sky and the stars may not be shaken;
That the empyrean may not tremble at the orphan's wail; that no (living) soul may be marred by violence.
We established a law (of justice) throughout the kingdoms (of the earth), to the end that no (cry of) 'O Lord!' should go up to the skies.
O oppressed one, do not look to Heaven, for thou hast a heavenly king in the temporal world."
The gnat said, "My appeal is against the hand (might) of the Wind, for he opened the two hands of oppression against us.

4645. Through his oppression we are in sore straits: with closed lips we are drinking blood (suffering torment) from him."

How Solomon, on whom be peace, commanded the plaintiff gnat to bring its adversary to the court of judgement.

Then Solomon said, "O thou with the pretty voice, it behoves thee to hearken with (all thy) soul to the command of God.
God hath said to me, 'Beware, O Judge! Do not hear one litigant without the other litigant.
Until both litigants come into the presence, the truth does not come to light before the judge.
If the (one) litigant alone raise a hundred clamours, beware, beware! Do not accept his word without (hearing) his adversary.'

4650. I dare not avert my face from the (Divine) command. Go, bring thy adversary before me."
It (the gnat) said, "Thy words are an argument (conclusive) and sound. My adversary is the Wind, and he is in thy jurisdiction."
The King shouted, "O East-wind, the gnat complains of thy injustice: come!
Hark, come face to face with thy adversary and reply to thy adversary and rebut thy opponent."
When the Wind heard (the summons), he came very rapidly: the gnat at once took to flight.

❧**4655.**Then Solomon said, "O gnat, where (art thou going)? Stop, that I may pass judgement on (you) both."
It (the gnat) answered, "O King, my death is from his being: verily, this day of mine is black from his smoke.
Since he has come, where shall I find rest? for he wrings the (vital) breath out of my body."
Even such is the seeker of the Court of God: when God comes, the seeker is naughted.
Although that union (with God) is immortality on immortality, yet at first that immortality (baqá) consists in dying to self (faná).

❧**4660.**The reflexions that are seeking the Light are naughted when His Light appears.
How should the reason remain when He bids it go? *Everything is perishing except His Face.*
Before His Face the existent and the non-existent perish: existence in nonexistence is in sooth a marvellous thing!
In this place of presence (all) minds are lost beyond control; when the pen reaches this point, it breaks.

How the Beloved caressed the senseless lover, that he might return to his senses.

The Sadr-i Jahan, from kindness, was drawing him little by little from senselessness into (the capacity for) clear expression.

❧**4665.** The Prince cried into his ear, "0 beggar, I bring gold to scatter o'er thee; spread out thy skirt.
Thy spirit, which was quivering (with distress) in separation. from me—since I have come to protect it, how has it fled?
O thou who hast suffered heat and cold in separation from me, come to thyself from selflessness and return!"
The domestic fowl, in the manner of a host, foolishly brings a camel to her house.
When the camel set foot in the hen's house, the house was destroyed and the roof fell in.

❧**4670.** The hen's house is our (weak) intelligence and understanding the good intelligence is a seeker of God's she-camel
When the she-camel put her head into its water and clay, neither its clay remained there (in existence) nor its soul and heart.
Pre-eminence in love made Man overweening: because of this desire for excess he is very *unjust* and *very ignorant.*
He is ignorant, and in this difficult chase the hare is clasping a lion in his arms.
How would he clasp the lion in his arms, if he knew and saw the lion?

❧**4675.** He is unjust to himself and to his own soul: behold an in-justice that bears away the ball (the palm) from (all) justices!
His ignorance is the teacher to (all) knowledges, his injustice has become the right way for (all) justices.
He (the Sadr-i Jahán) took his (the lover's) hand, saying, "This man whose breath has departed will (only) then come (to life) when I give him (spiritual) breath.
When this man whose body is dead shall become I through Me, (then) it will be My spirit that turns its face towards Me.
By means of this spirit I make him possessed of high estate:(only) the spirit that I give sees (experiences) My bounty.

❧**4680.** The unfamiliar (unprivileged) spirit does not see the face of the Beloved: (none sees it) except that spirit whose origin is from His dwelling-place.

Butcher-like, I breathe upon this dear friend, in order that his goodly inward part may leave the skin."
He said, "0 spirit that hast fled from tribulation, We have opened the door to union with Us; welcome!
O thou whose selflessness and intoxication is (caused by) Our Self, O thou whose being is incessantly (derived) from Our Being,
Now, without lip, I tell thee the old mysteries anew: hearken!

4685. (I tell thee silently) because those (bodily) lips are fleeing from (are unable to apprehend) this Breath (Word); it is breathed forth on the lip (bank) of the hidden River.
At this moment open the ear of earlessness for the sake of '(hearing) the mystery of *God doeth what He -willeth.*"
When he began to hear the call to union, little 'by little, the dead man began to stir.
He (the lover of God) is not less than the earth which at the zephyr's blandishments puts on (a garment of) green and lifts up it head from death;
He is not less than the seminal water from which at the (Divine) bidding there are born Josephs with faces like the sun;

4690. He is not less than a wind (from which) at the command "Be!" peacocks and sweet-voiced birds came to being in the (bird's) womb
He is not less than the mountain of rock which by parturition brought forth the she-camel that brought forth a she-camel
Leave all this behind. Did not the substance of non bring forth, and will it not bring forth continually, a (whole)Universe?
He (the man of Bukhárá) sprang up and quivered and whirled once or twice (in dance) joyously, joyously; (then) fell to worship.

How the senseless lover came to himself and turned his face in praise and thanksgiving to the Beloved.

He said, "O 'Anqa of God, (thou who art) the place of the spirit's circling flight, (give) thanks that thou hart come back from yonder mountain of Qaf.

4695. O Siráffl (Seraphiel) of Love's resurrection place O Love of love and O Heart's-desire of love,
I desire, as the first gift of honour thou wilt give me, that thou lay thine ear on my window.
Albeit through (thy) purity thou knowest my feelings, lend ear to my words, O cherisher of thy slave.
Hundreds of thousands of times, O unique Prince, did my wits fly away in longing for thy ear—
That hearing of thine and that listening of thine, and those life-quickening smiles of thine;

4700. That hearkening unto my lesser and greater (matters), (and unto) the beguilements of my evil-thinking (suspicious) soul.
Then my false coins, which are well-known to thee, thou didst accept as (though they were) genuine money; For the sake of the boldness (importunity) of one (who was) impudent and deluded, O thou beside whose clemency (all) clemencies are (but) a mote!
Firstly, hear that when I abandoned (thy) net the first and the last {this world and the next) shot away (disappeared) from before me;
Secondly, hear, O loving Prince, that I sought long, (but) there was no second to thee;

4705. Thirdly, since I have gone away from thee, 'tis as though I have said, '*the third of three*'
Fourthly, forasmuch as my cornfield is burnt-ups, I do not know the-fifth (linger) from the fourth

Wherever thou findest blood on the sods, (if) thou investigate, it will certainly (prove to) be (blood) from mine eye.
My words are (as) the thunder, and this noise and moaning demands of-the cloud that it should rain upon the earth.
Between words and tears I continue (in doubt) whether I should weep or speak: hew shall I do?

4710. If I speak, the weeping will be lost; and if I weep, how shall I render thanks and praise?
Heart's blood is falling from mine eye, O King: see what has befallen me from mine eye!"
The emaciated man said this and began to weep (so violently) that both base and noble wept for him.
So many ecstatic cries ca up from his heart (that) the people of Bukhára made a ring around him.
(He was) speaking crazily, weeping crazily, laughing crazily: men and women, small and great were bewildered.

4715. The (whole) city, too, shed tears in conformity with him: men and women were gathered together as (at) the Resurrection.
At that moment the heaven was saying to the earth, "If thou hast never seen the Resurrection, behold it (now)!"
The (intellect (was) bewildered, saying, "What is love and what is ecstasy? (I know not) whether separation from .Him or union with Him is the more marvellous."
The sky read the letter (announcement) of Resurrection (and was so distraught that) it rent its garment up to the Milky Way.
Love bath estrangement with (is a stranger to) the two worlds: in it are two-and-seventy madnesses.

4720. It is exceedingly hidden, and (only) its bewilderment is manifest the soul of the spiritual sultans is pining for it
Its religion is other than (that of) the two-and-seventy sects: beside it the throne of Kings is (but) a splint-bandage.
At the time of the *sama*' Love's minstrel strikes up this (strain): "Servitude is chains and lordship headache."
Then what is Love? The Sea of Not-being: there the foot of the intellect is shattered'
Servitude and sovereignty are known: loverhood is concealed by these two veils.

4725. Would that Being had a tongue; that it might remove the veils from existent beings!
O breath of (phenomenal) existence, whatsoever words thou mayest utter, know that thereby thou hast bound another veil upon it (the mystery). .
That utterance and (that) state (of existence) are the bane of (spiritual) perception: to wash away blood with blood is absurd, absurd.
Since I am familiar with His frenzied ones, day and night I am breathing forth (the secrets of Love) in the cage (of phenomenal existence).
Thou art mightily drunken and senseless and distraught: yesternight on which side hast thou slept, O (my) soul?

4730. Beware, beware! Take heed lest thou utter a breath! First spring up and seek a trusted friend.
Thou art a lover and intoxicated, and thy tongue (is) loosed!
—God! God! thou art (like) the camel on the water-spout'! When the tongue tells of His mystery and coquetry, Heaven chants (the prayer), "O Thou that art goodly in covering!
What covering (can there be)? The fire is in the wool cotton whilst thou art covering it up, it is (all the) more manifest.

When I endeavour to hide His (Love’s) secret, He lifts up His head, like a banner, saying, ‘Look, here am I!”

4735. In despite of me He seizes both my ears, saying, “O scatter-brain, how wilt thou cover it Cover it (if thou canst)!”
I say to Him, “Begone! Though thou hast bubbled up (hast become fervid), (yet) thou art (both) manifest and concealed, like the soul.”
He says, “This body of mine is imprisoned in the jar, (but) like wine I am clapping hands (making a merry noise) at the banquet.”
I say to Him, “Go ere thou art put in pawn (confinement) lest the bane of intoxication befall (thee).”
He says, “I befriend the day with (my) delicious cup until the evening-prayer.

4740. When evening comes and steals my cup, I will say to it, ’Give (it) back, for my evening hath not come.”
Hence the Arabs applied the same *mudam* to wine, because the wine-drinker is never sated.
Love makes the wine of realisation to bubble: He is the cup- bearer to the *şiddiq* (true lover) in secret.
When you seek (the reality) with good help (from God), the water (essence) of the spirit is the wine, and the body is the flagon.
When He increases the wine of His help, the potency of the wine bursts the flagon.

4745. The water (the spirit) becomes the Cup-bearer, and the water (is) also the drunken man. Tell not how! And Go best knoweth the right.
‘Tis the radiance of the Cup-bearer that entered into the must: the must bubbled up and began to dance and waxed strong.
On this matter, ask the heedless (sceptic), “When did you (ever) see must like this?”
To every one who hath knowledge it is (self-evident) without reflection, that together with the person disturbed there is a Disturber.

Story of the lover who had been long separated (from his beloved) and had suffered much tribulation.

A certain youth was madly enamoured of a woman: the fortune of union was not granted to him.

4750. Love tortured him exceedingly on the earth: why, in sooth, does Love bear hatred (to the lover) from the first?
Why is Love murderous from the first, so that he who is an outsider runs away?
Whenever he sent a messenger to the woman, the messenger because of jealousy would become a highwayman (barring the way against him);
And if his secretary wrote (a letter to be sent) to the woman, his delegate (messenger) would read the letter (to her) with *tashíf*;
And if in good faith he made the zephyr his envoy, that zephyr would be darkened by a (cloud of) dust.

4755. If he sewed the letter on the wing of a bird, the bird's wing would be burnt by the ardour of the letter.
The (Divine) jealousy barred (all) the ways of device and broke the banner of the army of cogitation.
At first, expectation was the comforting friend of (his) sorrow; at last, there broke him—who? Even (the same) expectation.
Sometimes he would say, “This is an irremediable affliction”; sometimes he would say, “No, it is the life of my spirit.”

Sometimes (self-) existence would lift up a head from him (appear in him); sometimes he would eat of the fruit of non-existence.

4760. When this (bodily) nature became cold (irksome and useless) to him, the fountain of union (with the beloved) would boil hotly.
When he put up with (contented himself with) the unprovidedness of exile, the provision of unprovidedness hastened towards him.
The wheat-ears of his thought were purged of chaff: he became, like the moon, a guide to the night-travellers.
Oh, there is many a parrot that speaks though it is mute; oh, there is many a sweet-spirited one whose face is sour.
Go to the graveyard, sit awhile in silence, and behold those eloquent silent ones;

4765. But, if you see that their dust is of one colour, (yet) their active (spiritual) state is not uniform.
The fat and flesh of living persons is uniform, (yet) one is sad, another glad.
Until you hear their words, what should you know (of their feelings), inasmuch as their (inward) state is hidden from you?
You may hear words—(cries of) *háy, húy*; (but) how will you perceive the (inward) state that hath a hundred folds?
Our (human) figure is uniform, (yet) endued with contrary qualities: likewise their dust is uniform, (yet) their spirits are diverse.

4770. Similarly, voices are uniform (as such), (but) one is sorrowful, and another full of charms.
On the battle-field you may hear the cry of horses; in strolling round (a garden) you may hear the cry of birds.
One (voice proceeds) from hate, and another from harmony; one from pain, and another from joy.
Whoever is remote from (ignorant of) their (inward) state, to him the voices are uniform.
One tree is moved by blows of the axe, another tree by the breeze of dawn.

4775. Much error befell me from (I was greatly deceived by) the worthless pot, because the pot was boiling (while) covered by the lid.
The fervour and savour of every one says to you, "Come"— the fervour of sincerity and the fervour of imposture and hypocrisy.
If you have not the scent (discernment derived) from the soul that recognises the face (reality), go, get for yourself a (spiritual) brain (sense) that recognises the scent.
The brain (sense) that haunts yon Rose-garden—'tis it that makes bright the eyes of (all) Jacobs.
Come now, relate what happened to that heart-sick (youth), for we have left the man of Bukhárá far behind, O son.

How the lover found his beloved; and a discourse showing that the seeker is a finder, for he who shall do as much good as the weight of an ant shall see it (in the end).

4780. (It happened) that for seven years that youth was (engaged) in search and seeking: from (cherishing) the phantasy of union he became like a phantom.
(If) the shadow (protection) of God be over the head of the servant (of God), the seeker at last will be a finder.
The Prophet said that when you knock at a door, at last a head will come forth from that door.
When you sit (wait) on the road of a certain person, at last you will see also the face of a certain person[#]
When, every day, you keep digging the earth from a pit, at last you will arrive at the pure water.

4785. (Even) if you may not believe (it), all know this, (that) one day you will reap whatsoever you are sowing.
You struck the stone (flint) against the iron (steel): the fire did not flash out! This may not be; or if it be (so), ’tis rare.
He to whom felicity and salvation are not apportioned (by God)—his mind regards naught but the rarities.
(He says) that such and such a one sowed seed and had no crop, while that (other) one bore away an oyster-shell (from the sea), and the shell had no pearl (within it).
(He says that in the cases of) Bal‘am son of Bá‘úr and the accursed Iblís, their acts of worship and their religion availed them not.

4790. The hundreds of thousands of prophets and travellers on the Way do not come into the mind of that evil-thinking man.
He takes these two (examples) which produce (spiritual) darkness: how should (his) ill fate put aught but this in his heart?
Oh, there is many a one that eats bread with a glad heart, and it becomes the death of him: it sticks in his gullet.
Go, then, O ill-fated man, do not eat bread at all, lest thou fall like him into bale and woe!
Hundreds of thousands of folk are eating loaves of bread and gaining strength and nourishing the (vital) spirit.

4795. How hast thou fallen into that rare (calamity), unless thou art deprived (of blessedness) and art born a fool?
He (the ill-fated man) has forsaken this world full of sunshine and moonlight and has plunged his head into the pit,
Saying, “If it is true, then where is the radiance?” Lift up thy head from the pit and look, O miserable wretch!
The whole world, east and west, obtained that light, (but) whilst thou art in the pit it will not shine upon thee.
Leave the pit, go to the palace and the vineyards; do not wrangle here, know that quarrelling is unlucky.

4800. Beware! Do not say, “Mark you, such and such a one sowed seed, and in such and such a year the locusts devoured what he had sown.
Why, then, should I sow? for there is danger in this respect. Why should I scatter this corn(-seed) from my hand?”
And (meanwhile) he who did not neglect to sow and labour fills his barn (with grain), to your confusion.
Since he (the lover) was patiently knocking at a door, at last one day he obtained a meeting in private.
From fear of the night-patrol he sprang by night into the orchard: (there) he found his beloved, (radiant) as candle and lamp.

4805. At that moment he said to the Maker of the means (by which he had attained to his desire), “O God, have mercy on the night-patrol!
Unbeknown (to me), Thou hast created the means: from the gate of Hell Thou hast brought me to Paradise.
Thou hast made this affair (dread of the night-patrol) a means, to the end that I may not hold (even) a single thorn in contempt.”
In (consequence of) the fracture of a leg God bestows a wing; likewise from the depths of the pit He opens a door (of escape).

(God saith), "Do not consider whether thou art on a tree or in a pit: consider Me, for I am the Key of the Way."

4810. If you wish (to read) the rest of this tale, seek (it), O my brother, in the Fourth Book.

BOOK IV

In the Name of God the Compassionate, the Merciful.

The Fourth Journey to the best of abodes and the greatest of advantages: by its perusal the hearts of gnostics will be rejoiced as the meadows rejoice in the downpour of the clouds and as the eyes delight in the pleasantness of sleep. Therein is cheer for spirits and healing for bodies; and it is like what the sincere
(in devotion to God) crave and love, and like what the travellers (on the Way to God) seek and wish for—a refreshment to eyes, and a joy to souls; the sweetest of fruits for them that cull, and the most sublime of things desired and coveted; bringing the sick man to his physician and guiding the lover to his beloved. And, to God be the praise, it is the grandest of gifts and the most precious of prizes; the renewer of the covenant of friendship (with God) and the easer of the difficulty of those in trouble. The study of it will increase the sorrow of them that are estranged (from God) and the joy and thankfulness of them that are blest. Its bosom holds a cargo of fineries such as are not carried on the bosoms of young ladies, to be a compensation to followers of the theory and practice (of Súfism); for it is like a full-moon that hath risen and a fortune that hath returned, exceeding the hope of the hopeful and providing forage for the doers of (good) works. It raises expectation after depression and expands hope after contraction—like a sun that shone forth radiantly amidst clouds dispersed. It is a light to our friends and a treasure for our (spiritual) descendants.

And we ask God to help us to give Him thanks, for indeed thanksgiving is a means of binding fast that which is already in hand and of capturing more besides, albeit naught comes to pass but what He purposes.

"And one of the things that stirred me to love-desire was that I was sleeping, diverted (from my grief) by the sweet exhalations of the cool air, Till a grey dove in the boughs of a thicket called (to me), trilling beautifully with long-drawn sobs.

And if, before her sobbing, I had sobbed from passion for Su'dá, I should have healed my soul (of its pain) ere repenting (of my tardiness);

But she sobbed before me, and ('twas) her sobbing (that) roused me to sob, and I said, 'The pre-eminence belongs to him that leads the way.'"

May God have mercy on those who lead the way and those who come behind and those who fulfil (their vows) and those who seek to fulfil (the same), (and may He bless them) with His grace and bounty and with His large benefits and favours! For He is the best object of petition and the noblest object of hope; *and God is the best protector and the most merciful of them that show mercy*, and the best of friends and the best of heirs and the best replacer (of what has been consumed) and provider for the devotees who sow and till (the soil of good works).

And God bless Mohammed and all the Prophets and Messengers! Amen, O Lord of created beings!

IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE

O Ziyá'u 'l-Haqq (Radiance of God), Husámu'ddín, thou art he through whose light the *Mathnawí* hath surpassed the moon (in splendour).
O thou in whom hopes are placed, thy lofty aspiration is drawing this (poem)God knows whither.
Thou hast bound the neck of this *Mathnawí*: thou art drawing it in the direction known to thee.
The *Mathnawí* is running on, the drawer is unseen—unseen by the ignorant one who hath no insight.

Inasmuch as thou hast been the origin of the *Mathnawí*, if it become increased (in size), ('tis) thou (who) hast caused it to increase.
Since thou wishest it so, God wishes it so: God grants the desire of the devout.
In the past thou hast been (as) "he belongs to God," so that (now) "God belongs (to him)" hath come in recompense.
On thy account the *Mathnawí* had thousands of thanksgivings (to render): it lifted up its hands in prayer and thanksgiving.
God saw thanksgiving to thee on its lips and in its hands: (therefore) He showed grace and bestowed favour and increase;

For to him that gives thanks increase is promised, just as nighness (unto God) is the reward for prostration (in the ritual prayer).
Our God hath said, "*And prostrate thyself and come nigh (unto Me)*": the prostration of our bodies is become the nighness of the spirit (unto God).
If increase is accruing (to the *Mathnawí*), it is for this reason, it is not for the sake of vainglory and (empty) noise.
We are glad with thee as the vineyard (is glad) in the summer heat: thou hast the authority: come, draw (it on), that we may always be drawing (it on after thee).
Draw happily this caravan (onward) to the Pilgrimage, O Commander of "Patience is the key to joy."

The (formal) Pilgrimage consists in visiting the House (of God), (but only) the Pilgrimage to the Lord of the House is worthy of a (true) man.
I called thee Ziyá (Radiance) Husámu'ddín (Sword of the Religion) because thou art the Sun, and these two (words) are epithets descriptive (of the sun);
For, mark you, this sword and this radiance are one: the sun's sword (beam) is certainly of the radiance.
Núr (light) belongs to the moon, and this *ziyá* (radiance) belongs to the sun: read this in the *Qur'án.*

The *Qur'án* has called the sun *ziyá*, O father, and it has called the moon *núr.* Consider this!

Since the sun is more exalted even than the moon, know, then, that *ziyá* is superior to *núr* in dignity.
Many a one did not see the way in the moonlight, (but) it became visible as soon as the sun rose.
The sun displayed (all) objects of exchange perfectly: of necessity, markets were (held) in the daytime,
In order that the false coin and the good money might come into view, and that he (the merchant) might be far (immune) from swindling and trickery.
(The sun rose) until its light came to perfection on the earth, *a universal mercy* to the traders;

But to the false coiner it is hateful and grievous, because by it his money and wares are made unsaleable.
Hence the false coin is the mortal foe of the money-changer: who is the enemy of the dervish but the dog?
The prophets contend with their enemies; then the angels utter cries of "Save (them), O Lord,"
Saying, "Keep this Lamp, which is light-disseminating, far from the puffs and breaths of thieves."
Only the thief and the coiner are adversaries of the light: succour (us) from these twain, O Succourer!

Shed light upon the Fourth Book, for the sun rose from the Fourth Heaven.
Come, give light, like the sun, from the Fourth (Book), so that it may shine upon (all) countries and inhabited lands.
Whoever reads it (as) an idle tale, he is (as) an idle tale; and he who regards it as money in his own hands (real truth to be applied to himself) is like a man (of God).
It is the water of the Nile, which seemed blood to the Egyptian, (but) to the people of Moses was not blood, but water.
At this moment the enemy of these words (the *Mathnawí*) is pictured in (thy) sight (falling) headlong into Hell-fire.

O Ziyá'u 'l-Haqq (Radiance of God), thou hast seen his (evil) state: God hath shown unto thee the answer to his (evil) actions.
Thine eye which beholds the invisible is a master(-seer) like the Invisible: may this vision and gift not vanish from this world!
If thou wilt here complete this story, which is the current coin of (directly applicable to) our present state, 'tis fitting.
Leave the unworthy folk for the sake of the worthy: bring the tale to the end and conduct it to the issue.
If this story was not finished there (in the Third Book), 'tis (now) the Fourth Volume: set it out in order.

Conclusion of the story of the lover who fled from the night-patrol into an orchard unknown to him, and for joy at finding his beloved in the orchard called down blessings on the night-patrol and said, "It may be that ye loathe a thing although it is better for you."

We were at the point (of the story) where that person (fled) in terror from the night-patrol (and) galloped into the orchard.
In the orchard was the beauteous one for love of whom this (youth) had been in tribulation eight years.
He had no possibility of seeing (even) her shadow: he was (only) hearing the description of her, as (of) the 'Anqá,

Except (for) one meeting which happened to him by (Divine) destiny at the first and enravished his heart.
After that, however much effort he made, in sooth that cruel one would give him no opportunity.

45. Neither entreaty nor wealth availed him: that (fresh) sapling was fully satisfied and without desire.
(In the case of) the lover of any craft or object of pursuit, God has touched his lip (with honey or the like) at the beginning of the affair;
(But) when at that contact they have entered upon the quest, He lays a snare before their feet every day.
When He has plunged him (the lover) into search for the matter (which he has at heart), after that He shuts the door, saying, "Bring the dowry."
Still they cling to that (sweet) scent (hope) and go (on their quest): at every moment they become hopeful and despairing.

50. Every one (of them) hath hope of (winning) the fruit whereto a door was opened to him on a certain day;
Then it was shut (upon them) again; (but) that devotee to the door, (continuing) in the same hope, has become fire-footed.
When the youth joyously entered that orchard, verily on a sudden his foot sank in (struck upon) the (buried) treasure.
God had made the night-patrol the means, so that in fear of him he (the lover) should run into the orchard by night
And should see the beloved one searching with a lantern for a ring in the rivulet of the orchard.

55. Therefore at that moment, from the delight (which he experienced), he conjoined praise of God with prayers for the night-patrol,
Saying, "I caused loss to the night-patrol by fleeing (from him): scatter o'er him twenty times as much silver and gold.
Set him free from policing: make him glad even as I am glad.
Keep him blest in this world and in that world, deliver him from policing and currishness—
Though it is the nature of that policeman, O God, that he always desires the people to be afflicted."

60. If news come that the king has imposed a fine upon the Moslems, he (the policeman) waxes big and exultant;
And if news come that the king has shown mercy and has generously taken off that (penalty) from the Moslems,
A mournfulness falls upon his soul thereat: the policeman hath a hundred such depravities.
He (the lover) was bringing the policeman into the prayer (of benediction), because such solace had come to him from the policeman.
He (the policeman) was poison to all (others), but to him (he was) the antidote: the policeman was the means of uniting that longing lover (with the object of his desire).

65. Hence there is no absolute evil in the world: evil is relative. Know this (truth) also.
In (the realm of) Time there is no poison or sugar that is not a foot (support) to one and a fetter (injury) to another—
To one a foot, to another a fetter; to one a poison and to another (sweet and wholesome) like sugar.
Snake-poison is life to the snake, (but) it is death in relation to man.
The sea is as a garden to the water-creatures; to the creatures of earth it is death and a (painful) brand.

70. Reckon up likewise, O man of experience, (instances of) this relativity from a single individual to a thousand.
Zayd, in regard to that (particular) one, may be a devil, (but) in regard to another person he may be a (beneficent) sultan.
That one will say that Zayd is an exalted *siddíq* (saint), and this one will say that Zayd is an infidel who ought to be killed.
Zayd is one person—to that one (he is as) a shield, (while) to this other one (he is) wholly pain and loss.
If you wish that to you he should be (as) sugar, then look on him with the eye of lovers.

75. Do not look on that Beauteous One with your own eye: behold the Sought with the eye of seekers.
Shut your own eye to that Sweet-eyed One: borrow an eye from His lovers.
Nay, borrow eye and sight from Him, and then look on His face with His eye,
So that you may be secure from satiety and weariness: on this account the Almighty said, "God shall belong to him:
I shall be his eye and hand and heart," to the end that His fortunate one should escape from adversities.

80. Whatsoever is loathed is a lover and friend when it becomes thy guide towards thy beloved.

Story of the preacher who at the beginning of every exhortation used to pray for the unjust and hard-hearted and irreligious.

A certain preacher, whenever he mounted the pulpit, would begin to pray for the highway robbers (who plunder and maltreat the righteous).
He would lift up his hand, (crying), "O Lord, let mercy fall upon evil men and corrupters and insolent transgressors,
Upon all who make a mock of the good people, upon all whose hearts are unbelieving and those who dwell in the Christian monastery."
He would not pray for the pure; he would pray for none but the wicked.

85. They said to him, "This is unknown (extraordinary): 'tis no generosity to pray for the people of unrighteousness."
He replied, "I have seen (experienced) goodness from these folk: for this reason I have chosen to pray for them.
They wrought so much wickedness and injustice and oppression that they cast (drove) me forth from evil into good.
Whenever I turned my face towards this world, I suffered blows and beating from them,
And took refuge from the blows Yonder: the wolves were always bringing me back into the (right) Way.

90. Inasmuch as they contrived the means of my (spiritual) welfare, it behoves me to pray for them, O intelligent one."
The servant (of God) complains to God of pain and smart: he makes a hundred complaints of his pain.
God says, "After all, grief and pain have made thee humbly entreating and righteous.
Make this complaint of the bounty that befalls thee and removes thee far from My door and makes thee an outcast."
In reality every foe (of yours) is your medicine: he is an elixir and beneficial and one that seeks to win your heart;

95. For you flee away from him into solitude and would fain implore help of God's grace.
Your friends are really enemies, for they make you far from the (Divine) Presence and occupied (with them).
There is an animal whose name is *ushghur* (porcupine): it is (made) stout and big by blows of the stick.
The more you cudgel it, the more it thrives: it grows fat on blows of the stick.
Assuredly the true believer's soul is a porcupine, for it is (made) stout and fat by the blows of tribulation.

100. For this reason the tribulation and abasement (laid) upon the prophets is greater than (that laid upon) all the (other) creatures in the world,
So that their souls became stouter than (all other) souls; for no other class of people suffered that affliction.
The hide is afflicted by the medicine (tan-liquor), (but) it becomes sweet like Tá'if leather;
And if he (the tanner) did not rub the bitter and acrid (liquor) into it, it would become fetid, unpleasant, and foul-smelling.
Know that Man is an untanned hide, made noisome and gross by humours.

105. Give (him) bitter and acrid (discipline) and much rubbing (tribulation), that he may become pure and lovely and exceedingly strong;
But if you cannot (mortify yourself), be content, O cunning one, if God give you tribulation without choice (on your part),
For affliction (sent) by the Friend is (the means of) your being purified: His knowledge is above your contrivance.
The affliction becomes sweet (to the sufferer) when he sees happiness: the medicine becomes sweet (to the sick man) when he regards health.
He sees victory for himself in the very essence of checkmate; therefore he says, "Kill me, O trusty ones!"

110. This policeman became a (source of) profit in respect of another, but he became reprobate in respect of himself.
The mercy appertaining to the Faith was cut off from him; the hate inherent in the Devil enfolded him.
He became a factory of anger and hatred: know that hate is the root of error and infidelity.

How they asked Jesus, on whom be peace, saying, "O Spirit of God, what is the hardest thing to bear of all the hard things in existence?"

A sober-minded man said to Jesus, "What is the hardest to bear of all things in existence?"
He replied, "O (my dear) soul, the hardest is God's anger, on account of which Hell is trembling as we (are)."

115. He said, "What is the security against this anger of God?" Jesus said, "To abandon thine own anger at once."
Therefore, as the policeman became this anger's mine (source), his ugly anger surpassed even (that of) a wild beast.
What hope is there for him of (Divine) mercy, unless perchance that graceless man should turn back from that (vile) quality?
Although the world cannot do without them, this statement is a (means of) casting (those who hear it) into error.
The world cannot do without urine either, but that urine is not *clear running water.*

The lover's attempted perfidy, and how the beloved scolded him.

120. When that simpleton found her alone, at once he attempted to embrace and kiss her.
The beauty with awesome mien raised her voice against him, saying, "Do not behave impudently, be mindful of good manners!"
He said, "Why, there is privacy, and no people (present): the water at hand, and a thirsty man like me!
None is moving here but the wind. Who is present? Who will hinder (me) from this conquest?"
"O madman," said she, "thou hast been a fool: a fool thou art and hast not hearkened to the wise.

125. Thou sawest the wind moving: know that a Mover of the wind is here, who drives the wind along."
The fan, namely, the direction of its course by God's action, smote upon this wind and is always keeping it in movement.
The portion of wind (air) that is in our control does not stir till you move the fan.
Without you and without the fan the movement of this portion of wind (air) does not arise, O simpleton.
The movement of the wind of the breath, which is on the lips, follows the course directed by the spirit and the body.

130. At one time you make the breath to be a eulogy and a (pleasing) message; at another time you make the breath to be a satire and a foul speech.
Understand, then, (from this case) the cases of other winds; for from a part the intellect perceives the whole.
God sometimes makes the wind vernal: in December He divests it of this kindliness.
He makes it a *şarşar* (intensely cold and violent) for the people of 'Ad; again, He makes it perfumed (balmy) for Hud
One wind He makes (deadly as) the poison of the simoom; He (also) makes the advent of the east-wind to be delightful.

135. He hath founded (stablished) the wind of the breath in you, in order that thereby you may judge analogically of every (other) wind.
The breath does not become speech without (assuming the quality of) gentleness or harshness: it js honey for one set of people and poison for another class.
The fan is moving for the benefit of the (favoured) person, and for the subjugation of every fly and gnat.
Why (then) should not the fan of Divine fore-ordainment be fraught with trial and probation (by means of good and evil)?
Inasmuch as the part, namely, the wind of the breath or the fan, is naught but a cause of injury or advantage,

140. How should this north-wind and this east-wind and this west- wind be remote from (showing) favour and conferring bounty? Look at a handful of wheat froth a granary, and apprehend that the whole of it will be just like this (handful).
How should the whole of the wind rush forth from the mansion of the wind in Heaven without (being impelled by) the fan of that Driver of the wind?
Is it not the fact that at winnowing-time the labourers on the threshing-floor beseech God for wind,
In order that the straws may be separated from the wheat, so that it may go into a granary or pits?

145. When the blowing wind is long delayed, you may see them all making humble entreaty to God.
Likewise, in parturition, if the wind of childbirth do not come, there comes (from the mother) a woeful cry for help.
If they (that desire the wind) are not aware that He is its Driver, then what disposes (them) to pray piteously for the wind?
Likewise, those in ship are desirous of the wind: they all are begging for it from the Lord of Mankind.
Likewise, in (the case of) toothache you beg ardently and earnestly to be defended from the wind.

150. The soldiers beseech God humbly, saying, "Give (us) the wind of victory, O Thou whose every wish is fulfilled!"
Also, in the throes of childbirth, folk beg from every venerated (saint) a piece of paper inscribed with a charm (against evil).
Therefore all have known for certain that the wind is sent by *the Lord of created beings.*
Therefore in the mind of every one possessing knowledge this is certain, that with everything that moves there is a mover.
If you do not see him visibly, apprehend him by means of the manifestation of the effect.

155. The body is moved by the spirit: you do not seethe spirit; but from the movement of the body know the spirit (to be its mover).
He (the lover) said, "If I am foolish in manners, I am wise in respect of faithfulness and (eager) pursuit."
She replied, "Truly the manners were these which have been seen; as for the other (things), thou thyself knowest, perverse fellow!

Story of the Súfí who caught his wife with a strange man.

A Súfí came (back) to his house in the daytime: the house had (only) one door, and his wife was with a cobbler.
Uxor copulata erat cum servo (amatore) suo in illo uno cubiculo propter corporis libidinem.

160. When in the forenoon the Súfí knocked on the door with all his might, both (the lovers) were at a loss (what to do): (there was) neither device nor way (of escape).
It was never known (it was unprecedented) for him to return home from the shop at that time,
But on that day the alarmed man purposely returned to his house at an unseasonable hour, because of a fancy (suspicion).
The wife's confidence was (based) on the fact that he had never come home from his work at this time.
By (Divine) destiny, her reasoning did not come (turn out to be) right: though He (God) is the Coverer (of sins), still He will impose the penalty.

165. When you have done evil, be afraid, do not be secure, since it (the evil) is seed, and God will cause it to grow.
For awhile He covers it up, to the end that sorrow and shame for (having committed) that evil may come to you.
In the time of 'Umar, that Prince of the Faithful gave a thief over to the executioner and officer of police.
The thief cried out, saying, 'O Prince of the land, this is my first offence. Mercy!'
'God forfend,' said 'Umar, 'that God should inflict severe punishment the first time.

170. He covers up (the sin) many times in order to manifest His grace; then again, He chastises (the sinner) in order to manifest His justice,
To the end that both these attributes may be displayed, and the former be hope-inspiring and the latter deterrent.'
The woman, too, had committed this wickedness many times: it passed lightly (over her) and seemed light to her.
The feeble intelligence (which she had) was unaware that the pitcher does not for ever come (back) whole from the brook.
That (Divine) destiny brought her to such straits as sudden death does (in the case of) the (religious) hypocrite,

175. (When there is) neither way (of escape) nor comrade (to help) nor (hope of) quarter, (and when) the Angel (of Death) has put out his hand to (seize) the soul.
(Such is the state of the hypocrite), even as this woman in that chamber of iniquity was paralysed, she and her companion, by the tribulation.
The Súfí said to himself, 'O ye two miscreants, I will take vengeance on you, but with patience.
(I will not act in haste) but at this moment I will feign ignorance, that every ear may not hear this bell.'
He (God) who manifests the right takes vengeance on you secretly, little by little, like the malady of phthisis.

180. The man suffering from phthisis dwindles incessantly like ice, but at every moment he thinks he is better.
(He is) like the hyena which they (the hunters) are catching, and which is duped by their saying, 'Where is this hyena?'
That woman had no secret room; she had no subterranean cellar or passage, no way to the top (of the house),
No oven where he (her lover) might be concealed, nor any sack that might be a screen for him.
'Twas like the broad plain of Resurrection Day—no hollow or hillock or place of refuge.

185. God hath described this distressful place, (which is) for the scene of the (Last) Congregation, (in the words) *thou wilt not see therein any unevenness.*

How the wife, for the sake of imposition, hid the beloved one under her chádar and offered a false excuse, "for verily, great is the cunning of you (women)."

She quickly threw her *chádar* upon him: she made the man a woman and opened the door.
Beneath the *chádar* the man was exposed to view and clearly seen—very conspicuous, like a camel on a staircase.
She said, ''Tis a lady, one of the notables of the town: she has her share of wealth and fortune.
I bolted the door, lest any stranger should come in suddenly unawares.'

190. The Súfí said, 'Oh, what service is there (to be done) for her, that I may perform it without (expecting) any thanks or favour (in return)?'
She (the wife) said, 'Her desire is kinship and alliance (with us): she is an excellent lady, God knows who she is.
She wished to see our daughter privily; (but) as it happens, the girl is at school; (So) then she said, Whether she (the daughter) be flour or bran, with (all my) soul and heart I will make her (my son's) bride.
She has a son, who is not in the town: he is handsome and clever, an active lad and one that earns a living.'

195. The Súfí said, 'We are poor and wretched and inferior (in station); this lady's family are rich and respected.
How should this (girl) be an equal match for them in marriage?—one folding door of wood and another of ivory!
In wedlock both the partners must be equal, otherwise it will pinch, and (their) happiness will not endure.'

How the wife said that she (the lady) was not bent upon household goods, and that what she wanted was modesty and virtue; and how the Súfí answered her (his wife) cryptically.

She (the wife) said, 'I gave such an excuse, but she said, No, I am not one who seeks (worldly) means.
We are sick and surfeited with possessions and gold; we are not like the common folk in regard to coveting and amassing (wealth).

200. Our quest is (for) modesty and purity and virtue: truly, welfare in both worlds depends on that.'
The Súfí once more made the excuse of poverty and repeated it, so that it should not be hidden.
The wife replied, 'I too have repeated it and have explained our lack of household goods;
(But) her resolution is firmer than a mountain, for she is not dismayed by a hundred poverties.
She keeps saying, What I want is chastity: the thing sought from you is sincerity and high-mindedness.'

205. The Súfí said, 'In sooth she has seen and is seeing our household goods and possessions, (both) the overt and the covert—
A narrow house, a dwelling-place for a single person, where a needle would not remain hid.
Moreover, she in (her) guilelessness knows better than we (what is) modesty and purity and renunciation and virtue.
She knows better than we (all) the aspects of modesty, and the rear and front and head and tail of modesty.
Evidently she (our daughter) is without household goods and servant, and she (the lady) herself is well-acquainted with virtue and modesty.

210. It is not required of a father to dilate on (his daughter's) modesty, when in her it is manifest as a bright day.'
I have told this story with the intent that thou mayst not weave idle talk when the offence is glaring.
O thou who art likewise excessive in thy pretension, to thee (in thy case) there has been this (same hypocritical) exertion and (vain) belief.
Thou hast been unfaithful, like the Súfí's wife: thou hast opened in fraud the snare of cunning,
For thou art ashamed before every dirty braggart, and not before thy God.

The purpose for which God is called Samí' (Hearing) and **Basír** *(Seeing)*.

215. God has called Himself *Basír* (Seeing), in order that His seeing thee may at every moment be a deterrent (against sin).
God has called Himself *Samí'* (Hearing), in order that thou mavst close thy lips (and refrain) from foul speech.
God has called Himself *'Alím* (Knowing), in order that thou mayst fear to meditate a wicked deed.
These are not proper names applicable to God: (proper names are merely designations), for even a negro may have the name *Káfúr* (Camphor).

The Names (of God) are derivative and (denote) Eternal Attributes: (they are) not unsound like (the doctrine of) the First Cause.

220. Otherwise, it would be ridicule and mockery and deception, (like calling) a deaf person *Samí‘* (Hearer) and blind men *Ziyá* (Radiance);
Or (as though) *Hayí* (Bashful) should be the proper name of an impudent fellow, or *Sabíh* (Beautiful) the name of a hideous blackamoor.
You may confer the title of *Hájjí* (Pilgrim) or *Ghází* (Holy Warrior) on a newborn child for the purpose of (indicating his) lineage;
(But) if these titles are used in praise, they are not correct unless he (the person so described) possess that (particular) quality.
(Otherwise), it would be a ridicule and mockery (so to use them), or madness: God is clear of (untouched by) what *the unrighteous say.*

225. I knew, before (our meeting), that thou art good-looking but evil-natured;
I knew, before coming face to face (with thee), that by reason of contumacy thou art set fast in damnation.
When my eye is red in ophthalmia, I know it (the redness) is from the disease, (even) if I do not see it (the redness).
Thou deemedst me as a lamb without the shepherd, thou thoughtest that I have none keeping watch (over me).
The cause why lovers have moaned in grief is that they have rubbed their eyes malapropos.

230. They have regarded that Gazelle as being shepherdless, they have regarded that Captive as (one who may be taken) cost-free,
Till (suddenly) an arrow from the glance (of Divine jealousy) comes (descends) upon the heart, (as though) to say, 'I am the Keeper: do not look wantonly.
How am I meaner than a lamb, meaner than a kid, that there should not be a keeper behind me?
I have a Keeper whom it beseems to hold dominion: He knoweth the wind that blows upon me.
Whether that wind was cold or hot, that Knowing One is not unaware, is not absent, O infirm man.

235. The appetitive soul is deaf and blind to God: I with my heart was seeing thy blindness from afar.
For eight years I did not inquire after thee at all, because I saw thee (to be) full of ignorance, fold on fold.
Why, indeed, should I inquire after one who is in t he bath-stove (of lust), and say (to him) 'How art thou?' when he is (plunged) headlong (in sensuality)?

Comparison of this world to a bath-stove and of piety to the bath.

The lust of this world is like the bath-stove by which the bath, piety, is (made) resplendent;
But the pious man's portion from this stove is (naught but) purity, because he is in the hot-bath and in cleanliness.

240. The rich resemble those who carry dung for the bath-keeper's fire-making.
God hath implanted cupidity in them, in order that the bath may be hot and well-provided.
Abandon this stove and advance into the hot-bath: know that abandonment of the stove is the very essence of that bath.
Any one who is in the stove is as a servant to him that is self-denying and on his guard.
Whosoever has entered the bath, his (characteristic) sign is visible upon his comely face.

245. The signs of the stokers are conspicuous too—in their dress and in the smoke and dust (which blacken them).
And if you see not his (the stoker's) face, smell him; smell is (as) a staff for every one that is blind;
And if you have not (the sense of) smell, induce him to speak, and from the new talk learn the old secret.
Then a gold-possessing stoker will say, "I have brought in twenty baskets of filth, (working from dawn) till nightfall."
Your cupidity is like fire in the (material) world: every (flaming) tongue (thereof) has opened a hundred mouths (to swallow filthy lucre).

250. In the sight of Reason, this gold is foul as dung, although, like dung, it is (the cause of) the blazing of the fire.
The sun, which emulates the fire, makes the moist filth fit for the fire.
The sun also made the stone gold, in order that a hundred sparks might fall into the stove of cupidity.
He who says, "I have collected riches"—what is (the meaning of) it? It means, "I have brought in all this filth."
Albeit this saying is exceedingly disgraceful, there are boasts on this account amongst the stokers.

255. (One of them says), "Thou hast carried (only) six baskets ere nightfall; I have carried twenty baskets without trouble."
He that was born in the stove and never saw purity, the smell of musk produces a painful effect upon him.

Story of the tanner who fainted and sickened on smelling otto and musk in the bazaar of the perfumers.

A certain man fell senseless and curled up as soon as he came into the bazaar of the perfumers.
The scent of the perfume (floating) from the goodly perfumers smote him, so that his head reeled and he fell on the spot.
He fell unconscious, like a car case, at noontide in the middle of the thoroughfare.

260. Thereupon the people gathered over him, all crying *Lá hawl* and applying remedies.
One was putting his hand on his (the tanner's) heart, while another sprinkled rose-water upon him;
(For) he did not know that from (smelling) rose-water in the meadow (the bazaar) that calamity had overtaken him.
One was massaging his hands and head, and another was bringing moist clay mixed with straw (to serve as a cold plaster);
One compounded incense of aloes-wood and sugar, while another was divesting him of part of his clothes;

265. And another felt his pulse, to see how it was beating; and another was smelling his mouth,
To see whether he had drunk wine or eaten beng or hashish: the people (having exhausted every resource) remained in despair at his insensibility.
So they speedily brought the news to his kinsfolk—"Such and such a person is lying there in a state of collapse;
No one knows how he was stricken with catalepsy, or what it was that led to this public exposure."

That stout tanner had a brother, (who was) cunning and sagacious: he came at once in hot haste.

270. (With) a small quantity of dog's dung in his sleeve, he cleft (his way through) the crowd and approached (the senseless man) with cries of grief.
"I know," said he, "whence his illness arises: when you know the cause (of a disease), the (means of) curing (it) is manifest.
When the cause is unknown, the remedy for the illness is difficult (to find), and in that (case) there are a hundred grounds to which it may be referred;
(But) when you have ascertained the cause, it becomes easy: knowledge of causes is the means of expelling ignorance."
He said to himself, "The smell of that dog's dung is multiplied in his brain and veins.

275. Up to the waist in filth, he is absorbed in the tanner's craft till nightfall, seeking his livelihood.
Thus then has the great Jálínús (Galen) said: 'Give the patient that to which he was habituated (before his illness);
For his illness arises from doing the contrary to (his usual) habit: therefore seek the remedy for his illness in that which is habitual (to him).'
He (the tanner), from carrying dung, has become like the dung-beetle: the dung-beetle is made insensible by rose-water.
The remedy for him consists in that same dog's dung to which he is habituated and accustomed."

280. Recite (the text), *the wicked women for the wicked men*: recognise (both) the front and the back of this saying.
The sincere mentors prepare medicine for him (the wicked man) with ambergris or rose-water to open the door (of Divine Mercy);
(But) sweet words will not do for the wicked: 'tis not fitting and suitable, O ye trusty ones!
When from the perfume of the Revelation they (the wicked infidels) became crooked (disordered in mind) and lost (in error), their lament was, "*We augur evil from you.*
This discourse (of yours) is illness and sickness to us: your exhortation is not of good omen to us.

285. If ye once begin to admonish (us) overtly, at that instant we will stone you.
We have waxed fat on frivolity and diversion: we have not steeped ourselves in admonition.
Our food is falsehood and idle boasts and jests: our stomachs are turned by your delivering this message.
Ye are making the illness hundredfold and more: ye are drugging the intelligence with opium."

How the tanner's brother sought to cure him secretly with the smell of dung.

The youth kept driving the people away from him (the tanner), in order that those persons might not see his treatment (of the sick man).

290. He brought his head (close) to his ear, like one telling a secret; then he put the thing (which he had in his hand) to his (the tanner's) nose;
For he had rubbed the dog's dung on his palm: he had deemed it (to be) the remedy for the polluted brain.
A short while passed: the man began to move: the people said, "This was a wonderful charm;
For this (youth) recited charms and breathed (them) into his ear: he was dead: the charms came to succour him."
The movement of iniquitous folk is to the quarter in which there is fornication and ogling glances and eyebrows.

295. Any one to whom the musk, admonition, is of no use must necessarily make himself familiar with the bad smell.
God has called the polytheists *najas* (uncleanness)' for the reason that they were born in dung from of old.
The worm that has been born in dung will nevermore change its evil nature by means of ambergris.
Since the largesse of sprinkled light did not strike upon him (the wicked man), he is wholly body, without heart (spirit), like (empty) husks.

300. And if God gave him a portion of the sprinkled light, the dung hatched a bird, as is the custom in Egypt— so But not the cheap domestic fowl; nay, but the bird of know ledge and wisdom.
"Thou resemblest that (wicked man) for thou art devoid of that light, inasmuch as thou art putting thy nose to filth.
Because of being parted (from me) thy cheeks and face have become yellow (pale): thou art (a tree with) yellow leaves and unripened fruit,
The pot was blackened by the fire and became like smoke in colour, (but) the meat, on account of (its) hardness, has remained so raw as this!
Eight years have I boiled, thee in separation (from me): thy rawness and hypocrisy have not become less by a single mote.

305. Thy young grape is indurated; for through sickness the (other) young grapes are now raisins, while thou art (still) immature."

How the lover begged to be excused for his sin, (but) with duplicity and dissimulation; and how the beloved perceived that also.

The lover said, "I made the trial—do not take offence—that I might see whether thou art a hetaera or a modest woman. I was knowing (it) without the trial, but how should hearing be the same as seeing?
Thou art (like) the sun: thy name is renowned and known to all: what harm is there if I have tested it?
Thou art I: every day I am making trial of myself in profit and loss (good and evil).

310. The prophets were put to the trial by their enemies, with the result that miracles were displayed by them.
I made trial of my own eye with light, O thou from whose eyes may the evil eye be far!
This world is as the ruin, and thou the treasure (buried there): if I have made investigation concerning thy treasure, be not aggrieved.
I recklessly committed such an indiscretion, that I may always boast (of thy virtue) to (thy) enemies;
So that, when my tongue bestows a name on thee, my eye may give testimonies of this which I have seen.

315. If I have sought to rob thee of thy honour I come, O Moon (of beauty), with sword and winding-sheet.
Do not cut off my feet arid head save with thine own hand, for I belong to this hand, not to another hand.
Thou art talking again of separation: do whatsoever thou wilt, but do not this!"
The way is now made (open for entering) into the realm of Discourse (Exposition); (but) 'tis impossible to speak (on the subject), since there is no time (to do so at present).
We have told the husks (externals), but the kernel (the inner meaning) is buried; if we remain (alive), this will not remain (concealed) as it is now.

How the beloved rejected the excuses of the lover and rubbed h duplicity into him

320. The loved one opened her lips to answer him, saying, "On my side it is day, and on thy side it is night.
Why in contention dost thou bring forward dark evasions be fore those who see (the truth plainly)?
To us, all the deceit and dissimulations that thou ha in thy heart are manifest and clear as day.
If we, in kindness to our servant, cover it up, why dost thou carry shamelessness beyond the limit?
Learn from thy Father; for in (the hour of) sin Adam came down willingly to the vestibule

325. When he beheld that Knower of secrets, he stood up on his feet to ask forgiveness.
He seated himself on the ashes of contrition: he did not jump from one branch of idle pleading to another
He said only, 'O Lord, verily we have done wrong,' when he saw the (angelic) life-guards in front and behind.
He saw the life-guards who are invisible, as the spirit is—each one's mace (reaching) to the sky—-
Saying, 'Hola! be (as) the ant before Solomon, lest this mace cleave thee asunder.

330. Do not for one moment stand (anywhere) but in the place of truth: a man hath no guardian like the (seeing) eye.
(Even) if the blind man be purified by admonition, he continually becomes polluted again.
O Adam, thou art not blind of vision, but when the Divine destiny comes, the sight becomes blind.'"
Lifetimes are needed—(so) rarely and occasionally (does it happen)—for the seeing man to fall by destiny into the pit.
As regards the blind man, this destiny in sooth is his companion on the way; for 'tis his nature and disposition to fall.

335. He falls into the filth and does not know what the smell is; (he asks himself), "Is this smell from me or from (my) being polluted?"
And likewise, if any one sprinkle some musk over him, he thinks it (comes) from himself and not from the kindness of his friend.
Therefore to you, 0 man of vision, two clear eyes are (as) a hundred mothers and a hundred fathers;
Especially the eye of the heart (the spiritual 'eye), which is seventy-fold and of which these two sensible eyes are (only) the gleaners.
Oh, alas, the highwaymen are seated (and lying in wait for me): they have tied a hundred knots beneath my tongue.

340. How should the smooth-paced horse move well, when his leg is tied? This is a very heavy chain: hold me excused!
These words (of mine) are coming (forth) brokenly, 0 heart; for these words are pearls, and (the Divine) jealousy is the mill (which breaks them);
(But), though the pearls be broken into small fragments, they become tutty (collyrium) for the sore eye (of the spirit).
O pearl, do not beat thy head (in grief) at thy being broken, for through being broken thou wilt become (radiant) light.
It (the word) has to be uttered thus brokenly and in bandages: God, who is Self-sufficient, will make it whole at last.

345. If wheat is broken and torn asunder (in the mill), it appears in the (baker's) shop, saying, "Look! a perfect loaf!"
"Thou too, O lover, since thy crime has become manifest, abandon water and oil (specious varnish) and be broken (contrite).
Those who are the elect children of Adam sigh forth (the confession), '*verily we have done wrong*.'
Submit thy petition, do not argue like the accursed hard- faced (impudent) Iblis.
If impudence concealed his fault, go, exert thyself in (showing) obstinacy and impudence!

350. Abu Jahl, like a vindictive Ghuzz Turcoman, demanded a miracle from the Prophet;
But that Siddiq of God (Abu Bakr) did not crave a miracle: he said, 'Verily, this face speaks naught but truth.'
How should it beseem one like thee, from egoism, to make trial of a beloved like me?"

How the Jew said to 'Alí, may God honour his person, "If thou hast confidence in God's protection, cast thyself down from the top of this kiosk"; and how the Prince of the Faithful answered him.

One day a contumacious man, who was ignorant of the reverence due to God, said to Murtazá ('Alí),
On the top of an exceedingly high terrace or pavilion, "Art thou conscious of God's protection, O intelligent man?"

355. "Yes," he replied; "He is the Protector and the Self-sufficient for (preserving) my existence from (the time of) infancy and conception."
He (the Jew) said, "Come, cast thyself down from the roof, put an entire confidence in the protection of God,
So that thy sure faith and thy goodly proven conviction may become evident to me."
Then the Prince said to him, "Be silent, go, lest for this boldness thy soul be pawned (given over to perdition)."
How is it right for a servant (of God) to venture on an experiment with God by making trial (of Him)?

360. How should a servant (of God) have the stomach vaingloriously to put Him to the test, O mad fool?
To God (alone) belongs that (right), who brings forward a test for His servants at every moment,
In order that He may show us plainly to ourselves (and reveal) what beliefs we hold in secret.
Did Adam ever say to God, "I made trial of Thee in (committing) this sin and trespass,
That I might see the utmost limit of Thy clemency, O King?" Ah, who would be capable of (seeing) this, who?

365. Forasmuch as your understanding is confused, your excuse is worse than your crime.
How can you make trial of Him who raised aloft the vault of heaven?
O you that have not known good and evil, (first) make trial of yourself, and then of others.
When you have made trial of yourself, O such-and-such, you will be unconcerned with making trial of others.
When you have come to know that you are a grain of sugar, then you will know that you belong to the sugar-house.

370. Know, then, without making any trial, that (if) you are sugar, God will not send you to the wrong place.
Without making trial, know this of the King's (God's) knowledge: when you are a (spiritual) chief, He will not send you (down) to the vestibule.

Does any intelligent man let a precious pearl fall into the midst of a privy full of ordure?
Inasmuch as a sagacious and attentive man will nowise send wheat to a straw-barn,
If a novice has made trial of the Shaykh who is the (spiritual) leader and guide, he is an ass.

375. If you make trial of him in the way of religion, *you* will be tried (by tribulation), O man without faith.
Your audacity and ignorance will become naked and exposed to view: how should he be made naked by that scrutiny?
If the mote come and weigh the mountain, its scales will be shattered by the mountain, O youth;
For he (the novice) applies the scales of his own judgement and puts the man of God in the scales;
(But) since he (the Shaykh) is not contained by the scales of intellect, consequently he shatters the scales of intellect.

380. Know that to make trial (of him) is like exercising authority over him: do not seek to exercise authority over such a (spiritual) king.
What authority should the pictures (phenomenal forms) desire to exercise over such an Artist for the purpose of testing Him?
If it (the picture) has known and experienced any trial, is it not the case that the Artist brought that (trial) upon it?
Indeed, this form that He fashioned—what is it worth in comparison with the forms which are in His knowledge?
When the temptation to make this trial has come to you, know that ill fortune has come and smitten your neck.

385. When you feel such a temptation, at once, at once turn unto God and begin the prostration (in prayer).
Make the place of prostration wet with flowing tears and say, "O God, do Thou deliver me from this doubt!"
At the time when it is your object to make trial (of God), the mosque, namely, your religion, becomes filled with *kharrúb* (carob).

Story of the Farther Mosque and the carob and how, before (the reign of) Solomon, on whom be peace, David, on whom be peace, resolved on building that Mosque.

When David's resolve that he would build the Farther Mosque with stone came to sore straits,
God made a Revelation to him, saying, "Proclaim the abandonment of this (enterprise), for (the building of) this place will not be achieved by thy hand.

390. 'Tis not in Our fore-ordainment that thou shouldst raise this Farther Mosque, O chosen one."
He said, "O Knower of the secret, what is my crime, that Thou forbiddest me to construct the Mosque?"
He (God) said, "Without (committing) a crime, thou hast wrought much bloodshed: thou hast taken upon thy neck (art responsible for) the blood of (many) persons who have suffered injustice;
For from (hearing) thy voice a countless multitude gave up the ghost and fell a prey to it (thy voice).
Much blood has gone to the score of (is chargeable to) thy voice, to thy beautiful soul-ravishing song."

395. He (David) said, "I was overpowered by Thee, drunken with Thee: my hand (power) was tied up by Thy hand.

Was not every one that was overpowered by the King the object of (His) mercy? Was not he (excused on the ground that) 'The overpowered is like the non-existent'?"
He (God) said, "This overpowered man is that non-existent one who is only relatively non-existent. Have sure faith!
Such a non-existent one who hath gone from himself (become selfless) is the best of beings, and the great (one among them).
He hath passed away (*faná*) in relation to (the passing away of his attributes in) the Divine attributes, (but) in passing away (from selfhood) he really hath the life everlasting (*baqá*).

400. All spirits are under his governance; all bodies too are in his control.
He that is overpowered (overwhelmed) in Our grace is not compelled; nay, he is one who freely chooses devotion (to Us)."
In sooth the end of free-will is that his free-will should be lost here.
The free agent would feel no savour (spiritual delight) if at last he did not become entirely purged of egoism.
If there is delicious food and drink in the world, (yet) his pleasure (in them) is (only) a branch of (derived from) the extinction of (worldly) pleasure.

405. Although he was unaffected by (worldly) pleasures, (yet) he was a man of (spiritual) pleasure and became the recipient of (that) pleasure.

Explanation of "Verily, the Faithful are brothers, and the 'ulamá (divines) are as one soul"; in particular, the oneness of David, Solomon, and all the other prophets, on whom be peace: if you disbelieve in one of them, (your) faith in any prophet will not be perfect; and this is the sign of (their) oneness, that if you destroy a single one of those thousands of houses, all the rest will be destroyed, and not a single wall will be left standing; for "We make no distinction between any of them (the prophets)." Indication is sufficient for him that hath intelligence: this goes even beyond indication.

(God said to David), "Although it will not be accomplished by thy labour and strength, yet the Mosque will be erected by thy son.
His deed is thy deed, O man of wisdom: know that between the Faithful is an ancient union."
The Faithful are numerous, but the Faith is one: their bodies are numerous, but their soul is one.
Besides the understanding and soul which is in the ox and the ass, Man has another intelligence and soul;

410. Again, in the owner of that (Divine) breath there is a soul other than the human soul and intelligence.
The animal soul does not possess oneness: seek not thou this oneness from the airy (vital) spirit.
If this one eat bread, that one is not filled; and if this one bear a load, that one does not become laden;
Nay, but this one rejoices at the death of that one, and dies of envy when he sees that one's prosperity.
The souls of wolves and dogs are separate, every one; the souls of the Lions of God are united.

415. I have spoken of their souls nominally (formally) in the plural, for that single soul is a hundred in relation to the body,
Just as the single light of the sun in heaven is a hundred in relation to the house-courts (on which it shines),
But when you remove the wall, all the lights (falling) on them are one.
When the (bodily) houses have no foundation remaining, the Faithful remain one soul.

Differences and difficulties arise from this saying, because this is not a (complete) similitude: it is (only) a comparison.

420. Endless are the differences between the corporeal figure of a lion and the figure of a courageous son of man;
But at the moment of (making) the comparison consider, O thou who hast good insight, their oneness in respect of hazarding their lives;
For, after all, the courageous man did resemble the lion, (though) he is not like the lion in all points of the definition.
This abode (the world) does not contain any form (that is) one (with any other form), so that I might show forth to thee a (complete) similitude.
Still, I will bring to hand an imperfect comparison, that I may redeem thy mind from confusion.

425. At night a lamp is placed in every house, in order that by its light they (the inmates) may be delivered from darkness.
That lamp is (like) this body, its light like the (animal) soul; it requires a wick and this and that.
That lamp with six wicks, namely, these senses, is based entirely upon sleep and food.
Without food and sleep it would not live half a moment; nor even with food and sleep does it live either.
Without wick and oil it has no duration, and with wick and oil it is also faithless (transient),

430. Inasmuch as its light, (being) related to (secondary) causes, is seeking death: how should it live when bright day is the death of it?
Likewise all the human senses are impermanent, because they are naught in the presence of the Day of Resurrection.
The light of the senses and spirits of our fathers is not wholly perishable and naught, like the grass;
But, like the stars and moonbeams, they all vanish in the radiance of the Sun.
'Tis just as the smart and pain of the flea's bite disappears when the snake comes in to you (and bites you).

435. 'Tis just as the naked man jumped into the water, that in the water he might escape from the sting of the hornets:
The hornets circle above (him), and when he puts out his head they do not spare him.
The water is recollection (*dhikr*) of God, and the hornet is the remembrance, during this time, of such-and-such a woman or such-and-such a man.
Swallow (hold) your breath in the water of recollection and show fortitude, that you may be freed from the old thought and temptation.
After that, you yourself will assume the nature of that pure water entirely from head to foot.

440. As the noxious hornet flees from the water, so will it be afraid of (approaching) you.
After that, be far from the water, if you wish; for in your inmost soul you are of the same nature as the water, O fellow-servant.
Those persons, then, who have passed from the world are not naught (nonexistent), but they are steeped in the (Divine) Attributes.
All their attributes are (absorbed) in the Attributes of God, even as the star is (left) without trace in the presence of the sun.
If you demand a citation from the *Qur'án*, O recalcitrant, recite *all of them shall be brought into Our presence.*

445. (The person denoted by the word) *muhdarún* (brought into the presence) is not non-existent (*ma'dúm*). Consider (this) well, that you may gain certain knowledge of the everlasting life (*baqá*) of the spirits.

The spirit debarred from everlasting life is exceedingly tormented; the spirit united (with God) in everlasting life is free from (every) barrier.
I have told you the purpose of this lamp of animal sense-perception. Beware of seeking to become one (with it in spirit).
Make your spirit, O such-and-such, to be united speedily with the holy spirits of the Travellers (on the mystic Way).
Your hundred lamps, then, whether they die (are extinguished) or whether they stand (and burn), are separate (from each other) and are not single.

450. On that account these companions of ours are all at war, (but) no one (ever) heard of war amongst the prophets,
Because the light of the prophets was the Sun, (while) the light of our senses is lamp and candle and smoke.
One (of these lamps) dies, one lasts till daybreak; one is dim, another bright.
The animal soul is (kept) alive by nutriment; however good or bad its state may be, it dies all the same.
If this lamp dies and is extinguished, (yet) how should the neighbour's house become dark?

455. Inasmuch as without this (lamp) the light in that house is still maintained, hence (it follows that) the lamp of sense-perception is different in every house.
This is a parable of the animal soul, not a parable of the divine soul.
Again, when the moon is born from the Hindú, Night, a light falls upon every window.
Count the light of those hundred houses as one, for the light of this (house) does not remain (in existence) without (the light of) the other.
So long as the sun is shining on the horizon, its light is a guest in every house;

460. Again, when the spiritual Sun sets, the light in all the houses disappears.
This is (only) a parable of the Light, not a (complete) similitude; for you (it is) a true guide, for the enemy (of the Light) a highwayman.
That evil-natured person resembles the spider: he weaves stinking veils (cobwebs).
Of his own gossamer he made a veil over the Light: he made the eye of his apprehension blind.
If one takes hold of a horse's neck, he gains advantage; and if he takes hold of its leg, he receives a kick.

465. Do not mount the restive horse without a bridle: make Reason and Religion your leader, and farewell.
Do not look scornfully and contemptuously on this quest, for in this Way there is (need of) self-denial and grievous anguish to (men's) souls.

The rest of the Story of the building of the Farther Mosque.

When Solomon began the building—holy like the Ka'ba, august like Miná—
In his building were seen splendour and magnificence: it was not frigid (dull and lifeless) like other buildings.
From the first, every stone in the building—(every stone) that was broken off from the mountain—was saying clearly, "Take me along!"

470. As from the water and earth of the house (bodily tenement) of Adam, (so) did light shine forth from the pieces of mortar.
The stones were coming without carrier, and those doors and walls had become living.
God saith that the 'wall of Paradise is not lifeless and ugly like (other) walls;
Like the door and wall of the body, it is (endowed) with intelligence: the house (Paradise) is living since it belongs to the King of kings.

Both tree and fruit and limpid water (take part) with the in habitant of Paradise in conversation and discourse,

475. Because Paradise has not been fashioned out of (the builder's) materials; nay, but it has been fashioned out of (good) deeds and intentions.
This edifice has been (made) of dead water and earth, while that edifice has arisen from living piety.
This (edifice) resembles its foundation (which is) full of defect, and that (edifice resembles) its foundation, which is knowledge and action.
Both throne and palace and crown and robes are (engaged) in question and reply (conversation) with the inhabitant of Paradise.
The carpet (there) is folded without the *farrash* (carpet- spreader); the house (Paradise) is swept without the broom.

480. Behold the house of the heart: it was disordered by (worldly) cares: without sweeper it was swept (clean) by a (vow of) repentance.
Its throne moved along without carrier; its door-ring and door became (sweet-sounding like) musician and singer.
The life of the everlasting Abode (Paradise) exists in the heart: since it comes not on to my tongue, what is the use (of my attempting to describe it)?
When Solomon went into the Mosque every morning to guide the servants (of God) in the right way,
He would give exhortation, sometimes by speech and melody and harmony, sometimes by act—I mean, a bowing or (service of) prayer.

485. The exhortation of act draws people more powerfully, for it reaches the soul of every one that hath hearing and (also) the deaf.
In that (kind of exhortation) the conceit of princedom is less (than in the other kind): the impression made by it upon the (prince's) followers is strong.

Story of the beginning of the Caliphate of 'Uthmán, may God be well-pleased with him, and his sermon expounding that the doer who exhorts by deeds is better than the speaker who exhorts by words.

The story (told) of 'Uthmán is that he mounted the pulpit: when he obtained the Caliphate, he made hot haste (to mount it).
('Twas) the pulpit of the Chief (Mohammed), which had three steps: Abú Bakr went and seated himself on the second step.
'Umar, in his reign, (sat) on the third step in order to show reverence for Islam and the (true) Religion.

490. (When) the reign of 'Uthmán arrived, he, that man of praised (blessed) fortune, went up on to the top of the throne (pulpit) and seated himself.
Then a person given to idle meddling questioned him, saying, "Those two did not sit in the Prophet's place:
How, then, hast thou sought to be higher than they, when thou art inferior to
them in rank?"
He replied, "If I tread on the third step, it will be imagined that I resemble 'Umar;
(And if) I seek a seat on the second step, thou wilt say, ''Tis (the seat of) Abú Bakr, and (therefore) this one too is like him.'

495. This top (of the pulpit) is the place of Mustafá (Mohammed): no one will imagine that I am like that (spiritual) King."

Afterwards, (seated) in the preaching-place, that loving man kept silence till near the (time of the) afternoon-prayer.
None dared to say "Come now, preach!" or to go forth from the mosque during that time.
An awe had settled (descended) on high and low (alike): the court and roof (of the mosque) had become filled with the Light of God.
Whoever possessed vision was beholding His Light; the blind man too was being heated by that Sun.

500. Hence, by reason of the heat, the blind man's eye was perceiving that there had arisen a Sun whose strength faileth not.
But this heat (unlike the heat of the terrestrial sun) opens the (inward) eye, that it may see the very substance of everything heard.
Its heat has (as effect) a grievous agitation and emotion, (but) from that glow there comes to the heart a joyous (sense of) freedom, an expansion.
When the blind man is heated by the Light of Eternity, from gladness he says, "I have become seeing."
Thou art mightily well drunken, but, O Bu 'l-Hasan, there is a bit of way (to be traversed ere thou attain) to seeing.

505. This is the blind man's portion from the Sun, (and) a hundred such (portions); and God best knoweth what is right.
And he that hath vision of that Light—how should the explanation of him (his state) be a task (within the capacity) of Bú Síná?
(Even) if it be hundredfold, who (what) is this tongue that it should move with its hand the veil of (mystical) clairvoyance?
Woe to it if it touch the veil! The Divine sword severs its hand.
What of the hand? It (the sword) rends off even its (the tongue's) head—the head that from ignorance puts forth many a head (of pride and self-conceit).

510. I have said this to you, speaking hypothetically; otherwise, indeed, how far is its hand from being able to do that!
Materterae si testiculi essent, ea avunculus esset: this is hypothetical—"if there were."
(If) I say that between the tongue and the eye that is free from doubt there is a hundred thousand years' (journey), 'tis little (in comparison with the reality).
Now come, do not despair! When God wills, light arrives from heaven in a single moment.
At every instant His power causes a hundred influences from the stars to reach the (subterranean) mines.

515. The star (planet) of heaven deletes the darkness; the star of God is fixed in His Attributes.
O thou that seekest help, the celestial sphere, (at a distance) of five hundred years' journey, is in effect nigh unto the earth.
'Tis (a journey of) three thousand five hundred years to Saturn; (yet) his special property acts incessantly (upon the earth).
He (God) rolls it up like a shadow at the return (of the sun): in the sun's presence what is (what avails) the length of the shadow?
And from the pure star like souls replenishment is ever coming to the stars of heaven.

520. The outward (aspect) of those stars is our ruler, (but) our inward (essence) has become the ruler of the sky.

Explaining that (while) philosophers say that Man is the microcosm, theosophists say that Man is the macrocosm, the reason being that philosophy is confined to the

phenomenal form of Man, whereas theosophy is connected with the essential truth of his true nature.

Therefore in form thou art the microcosm, therefore in reality thou art the macrocosm.
Externally the branch is the origin of the fruit; intrinsically the branch came into existence for the sake of the fruit.
If there had not been desire and hope of the fruit, how should the gardener have planted the root of the tree?
Therefore in reality the tree was born of the fruit, (even) if in appearance it (the fruit) was generated by the tree.

525. Hence Mustafá (Mohammed) said, "Adam and the (other) prophets are (following) behind me under (my) banner."
For this reason that master of (all) sorts of knowledge has uttered the allegorical saying, "We are the last and the foremost."
(That is to say), "If in appearance I am born of Adam, in reality I am the forefather of (every) forefather,
Since the worship of the angels was (rendered) to him for my sake, and he ascended to the Seventh Heaven on my account.
Therefore in reality the Father (Adam) was born of me, therefore in reality the tree was born of the fruit."

530. The thought (idea), which is first, comes last into actuality, in particular the thought that is eternal.
To sum up, in a single moment the caravan is going from Heaven and coming here.
This way is not long for this caravan: how should the desert show itself formidable to him who has been granted success (by God)?
The heart (spirit) is faring to the Ka'ba at every moment, and through (Divine) bounty the body assumes the nature of the heart.
This longness and shortness appertains to the body: where God is, what is "long" and "short"?

535. When God has transmuted the body, He makes its faring to be without league or mile.
There are a hundred hopes at this (present) time. Step (forward), O youth, like a (true) lover and relinquish (idle) disputation.
Albeit thou art closing thine eyelids, thou art asleep in the ship and voyaging (in safety).

Exposition of the Hadíth, "The parable of my community is the parable of the Ship (Ark) of Noah: whoso shall cleave to it is saved, and whoso shall hold back from it is drowned."

On this account the Prophet said, "I am as the Ship (Ark) in the Flood of Time.
I and my Companions are as the Ship of Noah: whoso clings (to us) will gain (spiritual) graces."

540. When you are with the Shaykh you are far removed from wickedness: day and night you are a traveller and in a ship.
You are under the protection of a life-giving spirit: you are asleep in the ship, you are going on the way.
Do not break with the prophet of your days: do not rely on your own skill and footsteps.
Lion though you are, you are self-conceited and in error and contemptible when you go on the way without a guide.
Beware! Do not fly but with the wings of the Shaykh, that you may see (receive) the aid of the armies of the Shaykh.

❦**545.** At one time the wave of his mercy is your pinion, at another moment the fire of his wrath is your carrier.
Do not reckon his wrath to be the contrary of his mercy: behold the oneness of both (these qualities) in the effect.
At one time he will make you green like the earth, at another time he will make you full of wind, and big.
He gives the quality of inorganic things to the body of the knower (of God), in order that gay roses and eglantines may grow on it;
But he (the Shaykh) alone sees (them), none sees but he: Paradise yields no scent but to the purified brain.

❦**550.** Empty your brain of disbelief in the Friend, that it may feel sweet odours from the rose-garden of the Friend;
So that you may feel the scent of Paradise from my Friend, as Mohammed the scent of the Merciful (God) from Yemen.
If you stand in the rank of those who make the (spiritual) ascension, not-being (self-naughtedness) will bear you aloft, like Buráq.
'Tis not like the ascension of a piece of earth (an earthly being) to the moon; nay, but like the ascension of a cane to sugar.
'Tis not like the ascension of a vapour to the sky; nay, but like the ascension of an embryo to rationality.

❦**555.** The steed of not-being (self-naughtedness) became a goodly Buráq: it brings you to (real) existence, if you are non-existent (self-naughted).
Its hoof brushes the mountains and seas till it puts the world of sense perception behind.
Set your foot into the ship and keep going quickly, like the soul going towards the soul's Beloved.
(With) no hands and no feet, go to Eternity in the same fashion as that in which the spirits sped from non-existence.
If there had not been somnolence (dullness and inattention) in the hearer's hearing, the veil of logical reasoning would have been torn asunder in the discourse.

❦**560.** O Heaven, shower pearls on his (the Shaykh's) rede! O World, have shame of (be abashed by) his world!
If thou wilt shower (pearls), thy substance will become (increased in splendour) hundredfold: thy inorganic (matter) will become seeing and speaking.
Therefore thou wilt have scattered a largesse for thine own sake, inasmuch as every stock of thine will be centupled.

Story of Bilqís' sending a gift from the city of Sabá to Solomon, on whom be peace.

The gift of Bilqís was forty mules: their whole load consisted of bricks of gold.
When he (the envoy) reached the open plain, belonging to Solomon, he saw that its carpet was (made) entirely of solid gold.

❦**565.** He rode on gold for the distance of forty stages, till gold had no more esteem in his sight.
(Many) times they said, "Let us take the gold back to the treasury: what a (fruitless) quest are we (engaged) in!
A spacious land of which the soil is pure gold—to bring gold thither as a gift is folly."
O thou who hast brought intelligence to God as a gift, there intelligence is less (in value) than the dust of the road.
When the worthlessness of the gift became apparent there (in Solomon's kingdom), shamefacedness was drawing them back (towards Bilqís);

570. (But) again they said, "Whether it be worthless or valuable, what matter to us? We are slaves (bound) to (obey) the command.
Whether we have to bring gold or earth, the command of the one who gives the command is to be executed.
If they command you to bring it back (to Bilqís), (then) take the gift back according to the command."
When Solomon beheld that (gift), he laughed, saying, "When did I seek *tharíd* from you?
I do not bid you bestow gifts on me; nay, I bid you be worthy of the gifts (which I bestow);

575. For I have rare gifts (coming) from the Unseen, which human beings durst not even ask for.
Ye worship the star (planet) that makes gold: turn your faces towards Him that makes the star.
Ye worship the sun in heaven, having despised the Spirit (which is) of high price.
The sun, by command of God, is our cook: 'twere folly that we should say it is God.
If thy sun be eclipsed, what wilt thou do? How wilt thou expel that blackness from it?

580. Wilt not thou bring thy headache (trouble and pain) to the court of God, saying, 'Take the blackness away, give back the radiance!'
If they would kill thee at midnight, where is the sun, that thou shouldst wail (in supplication) and beg protection of it?
Calamities, for the most part, happen in the night; and at that time the object of thy worship is absent.
If thou sincerely bow (in prayer) to God, thou wilt be delivered from the stars: thou wilt become intimate (with God).
When thou becomest intimate, I will open my lips (to speak) with thee, that thou may'st behold a Sun at midnight.

585. It hath no Orient but the pure spirit: in (respect of) its rising, there is no difference between day and night.
'Tis day when it (the Sun) rises; when it begins to shine, night is night no more.
(Such) as the mote appears in the presence of the sun, even such is the sun (of this world) in the pure substance (of the Light of God).
The sun that becomes resplendent, and before which the (keenest) sight is blunted and dazzled—
Thou wilt see it as a mote in the light of the Divine Throne, (a mote) beside the illimitable abounding light of the Divine Throne.

590. Thou wilt deem it base and lowly and impermanent, (when) strength has come to thine (inward) eye from the Creator."
(The Divine Light is) the Philosophers' Stone from which a single impression fell on the (primal) vapour, and it (the vapour) became a star;
The unique elixir of which half a gleam struck upon a (region of) darkness and made it the sun;
The marvellous alchemist who by a single operation fastened all these properties on Saturn.
Know, O seeker, that the remaining planets and the spiritual substances are (to be judged) according to the same standard.

595. The sensuous eye is subject to the sun: seek and find a divine eye,
In order that the beams of the flaming sun may become subject (abased) before that vision;
For that vision is luminous, while these (sunbeams) are igneous: fire is very dark in comparison with light.

The miraculous gifts and illumination of Shaykh 'Abdullah Maghribi, may God sanctify his spirit.

Shaykh 'Abdullah Maghribí said, "During sixty years I never perceived in night the quality of night.
During sixty years I never experienced any darkness, neither by day nor by night nor from infirmity."

600. The Súfís declared his words to be true: "During the night we would follow him
Into deserts filled with thorns and ditches, he going in front of us like the full moon.
Without looking behind him, he would say, (though it was) at night-time, 'Hark! here is a ditch: turn to the left!'
Then, after a little while, he would say, 'Turn to the right, because a thorn is before your feet.'
Day would break: we would come to kiss his foot, and his foot would be like the feet of a bride,

605. No trace of earth or mud on it, none of scratch from thorns or bruise from stones."
God made the Maghribí a Mashriqí: He made the place of sunset (*maghrib*) light-producing like the place of sunrise (*mashriq*).
The light of this one who belongs to the Sun of suns is riding (in majesty): by day he is guarding high and low.
How should that glorious light, which brings thousands of suns into view, not be a guardian?
By his light do thou walk always in safety amidst dragons and scorpions.

610. That holy light is going in front of thee and tearing every highwayman to pieces.
Know aright (the meaning of the text) *on the Day when He (God) will not put the Prophet to shame*; read *(their) light shall run before them.*
Although that (light) will be increased at the Resurrection, (yet) beg of God (to grant thee) trial (of it) here;
For He bestows spiritual light both on cloud and mist, and God best knoweth how to impart (it).

How Solomon, on whom be peace, bade the envoys of Bilqis ret urn to her with the gifts which they had brought; and how he called Bilqis to (accept) the Faith and to abandon sun-worship.

"O shamefaced envoys, turn back! The gold is yours: bring unto me the heart, the (pure) heart!

615. Lay this gold of mine on the top of that gold (of yours): date corporis caecitatem pudendo mulae."
Annulo aureo pudendum mulae idoneurn est; the lover's gold is the pallid yellow countenance;
For that (countenance) is the object of the Lord's regard, while the mine (of gold) results from the sun's casting looks (of favour).
How can (that which is) the sunbeams' object of regard be compared with (that which is) an object of regard to the Lord of the quintessence'?
"Make of your souls a shield against my taking (you) captive, though (in truth) ye are my captives even now."

620. The bird tempted by the bait is (still) on the roof: with wings outspread, it is (nevertheless) imprisoned in the trap.
Inasmuch as with (all) its soul it has given its heart to (has become enamoured of) the bait, deem it caught, (though apparently it is still) uncaught.
Deem the looks which it is directing to the bait to be the knot that it is tying on its legs.
The bait says, "If thou art stealing thy looks (away from me) I am stealing from thee patience and constancy.

When those looks have drawn thee after me, then thou wilt know that I am not inattentive to thee.”

Story of the druggist whose balance-weight was clay for washing the head; and how a customer, who was a clay-eater, stole some of that clay covertly and secretly, whilst sugar was being weighed.

625. A certain clay-eater went to a druggist to buy (a quantity of) fine hard sugar-loaf.
Now, at the druggist's, (who was) a crafty vigilant man, in place of the balance-weight there was clay.
He said, “If you want to buy sugar, my balance-weight is clay.”
He (the customer) said, “I am requiring sugar for an urgent affair: let the balance-weight be whatever you wish.”
To himself he said, “What does the weight matter to one that eats clay? Clay is better than gold.”

630. As the *dallála* (go-between) who said, “O son, I have found a very beautiful new bride (for you).
(She is) exceedingly pretty, but there is just one thing, that the lady is a confectioner's daughter.”
“(All the) better,” said he; “if it is indeed so, his daughter will be fatter and sweeter.”
“If you have no (proper) weight and your weight is of clay, this is better and better: clay is the fruit (desired) of my heart.”
He (the druggist) placed the clay, because of its being ready (to his hand), in one scale of the balance instead of the (proper) weight;

635. Then, for the other scale, he was breaking with his hand the equivalent amount of sugar.
Since he had no pick-axe, he took a long time and made the customer sit waiting.
(Whilst) his face was (turned) towards that (sugar), the clay-eater, unable to restrain himself, began covertly to steal the clay from him,
Terribly frightened lest his (the druggist's) eye should fall upon him of a sudden for the purpose of testing (his honesty).
The druggist saw it, but made himself busy, saying, “Come, steal more, O pale-faced one!

640. If you will be a thief and take some of my clay, go on (doing so), for you are eating out of your own side.
You are afraid of me, but (only) because you are a (stupid) ass: I am afraid you will eat less (too little).
Though I am occupied, I am not such a fool (as to suffer) that you should get too much of my sugar-cane.
When you see (find) by experience the (amount of) sugar (which you have bought), then you will know who was foolish and careless.”
The bird looks pleased at the bait; still, the bait, (though) at a distance (from it), is waylaying it.

645. If you are deriving some pleasure from the eye's cupidity, are not you eating roast-meat from your own side?
This looking from a distance is like arrows and poison: your fond passion is increased (thereby) and your self-restraint diminished.
Worldly riches are a trap for the weak birds; the kingdom of the next world is a trap for the noble birds,
To the end that by means of this kingdom, which is a deep trap, the great birds may be ensnared.
“I, Solomon, do not desire your kingdom; nay, but I will deliver you from every destruction;

650. For at this time ye are indeed slaves to the kingdom; the owner of the kingdom is he that escaped from destruction."
Preposterously, O prisoner of this world, thou hast named thyself prince of this world.
O thou slave of this world, thou whose spirit is imprisoned, how long wilt thou call thyself lord of the world?

How Solomon, on whom be peace, showed affection and kindness to the envoys and removed (feelings of) resentment and injury from their hearts and explained to them the reason for declining the gift.

"O envoys, I will send you as envoys (to Bilqis): my refusal (of the gift) is better for you than acceptance.
Relate to Bilqis what marvellous things ye have seen concerning the desert of gold,

655. That she may know we do not covet gold: we have gotten gold from the gold-Creator,
At whose will the whole earth's soil from end to end would become gold and precious pearls."
On that account, O thou who choosest gold, God will make this earth silvern on the Day of Resurrection.
"We have no need of gold, for we are very skilful: we make earthly beings entirely golden.
How shall we beg gold of you? We (can) make you (spiritual) alchemists.

660. Abandon (all) that, (even) if it is the kingdom of Saba, for beyond (this) water and earth there are many kingdoms."
That which thou hast called a throne is (really) a splint- bandage: thou deemest (it) the seat of honour, but (in truth) thou hast remained at the door.
(If) thou hast not sovereignty over thine own beard, how wilt thou exercise sovereignty over good and evil?
Without thy wish, thy beard grows white: be ashamed of thy bend, O thou whose hopes are perverse.
He (God) is the Possessor of the Kingdom: whosoever lays his head before Him, to him He gives a hundred kingdoms without the terrestrial world;

665. But the (inward) savour of a single prostration before God will be more sweet to thee than two hundred empires:
Then thou wilt cry (in humble entreaty), "I desire not kingdoms: commit unto me the kingdom of that prostration."
The kings of the world, because of their evil nature, got no scent of the wine of service (to God);
Otherwise, dizzy and dumbfounded like (Ibráhim son of) Adham, without delay they would have dashed their sovereignty to pieces.
But (this they do not inasmuch as), for the maintenance of this world, God set a seal upon their eyes and mouths,

670. To the end that throne and crown should be sweet to them, "for" they say) "we will exact tribute from the rulers of the world.'.
If by way of tribute thou amass gold as (though it were) sand, at last it will be left behind thee as an inheritance.
Sovereignty and gold will not accompany thy spirit on its journey: give thy gold away, get collyrium for thy sight,
In order that thou mayst see that this world is a narrow well, and that, like Joseph, thou mayst grasp that rope,
So that, when thou comest from the well (up) to the roof, the Soul will say, "*Oh, good news for met This is a youth for me*."

675. In the well (of this world) there are optical inversions, the least (of which is) that stones appear to be gold.
To children at play-time, from infirmity (of mind), those potsherds (with which they play) appear to be gold and riches.
His (God's) knowers have become alchemists, so that mines (of gold) have become worthless in their eyes.

How a dervish saw in dream a company of Shaykhs and begged for a daily portion of lawful food (which he should receive) without being occupied with earning (it) and being (thereby) incapacitated from devotional service; and how they directed him, and how the sour and bitter mountain-fruit became sweet to him through the bounty of those Shaykhs.

A certain dervish said in the night-talk, "I saw in dream those (saints who are) connected with Khizr.
I said to them, 'Whence shall I (get to) eat a daily portion of lawful food that is not pernicious?'

680. They took me along towards the mountainous country: they were shaking down the fruit from (the trees in) the forest,
Saying, 'God hath made the fruit (to taste) sweet in thy mouth because of our benedictions.
Come, eat (food that is) clean and lawful, and free of reckoning, without trouble and change of place and (going) up and down.'
Then from that daily provision there appeared in me a (gift of) speech: (the spiritual) savour of my words was transporting (the people's) minds.
I said, 'This is a temptation: O Lord of the world, bestow (on me) a gift hidden from all (Thy) creatures!'

685. Speech departed from (forsook) me; I gained a joyous heart: I was bursting with rapture, like the pomegranate;
I said, 'If there be naught in Paradise (for me) but this delight which I have within my nature,
No other blessing will be desired (by me): I will not be diverted from this (delight) by the houris and sugar-cane (of Paradise).'
Of my (former) earnings one or two small pieces (of money) had remained with me, sewn in the sleeve of my *jubba.*

How he formed an intention, saying, 'I will give this money to that carrier of firewood, since I have obtained daily provision through the miraculous gifts of the Shaykhs'; and how the carrier of firewood was offended by his secret thought and intention.

A poor man was carrying firewood: he approached (me), weary and exhausted, from the forest.

690. So I said (to myself), 'I am independent of (earning) daily bread: henceforth I have no anxiety for the daily portion.
The loathed fruit has become sweet to me: a special provision for my body has come to hand.
Since I have been freed from the (cravings of the) gullet, here are some small pieces of money: I will give him these.
I will give this money to this toil-worn man, that for two or three brief days he may be made happy by food.'
He himself was knowing my mind, because his (inward) hearing had illumination from the candle of *Hú* (God).

695. To him the secret of every thought was as a lamp within a glass.

No mental conception was hidden from him: he was ruler over the contents of (men's) hearts.
Therefore that wondrous man was muttering to himself under his breath in answer to my (unspoken) thought,
'Thou thinkest so concerning the (spiritual) kings: how shouldst thou meet (receive) the daily provision unless they provide thee (with it)?'
I was not understanding his words, but his rebuke smote my heart mightily.

700. He approached me with awful mien, like a lion, and laid down his bundle of firewood.
(Through) the influence of the ecstatic state in which he laid down the firewood, a trembling fell upon all my seven limbs.
He said, 'O Lord, if Thou hast elect ones whose prayers are blessed and whose feet (comings and goings) are auspicious,
I entreat that Thy grace may become an alchemist (may work a transmutation) and that this bundle of firewood may be turned into gold at this moment.'
Immediately I saw that his firewood was turned into gold, gleaming brightly on the ground, like fire.

705. Thereat I became beside myself for a long while. When I came to myself (again) out of (that) bewilderment,
He said afterwards, 'O God, if those great ones (the saints) are very jealous and are fleeing from celebrity,
At once, without delay, make this (gold) a bundle of firewood again, just as it was (before).'
Immediately those branches of gold turned into firewood: the intellect and the sight were intoxicated (amazed) at his (miraculous) work.
After that, he took up the firewood and went from me in hot haste towards the town.

710. I wished to follow that (spiritual) king and ask him about (some) difficulties and hear (his answer);
(But) the awe (which he inspired) made me (as though I were) bound: the vulgar have no way (admission) to the presence of the elect."
And if the way become (open) to any one, let him offer his head (in utter devotion), for that (admission to their presence) comes from their mercy and their drawing (him towards them).
Therefore, when you gain companionship with the *siddíq* (true saint), deem that Divine favour (conferred on you) to be a precious opportunity.
(Do) not (be) like the fool who wins the favour of the King, and then lightly and easily falls away from the path (of favour).

715. When more of (the King's) favour is bestowed on him, then he says, "Surely this is the thigh of an ox."
This does not consist of the thigh of an ox, O deviser of falsehood: to you it appears to be the thigh of an ox because you are an ass.
This is a royal gift devoid of any corruption: this is pure munificence (springing) from a (great) mercy,

[How Solomon, on whom be peace, urged the envoys to hasten the emigration of Bilqis (from her kingdom) for the Faith's sake.]

Even as in (the spiritual) warfare King Solomon drew the cavalry and foot-soldiers of Bilqis (towards him),
Saying, "O honoured men, come quickly, quickly, for the waves have risen from the sea of bounty.

720. At every moment the surge of its waves is scattering shorewards a hundred pearls without danger (to those who seek them).
We cry (you) welcome, O people of righteousness, for now Rizwan hath opened the gate of Paradise."
Then Solomon said, "O couriers, go to Bilqis and believe in this Religion.
Then bid her come hither with all speed, for *verily God inviteth to the (abode of) peace*."
Hark, come speedily, O seeker of felicity, for now is (the time for) manifestations (of spiritual grace) and the opening of the door.

725. O thou who art not a seeker, come thou also, that thou mayst gain (the gift of) seeking (felicity) from this faithful Friend.

The cause of the emigration of (Ibráhím son of) Adham, may God sanctify his spirit, and his abandoning the kingdom of Khurásán.

Quickly dash to pieces the kingdom (of this world), like (Ibráhím son of) Adham, that like him thou mayst gain the kingdom of everlasting life.
At night that king was asleep on his throne, (while) on the roof (of the palace) the guards were exercising authority.
The king's purpose in (having) the guards was not that he might thereby keep off robbers and ne'er-do-wells.
He knew that the man who is just is free from (fear of) attack and secure in his heart.

730. Justice is the guardian of pleasures; not men who beat their rattles on the roofs at night.
But his object in (listening to) the sound of the rebeck was, like (that of) ardent lovers (of God), (to bring into his mind) the phantasy of that (Divine) allocution;
(For) the shrill noise of the clarion and the menace of the drum somewhat resemble that universal trumpet.
Hence philosophers have said that we received these harmonies from the revolution of the (celestial) sphere,
(And that) this (melody) which people sing with pandore and throat is the sound of the revolutions of the sphere;

735. (But) the true believers say that the influences of Paradise made every unpleasant sound to be beautiful.
We all have been parts of Adam, we have heard those melodies in Paradise.
Although the water and earth (of our bodies) have caused a doubt to fall upon us, something of those (melodies) comes (back) to our memory;
But since it is mingled with the earth of sorrow, how should this treble and bass give (us) the same delight?
When water is mingled with urine and stalings, its temperament is made bitter and acid by the commixture.

740. There is a small quantity of water in his (a man's) body: suppose it is urine, (yet) it will extinguish a fire.
If the water has been defiled, (still) this natural property of it remains, for by its nature it allays the fire of grief.
Therefore *samá`* (music) is the food of lovers (of God), since therein is the phantasy of composure (tranquillity of mind).
From (hearing) sounds and pipings the mental phantasies gather a (great) strength; nay, they become forms (in the imagination).
The fire of love is made keen (inflamed) by melodies, just as the fire (ardour) of the man who dropped walnuts (into the water).

Story of the thirsty man who dropped walnuts from the top of a walnut-tree into the water-brook that was in the hollow, without reaching the water (himself), in order that he might hear the sound made by the walnuts falling on the water, which thrilled him with joy as (though it were) sweet music.

745. The water was in a deep place: the thirsty man went up the tree and scattered the walnuts one by one.
The walnuts were falling from the walnut-tree into the water: the sound was coming (to his ears), and he was seeing the bubbles.
A sensible person said to him, "Leave off, O youth: truly the (loss of the) walnuts will bring thirst (regret) to you.
The more the fruit falls into the water—(since) the water is below at a (great) distance from you,
The river-water will have carried it (the fruit) far away before you with effort come down from the top (of the tree)."

750. He replied, "My purpose in this scattering is not (to obtain possession of) the walnuts: look more keenly, do not stop at this superficial (view).
My purpose is that the sound of the water should come (to my ears); also, that I should see these bubbles on the surface of the water."
What, indeed, is the thirsty man's business in the world? To circle for ever round the base of the tank,
Round the channel and round the Water and the sound of the Water, like a pilgrim circumambulating the Ka'ba of Truth.
Even so, in (composing) this *Mathnawí* thou, O Ziyá'u 'l-Haqq (Radiance of God) Husámu'ddín, art my object.

755. The whole *Mathnawí* in its branches and roots is thine: thou hast accepted (it).
Kings accept (both) good and bad: when they accept (anything), it is reprobate no more.
Since thou hast planted the sapling, give it water. Since thou hast given it freedom (to grow), untie the knots.
In (all) its expressions my object is (to reveal) thy mystery; in composing it my object is (to hear) thy voice.
To me thy voice is the voice of God: Heaven forfend that (I should say) the lover is separate from the Beloved.

760. There is a union beyond description or analogy between the Lord of Man and the spirit of Man.
But I said *nás* (Man), not *nasnás; nás* is none but the spirit that knows the (Divine) Spirit.
Nás is Man, and where is Manhood? You have never beheld the head (spiritual principle) of Man: you are a tail.
You have recited (the text) *thou didst not throw when thou threwest*, but you are a (mere) body: you have remained in division.
Like Bilqís, O foolish one, abandon the kingdom of your body for the sake of the prophet Solomon.

765. I am crying "*lá hawl*," not on account of my own words, nay, but on account of the false suggestions of the person accustomed to think (evil),
Who is conceiving in his heart a vain fancy about my words, (a fancy arising) from the false suggestions and incredulities of (evil) thought.
I am crying "*lá hawl*," that is, "there is no help," because in your heart there is a contradiction of me.
Since my words have stuck in your throat, I am silent: do you speak your own (words).

A sweet flute-player was playing the flute: subito e podice ejus erupit ventus.

770. Fistulam in podice posuit, saying, “If you play better than I, take it (the flute) and play!”
O Musalmán, (whilst you are still engaged) in the quest, good manners are indeed nothing but forbearance with every one that is unmannerly.
When you see any one complaining of such and such a person's ill-nature and bad temper,
Know that the complainant is bad-tempered, forasmuch as he speaks ill of that bad-tempered person,
Because he (alone) is good-tempered who is quietly forbearing towards the bad-tempered and ill-natured.

775. But in (the case of) the Shaykh, the complaint is (made) by the command of God; it is not (made) in consequence of anger and contentiousness and vain desire.
It is not a complaint, it is spiritual correction, like the complaints made by the prophets.
Know that the intolerance of the prophets is by command (of God); otherwise, their clemency is exceedingly tolerant of evil.
They mortified their (carnal) nature in toleration of evil; if there be intolerance (on their part), it is Divine.
O Solomon (of the age), amidst the crows and falcons be thou (a manifestation of) the clemency of God: sort with (adapt thyself to) all the birds.

780. Oh, two hundred (like) Bilqís are abased before thy clemency, for (thou sayest in the words of the Prophet), “(O God), guide my people, verily they know not.”

How Solomon, on whom be peace, sent a threatening message to Bilqis, saying, “Do not think to persist in polytheism and do not make delay.”

“Hark, Bilqis, come! Else, it will be bad (for thee): thy army will become thine enemy and will revolt.
Thy chamberlain will destroy thy door: thy soul with (all) its soul will act as an enemy towards thee.”
All the atoms of earth and heaven are God’s army, (as you will find out) on putting it to the test.
You have seen what the wind did to the people of ‘Ad, you have seen what the water did at the Deluge;

785. How that vengeful Sea dashed on Pharaoh, and how this Earth behaved to Qarun (Korah);
And what those *babil* (swifts) did to the Elephant, and how the gnat devoured the skull of Nimrod;
And how a David hurled with his hand a stone (which) be came six hundred pieces and shattered an army,
Stones rained upon the enemies of Lot, so that they were sub merged in the black water,
If I relate the help given rationally to the prophets by the inanimate things of the world,

790. The *Mathnawi* will become of such extent that, if forty camels carry it, they will be unable to bear the full load.
The (infidel’s) hand will give testimony against the infidel will become an army of God, and will submit (to the Divine command).
O you that in your actions have studied to oppose God, you are in the midst of His army: be afraid!
Every part of you is an army of God in accord (with Him) they are obedient to you now, (but) not sincerely’.

If He say to the eye, "Squeeze (torture) him, 'eye-ache will wreak upon you a hundred vengeances;

795. And if He say to the teeth, 'Plague (him)," then you will suffer chastisement from your teeth.
Open the (book of) Medicine and read the chapter on diseases, that you may see what is done by the army of the body.
Since He is the Soul of the soul of everything, howls it a light matter to be hostile to the Soul of the soul?
"Let alone the army of demons and genies who, (devoted to me) from the core of their hearts, cleave the ranks (of my enemies) for me.
First, O Bilqis relinquish thy kingdom: when thou gainest me, all the kingdom is thine.

800. When thou hast come to me, thou thyself wilt know that without me thou wert (as) a picture in the bath-house."
Even if the picture be the picture of a sultan or a rich man, it is a (mere) form: it has no savour (consciousness) of its own spirit.
Its beauty is for others: its eyes and mouth are open in vain.
O you who have devoted yourself (to contending with others) in strife, you have not known '(discriminated) others from your self.
You stop at every form that you come to, saying, "I am this." By God, you arc not that (form).

805. (If) you are left alone by people for a single moment, you re main (plunged) up to the throat in grief and anxiety.
How are you this (form)? You are that Unique One, for (in reality) you are fair and lovely and intoxicated with yourself.
You are your own bird your own prey, and your own snare; you are your own seat of honour, your own floor, and yow own root.
The substance is that which subsists in itself; the accident is that which has become a derivative of it (of the substance).
If you are born of Adam, sit like him and behold all his progeny in yourself

810. What is in the jar that is not (also) in the river? What is in the house that is not (also) in the city?
This world is the jar, and the heart (spirit) is like the 'river; this world is the chamber, and the heart is the wonderful city.

How Solomon, on whom be peace, explained (to Bilqis), saying, "My labour in (bringing about) thy (conversion to the) Faith is purely for God's sake: I have not one atom of self-interest, either as regards thy person or thy beauty or thy kingdom. Thou thyself wilt see (this) when the eye of thy spirit is opened by the light of God."

"Hark, come, for I am a Messenger (Prophet) sent to call (the people to God): like Death, I am the slayer of lust, I am not given to lust.
And if there be lust (in me), I am the ruler of (my) lust: lam not captive to lust for the face of an idol.
My deepest nature' is a breaker of idols, like (Abraham) the Friend of God and all the prophets.

815. O slave, if I enter the idol-temple, the idol will prostrate itself, not I, in adoration."
(Both) Ahmad (Mohammed) and Bu Jahl went into the idol- temple; (but) there is a great difference between this going and that going.
This one (Mohammed) enters, the idols lay down their heads before him; that one (Bu Jahl) enters and lays down his head (before the idols), like the peoples (of old).

This world, (which is) associated with lust, is an idol-temple: it is a nest (abode) for the prophets and the infidels (alike),
But lust is the slave of holy men: gold does not burn (in the fire), because it is sterling coin from the mine.

820. The infidels are alloy, while the holy men are as (pure) gold: both these (classes of) persons are within this crucible.
When the alloy came (into the crucible), it became black at once; (when) the gold came in, its goldenness was made manifest.
The gold gladly cast (itself with) hands and feet into the crucible: its vein (original nature) laughs in the face of the fire.
Our body is our veil in the world: we are like a sea hidden beneath this straw.
O fool, do not regard the king of the (true) Religion as clay; for the accursed Iblis took this view (of Adam).

825. How is it possible to daub this sun with a handful of earth? Pray, tell me (that)!
Though you pour earth and a hundred ashes over its light, it will come up above them.
Who (what) is straw that it should cover the face of the water? Who (what) is clay that it should cover the sun?
O Bilqis arise royally, like (Ibráhim son of) Adham: raise the smoke from (consume utterly) this kingdom of two or three days' duration.

The remainder of the story of Ibrahim son of Adham, may God sanctify his spirit.

(Reclining) on a throne, that man of good name heard at night a noise of tramping and shrill cries from the roof.

830. (He heard) loud footsteps on the roof of the palace, and said to himself, "Who dares to do this?"
He shouted, at the pal4ce-window, "Who is it? This is not a man, belike it is a genie.
A wondrous folk put their heads down (from the roof), (saying), "We are going round by night for the purpose of search."
"Eh, what are ye seeking?" "Camels," they replied. He said, "Take heed! who ever sought camel on a roof?"
Then they said to him, "How art thou seeking to meet with God on the throne of state?"

835. That was all. None saw him again: he vanished like a genie from (the sight of) man.
His reality (real self) was hidden, though he was in people's presence: how should the people see aught but beard and frock (of the dervish)?
When he became far (disappeared) from his own and the people's eyes, he became renowned in the world, like the 'Anqá.
Whenever the soul of any (spiritual) bird has come to (Mount) Qaf, all the world boast and brag on account of it.
When this orient light (from Solomon) reached Sabá, a tumult arose in Bilqis and her people.

840. All the dead spirits took wing: the dead put forth their heads from the grave, (which is) the body.
They gave the good news to one another, saying, "Hark! Lo, a voice is coming from Heaven."
At (the sound of) that voice (men's) religions wax great; the leaves and boughs of the heart become green.
Like the blast of the trumpet (on Judgement-Day) that breath from Solomon delivered the dead from the tombs.

May (such) felicity be thine after this (epoch of Solomon)! This (epoch) is past. God best knoweth the certain truth.

The rest of the story of the people of Saba, and of the admonition and guidance given by Solomon, on whom be peace, to the kinsfolk of Bilqis—to every one (the particular guidance) suitable to his religious and spiritual difficulties; and how he caught (decoyed) each sort of conceptional bird with the whistle and bait proper for that sort of bird.

845. I will tell the story of Sabá in lover's style. When the Zephyr came towards the tulip-field,
The bodies met (experienced) the day of their union (with the spirits which dwell in them)': the children turned again in the direction of their home.
Amongst the communities the community of secret Love is like a liberality surrounded by the meanness of (spiritual) distemper.
The baseness of spirits is (derived) from their bodies; the nobility of bodies is (derived) from their spirits.
O lovers, the draught (of Love) is given to you. Ye are the everlasting: everlastingness is bestowed on you.

850. O ye that are forgetful, arise and love! That is the wind of Joseph: smell (its perfume)!
Come, O (master of the) bird-speech of Solomon, sing the song of every bird that comes.
Since God hath sent thee to the birds, He hath instructed thee in the note of every bird.
To the necessitarian bird speak the language of necessitarianism ; to the bird whose wings are broken speak of patience (quietism).
Keep the patient bird happy and free from harm; to the bird (resembling the) 'Anqá recite the descriptions of (Mount) Qáf.

855. Bid the pigeon beware of the falcon; to the falcon speak of 8 forbearance and being on its guard (against acting unjustly).
And as for the bat that is left destitute (of spiritual illumination), make it to consort and to be familiar with the Light.
Cause the warlike partridge to learn peace; to the cocks display the signs of dawn.
Even so proceed from the hoopoe to the eagle, and show the way. And God best knoweth the right course.

How Bilqis was freed from her kingdom and was intoxicated with longing for the Faith, and how at the moment of her (spiritual) emigration the regard of her desire became severed from the whole of her kingdom except from her throne.

When Solomon uttered a single whistling note to the birds of Saba he ensnared them all,

860. Except, maybe, the bird that was without spirit or wings, or was dumb and deaf, like a fish, from the beginning.
Nay, I have spoken wrongly, for if the deaf one lay his head before the inspiration of the Divine Majesty, it will give to him (the power of) hearing.
When Bilqis set out (from Saba) with heart and soul, she felt remorse too for the bygone time,
She took leave of her kingdom and riches in the same way as those lovers (of God) take leave of honour and disgrace (reputation).
Those charming pages and handmaidens (of hers seemed) to her eye (loathly) as a rotten onion.

865. For love's sake, orchards and palaces and river-water seemed to her eye (contemptible as) a dunghill.

Love, in the hour of domination and anger, makes the pleasing ones to become hideous to the eye.
Love's jealousy causes every emerald to appear as a leek: this is the (inner) meaning of *Lá*.
O (thou who givest) protection , (the meaning of) "There is no god but He" is that the moon should seem to thee a black kettle.
No wealth, no treasury, and no goods or gear were being grudged by her (Bilqis) except her throne.

870. Then Solomon became aware of (this feeling in) her heart, for the way was open from his heart to hers.
He that hears the voice of ants will also hear the cry from the inmost soul of them that are afar.
He that declares the mystery of "an ant said will also know the mystery of this ancient dome
From afar he (Solomon) discerned that to her (Bilqis) who was following the path of resignation 'twas bitter to part with her throne.
If I explain the reason why she had that love and complaisance to her throne, it (the discourse) will become (too) long.

875. Although this reed-pen is in fact an insensible thing and is not homogeneous with the writer, (yet) it is a familiar friend to him. Likewise, every tool of a craftsman is, (though) lifeless, the familiar friend of the spirit of Man.
This reason I would have explained precisely, if there were not some moisture (dimness) in the eye of your understanding.
There was no possibility of transporting the throne (from Saba) because of its hugeness which exceeded (all) bounds.
It was filigree work, and there was danger in taking it to pieces, (since its parts were joined) like the limbs of the body with one another.

880. Therefore Solomon said, "Although in the end the diadem and throne will become chilling (repulsive) to her"—
(For) when the spirit puts forth its head (manifests itself) from the Unity (to which it has attained), in comparison with its splendour the body hath no splendour (at all);
(When) the flaming sun lifts up its head, who will make Scorpio's tail his resting—place'?—
"Yet, notwithstanding all this, in the actual case (the means of) transporting her throne (hither) must be sought,

885. In order that she may not feel hurt at the time of meeting (with me), and that her wish may be fulfilled, like (the wishes of) children.
It (the throne) is lightly esteemed by me, but it is exceedingly dear to her: (let it be brought hither), that the devil too may be (present) at the table (banquet) of the houris.
That throne of delight will become a lesson to her soul, like the (coarse) frock and (rustic) shoon in the presence of Ayáz
So that the afflicted one (Bilqis) may know in what (plight) she was (formerly) and from what (low) places to what a (high) place she has arrived."
God is ever keeping the clay and semen and piece of flesh (embryo) before our eyes,

890. (As though) to say, "O man of evil intention, whence did I bring thee, that thou hast (such) a disgust at it?
Thou wert in love with that (state) in the period thereof: at that time thou wert denying this (present) grace (which I have bestowed on thee)."
Inasmuch as this (present) bounty is the (means of) rebutting the denial which thou didst make in the beginning (when thou wert) amidst the clay,
Thy having been brought to life is the argument against denial (of the Resurrection); (but thou art still denying it): this sick (soul) of thine is made worse by the medicine.

Whence should clay have the (power of) imagining this thing? Whence should semen conceive opposition and denial?

895. (Nevertheless) since at that moment thou wert devoid of heart and spirit, thou wert (implicitly) denying (the faculty of) reflection and (the possibility of) denial.
Since thy (former) denial arose from the state of lifelessness (irrationality), so by this (present) denial (the certainty of) thy resurrection is established.
Hence the (appropriate) parable of thee is (a case) like (that of) the person who knocks at the door (of a house), and the master replies to him from within, saying, "The master is not (here)."
From this "is not" the person knocking perceives that he is (there), and consequently does not take his hand off the door- ring at all.
Therefore the very fact of thy denial is making it clear that He (God) brings about manifold resurrections from lifeless matter.

900. How much (Divine) artifice passed (was expended) O thou denial (incarnate), till the water and day (of thy original nature) produced denial from (the state signified by the words) Hal aid!'
The water and clay was really saying, "There is no denial" (was really making an affirmation): it was crying, 'There is no affirmation" (was uttering a denial), unaware (of the fact that its denial was an implicit affirmation).
I would expound this (topic) in a hundred ways, but the (reader's) mind would stumble at the subtle discourse.

How Solomon, on whom be peace, devised a plan for bringing the throne of Bilqis from Saba.

A certain 'Ifrit (demon) said, "By (my) art I will bring her throne here before thy departure from this council."
Asaf said, "By means of the greatest Name (of God) I will bring it here into thy presence in a single moment."

905. Though the 'Ifrit was a master of magic, yet that (miracle) was displayed by the breath (spiritual power) of Asaf.
The throne of Bilqis came into the presence instantly, but through Maf, not through the art of them that have the (malignant) nature of 'Ifrits.
He (Solomon) said, "Praise to God for this and a hundred such (favours) which I have seen (received) from *the Lord of created beings*."
Then Solomon turned his eyes towards the throne. "Yes," he said, "thou art one that catches fools, O tree!"
Oh, many are the fools that lay down their heads before wood and graven stone.

910. (Both) the worshipper and the object of worship are ignorant of the spirit; (but) he (the worshipper) has felt a movement and a slight effect of the spirit.
He has felt, at the moment when he became rapt (in devotion) and bewildered, that the stone spoke and made signs.
When the wretched man bestowed his devotion in the wrong place and deemed the lion of stone to be a (real) lion,
The real Lion, from kindness, showed munificence and at once threw a bone to the dog,
And said, "Although the dog is not in (due) order, yet as regards me the bone is a bounty of which all partake."

Story of Halíma's asking help of the idols when she lost Mustafá (Mohammed)—on whom be peace—after he was weaned, and how the idols trembled and prostrated

themselves and bore witness to the grandeur of Mohammed's estate—may God bless and save him!

915. I will tell you the story of Halíma's mystic experience, that her tale may clear away your trouble.
When she parted Mustafá from (her) milk, she took him up on the palm of her hand as (tenderly as though he were) sweet basil and roses,
Causing him to avoid every good or evil (hap), that she might commit that (spiritual) emperor to (the care of) his grandsire.
Since she was bringing the (precious) trust in fear (for its safety), she went to the Ka'ba and came into the *Hatím.*
From the air she heard a cry—"O *Hatím*, an exceedingly mighty Sun hath shone upon thee.

920. O *Hatím*, to-day there will suddenly come upon thee a hundred thousand beams from the Sun of munificence.
O *Hatím*, to-day there will march into thee with pomp a glorious King, whose harbinger is Fortune.
O *Hatím*, to-day without doubt thou wilt become anew the abode of exalted spirits.
The spirits of the holy will come to thee from every quarter in troops and multitudes, drunken with desire."
Halíma was bewildered by that voice: neither in front nor behind was any one (to be seen).

925. (All) the six directions were empty of (any visible) form, and this cry was continuous—may the soul be a ransom for that cry!
She laid Mustafá on the earth, that she might search after the sweet sound.
Then she cast her eye to and fro, saying, "Where is that king that tells of mysteries?
For such a loud sound is arriving from left and right. O Lord, where is he that causes it to arrive?"
When she did not see (any one), she became distraught and despairing: her body began to tremble like the willow-bough.

930. She came back towards that righteous child: she did not see Mustafá in his (former) place.
Bewilderment on bewilderment fell upon her heart: from grief her abode became very dark.
She ran to the dwellings (hard by) and raised an outcry, saying, "Who has carried off my single pearl?"
The Meccans said, "We have no knowledge: we knew not that a child was there."
She shed so many tears and made (so) much lamentation that those others began to weep because of her (grief).

935. Beating her breast, she wept so well (mightily) that the stars were made to weep by her weeping.

Story of the old Arab who directed Halíma to seek help from the idols.

An old man with a staff approached her, saying, "Why, what hath befallen thee, O Halíma,
That thou didst let such a fire (of grief) blaze (forth) from thy heart and consume these bowels (of the bystanders) with mourning?"
She replied, "I am Ahmad's (Mohammed's) trusted foster-mother, so I brought him (back) to hand him over to his grandsire.
When I arrived in the *Hatím*, voices were coming (down) and I was hearing (them) from the air.

940. When I heard from the air those melodious strains, because of that sound I laid down the infant there,

To see whose voice is (the origin of) this cry, for it is a very beautiful cry and very delightful.
I saw no sign of any one around me: the cry was not ceasing for one moment.
When I returned (to my senses) from the bewilderments of my heart, I did not see the child there (where I had left him): alas for my heart!"
He (the old man) said, "O daughter, do not grieve, for I will show unto thee a queen,

945. Who, if she wish, will tell what has happened to the child: she knows the dwelling-place of the child and his setting-out (on the way)."
Then Halíma said, "Oh, my soul be a ransom for thee, O goodly and fair-spoken Shaykh!
Come, show me that queen of clairvoyance who hath knowledge of what has happened to my child."
He brought her to 'Uzzá, saying, "This idol is greatly prized for information concerning the Unseen.
Through her we have found thousands that were lost, when we hastened towards her in devotion."

950. The old man prostrated himself before her ('Uzzá) and said at once, "O Sovereign of the Arabs, O sea of munificence!"
(Then) he said, "O 'Uzzá, thou hast done many favours (to us), so that we have been delivered from snares.
On account of thy favour the duty (of worshipping thee) has become obligatory to the Arabs, so that the Arabs have submitted to thee.
In hope of thee this Halíma of (the tribe) Sa'd has come into the shadow of thy willow-bough,
For an infant child of hers is lost: the name of that child is Mohammed."

955. When he said "Mohammed," all those idols immediately fell headlong and prostrate,
Saying, "Begone, O old man! What is this search after that Mohammed by whom we are deposed?
By him we are overthrown and reduced to a collection of (broken) stones; by him we are made unsaleable and valueless.
Those phantoms which the followers of vain opinion used to see from us at times during the *Fatra*
Will disappear now that his royal court has arrived: the water is come and has torn up (annulled) the ablution with sand.

960. Get thee far off, O old man! Do not kindle mischief! Hark, do not burn us with (the fire of) Ahmad's (Mohammed's) jealousy!
Get thee far off, for God's sake, O old man, lest thou (too) be burnt by the fire of Fore-ordainment.
What squeezing of the dragon's tail is this? Dost thou know at all what the announcement (of Mohammed's advent) is (in its effects)?
At this news the heart of sea and mine will surge; at this news the seven heavens will tremble."
When the old man heard these words from the stones (idols), the ancient old man let his staff drop (from his hand);

965. Then, from tremor and fear and dread caused by that proclamation (of the idols), the old man was striking his teeth together.
Even as a naked man in winter, he was shuddering and saying, "O destruction!"
When she (Halíma) saw the old man in such a state (of terror), in consequence of that marvel the woman lost (the power of) deliberation.
She said, "O old man, though I am in affliction (on account of the loss of Mohammed), I am in manifold bewilderment (not knowing whether I should grieve or rejoice).

At one moment the wind is making a speech to me, at another moment the stones are schooling me.

970. The wind addresses me with articulate words, the stones and mountains give me intelligence of (the real nature of) things.
Once (before) they of the Invisible carried off my child—they of the Invisible, the green-winged ones of Heaven.
Of whom shall I complain? To whom shall I tell this plaint? I am become crazy and in a hundred minds.
His (God's) jealousy has closed my lips (so that I am unable) to unfold (the tale of) the mystery: I say (only) this much, that my child is lost.
If I should say anything else now, the people would bind me in chains as though I were mad."

975. The old man said to her, "O Halíma, rejoice; bow down in thanksgiving and do not rend thy face.
Do not grieve: he will not become lost to thee; nay, but the (whole) world will become lost in him.
Before and behind (him) there are always hundreds of thousands of keepers and guardians (watching over him) in jealous emulation.
Didst not thou see how those idols with all their arts fell headlong at the name of thy child?
This is a marvellous epoch on the face of the earth: I have grown old, and I have not seen aught of this kind."

980. Since (even) the stones (idols) bewailed this (prophetic) mission, think what (tribulation) it will set over (bring down upon) sinners!
The stone is guiltless in respect of being an object of worship, (but) you are not under compulsion in worshipping it.
That one that was under compulsion has become so afraid: consider (then) what (terrible) things will be fastened upon the guilty!

How 'Abdu 'l-Muttalib, the grandfather of Mustafá (Mohammed), got news of Halíma's having lost Mohammed, on whom be peace, and searched for him round the city and made lamentation at the door of the Ka'ba and besought God and found him (Mohammed), on whom be peace.

When the grandfather of Mustafá got the news of Halíma and her outcry in public
And of such loud screams and shrieks that the echo of them was reaching to (the distance of) a mile,

985. 'Abdu 'l-Muttalib at once knew what was the matter: he beat his hands on his breast and wept.
In his grief he came ardently to the door of the Ka'ba, saying, "O Thou that knowest the secret of night and the mystery of day,
I see not any accomplishment in myself, that one like me should be Thy confidant.
I see not any merit in myself, that I should be accepted of this auspicious door,
Or that my (bowed) head and my prostration (in prayer) should have any worth, or that because of my tears any fortune should smile (upon me);

990. But in the countenance of that unique Pearl (Mohammed) I have beheld the signs of Thy grace, O Bounteous One;
For he doth not resemble us, though he is of us: we all are (as) the copper, while Ahmad (Mohammed) is the Elixir.
The wondrous things that I have seen in him I have not seen in friend or enemy.

None, (even) with a hundred years' endeavour, would (be able to) indicate that which Thy bounty has bestowed on him in childhood.
Since I saw with (intuitive) certainty Thy favours towards him, (I know that) he is a pearl of Thy sea.

995. Him I bring (forward) to plead with Thee: tell me his plight, O Thou who knowest (every) plight!"
From within the Ka'ba came at once a cry, "Even now he will show his face unto thee.
He is blessed by Us with two hundred felicities, he is guarded by Us with two hundred troops of angels.
We make his outward (appearance) celebrated in the world; We make his inward (reality) to be hidden from all.
The water and clay was (like) gold of the mine: We are the goldsmith; for We carve it now into an anklet, now into a seal.

1000. Now We make it the shoulder-belt for a sword, now the chain on the neck of a lion.
Now We fashion from it the ball (on the top) of a throne, now the diadem on the heads (of them) that seek empire.
We have great affections towards this earth, because it lies in the posture of acquiescence.
Now We produce from it a (spiritual) king like this; now We make it frenzied (with love) in the presence of the king:
On account of him hundreds of thousands of lovers and loved ones are in lamentation and outcry and search.

1005. This is Our work, to the confusion of that one who hath no spiritual inclination towards Our work.
We confer this eminence on the earth for the same reason that We place a portion of food before the destitute,
Because the earth has the external form of dunness, while inwardly it has the qualities of luminosity.
Its outward (appearance) has come to be at war with its inward (reality): its inward is like a jewel and its outward like a (common) stone.
Its outward says, 'We are this, and no more'; its inward says, 'Look well before and behind!'

1010. Its outward is denying (and says) that the inward is naught; its inward says, 'We will show (thee the truth): wait (and see)!'
Its outward and its inward are in strife: necessarily they are drawing (Divine) aid from this patient endurance.
We make the forms (of existence) from this sour-faced earth: We make manifest its hidden laughter,
For (though) outwardly the earth is (all) sorrow and tears, within it there are hundreds of thousands of laughters.
We are the Revealer of the mystery, and Our work is just this, that We bring forth these hidden things from concealment.

1015. Although the thief is mute in denial (of his theft), the magistrate brings it to light by torture.
These (diverse) earths have stolen (Our) favours, so that through affliction We may bring them to confess.
Many is the wondrous child that it (the earth) hath had, but Ahmad (Mohammed) hath surpassed them all.
Earth and Heaven laugh and rejoice, saying, 'From us two (who are) joined in wedlock such a king is born!'

Heaven is bursting for joy of him; earth is become like the lily on account of his purity.

1020. Since thy outward and thy inward, O fair earth, are at war and (engaged) in struggling (with each other)—
Whoso is at war with himself for God's sake, to the end that his (inward) reality may become the opponent of (mere) scent and colour,
(If) his darkness is in combat with his light, the sun of his spirit will never set.
Whoso shall strive in tribulation for Our sake, Heaven will put its back under (will support) his feet."
Your outward (form) is wailing because of the darkness; your inward (spirit) is (like) roses within roses.

1025. It (your outward form) is purposely like Súfís (who are) sour-faced (sad and mournful) in order that they may not mix with every one that quenches the (inner) light.
Like the hedgehog, the sour-faced knowers (of God) have hidden their (spiritual) pleasures in rough prickles (of austerity).
The orchard is hidden, (while) around the orchard those thorns are plainly seen, saying, "O thievish foe, keep far from this gate!"
O hedgehog, you have made the prickles your guardian and, like a Súfí, have buried your head in your bosom,
That none of these rose-cheeked thorn-natured ones may encounter (become acquainted with) a farthing (the least part) of your pleasure.

1030. "Though thy infant (Mohammed) is childish, verily both the worlds are his parasites (attendants).
We make a (whole) world living through him; We make Heaven a slave in his service."
'Abdu 'l-Muttalib said, "Where is he now? O Thou that knowest the secret (of all things), point out the right way!"

How 'Abdu 'l-Muttalib asked for a clue to the place where Mohammed was—peace be upon him!—saying, "Where shall I find him?" and how he was answered from within the Ka'ba and obtained the clue.

A voice reached him from within the Ka'ba. It said, "O seeker, that righteous child
Is in such and such a wadi beneath yonder tree." Then the good-fortuned old man at once set out.

1035. At his stirrup (were) the princes of Quraysh, for his (Mohammed's)grandfather was one of the notables of Quraysh.
All his (Mohammed's) ancestors (reaching back) to the loins of Adam (were) lords in feast and fray and the carnage of battle.
This lineage is (applicable) only to his husk (body), which is strained pure (in descent) from mighty emperors.
His kernel, in sooth, is remote from lineage, and unsoiled (by contamination with mankind): none is its congener from the Fish to Arcturus.
None seeks (to know) the birth and (coming into) existence of the Light of God: what need of warp and woof hath God's robe of honour?

1040. The meanest robe of honour that He bestows in recompense (for good works) excels the embroidered raiment of the sun.

The rest of the story of (the Divine) Mercy's calling Bilqis.

"Arise, O Bilqis! Come and behold the Kingdom! Gather pearls on the shore of God's Sea!
Thy sisters are dwelling in the glorious Heaven: why dost thou behave like a sultan on account of (possessing) a carcase?
Dost thou know at all what noble gifts that Sultan (God) gave to thy sisters?
How didst thou jubilantly take drummers (into thy service), proclaiming, 'I am quuen and mistress of the bath-stove'?"

Parable of Man's being contented with (the goods of) this world, and his greed in seeking (them) and his indifference to the high and blessed estate of the spiritual who are his congeners (and are) crying, "Oh, would that my people might know!"

1045. A dog saw a blind beggar in the street, and was rushing at him and tearing his cloak.
We have (already) related this, but it is repeated (here) once again in order to strengthen (the effect of) the story.
The blind man said to it (the dog), "Why, at this moment your friends are hunting and seeking prey on the mountain.
Your kinsfolk are catching onagers in the mountains: you are catching blind men in the streets."
O recalcitrant Shaykh, abandon this imposture: thou art (like) briny water, having gathered some blind men (around thee),

1050. (As though implicitly thou wert) saying, "These are my disciples, and I am (like) briny water: they drink of me and become blind."
Sweeten thy water with the esoteric Sea: do not make the foul water a snare for these blind ones.
Arise, behold the lions of God who catch the onager: how art thou, like a dog, catching the blind with a (display of) hypocrisy?
What onager (do they catch)? They are far from hunting aught but the Beloved. They all are lions and lion-catchers and intoxicated with the Light (of God).
In contemplation of the chase and hunting of the King, they have abandoned the chase and have become dead in bewilderment.

1055. The Friend has taken them, like a dead bird, that (by means of them) He may hunt down their congeners.
The dead bird is compelled (deprived of volition) in respect of being united or separated: you have read (the *Hadíth*), "The heart is between two fingers (of the Merciful God)."
Every one that has fallen a prey to His dead bird (will perceive), when he sees (the truth), (that) he has fallen a prey to the King.
Whoever turned his head away from this dead bird never gained the hand of that Hunter.
It (the dead bird) says, "Do not regard my being a carcase: see the King's love (shown) in preserving me.

1060. I am not a carcase: the King hath killed me: my appearance has become like (that of) the dead.
My former motion was by means of wing and pinion: now my motion proceeds from the hand of the (Divine) Judge.
My perishable motion has gone forth from my skin: now my motion is everlasting, since it proceeds from Him.
If any one move crookedly (misbehave) in the presence of my motion, I will kill him miserably, (even) though he is the Símurgh.
Beware! If thou art (spiritually) alive, do not deem me dead; if thou art a (devoted) slave (of God), regard me (as being) in the hand of the King.

1065. Jesus, by his grace, made the dead to be living: I am in the hand of the Creator of Jesus.
How should I remain dead in the grasp of God? Likewise, do not hold this to be possible in (the case of) the hand of 'Jesus.'
I am 'Jesus'; but every one that hath gained life from (been revived by) my breath will remain unto everlasting.
He (the dead man) was made living by Jesus, but died again. Happy is he that gave up his life to this 'Jesus.'
I am the staff in the hand of my 'Moses': my 'Moses' is hidden, while I am visible in presence.

1070. For the true believers I become a bridge across the sea; for Pharaoh, again, I become a dragon."
O son, do not regard this staff alone, for the staff would not be like this without the hand of God.
The waves of the Flood too were a staff which, from being aggrieved, devoured the pomp of the votaries of magic.
If I should enumerate the staves of God, I should tear to pieces (expose and confound) the hypocrisy of these followers of Pharaoh;
But leave them to browse on this sweet poisonous grass for a few days.

1075. If there be not the power and dominion of Pharaoh, whence shall Hell obtain nutriment?
Fatten him, then kill him, O Butcher; for the dogs in Hell are without food.
If there were no adversary and enemy in the world, then the anger in men would die.
That anger is Hell: it needs an adversary that it may live; else Mercy would kill it.
Then clemency would remain without any vengeance or evil: then how would the perfection of Kingship be (manifested)?

1080. Those disbelievers have made a laughing-stock of the parables and clear exposition of them that glorify (God).
Make (them) a laughing-stock, if thou wishest (O disbeliever): how long wilt thou live, O carcase, how long?
Rejoice, O lovers (of God), in supplication at this same door, for it is opened today.
Every pot-herb, (such as) garlic and caper, has a different bed in the garden.
Each with its own kind in its own bed drinks moisture (is watered) for the purpose of becoming mature.

1085. Thou, who art a saffron-bed, be saffron and do not mix with the others.
Drink the water, O saffron, that thou mayst attain to maturity: thou art saffron, thou wilt attain to that *halwá* (sweetmeat).
Do not put thy muzzle into the bed of turnips, for it (the turnip) will not agree with thee in nature and habit.
Thou art planted in one bed, it (the turnip) in another bed, because God's earth is spacious,
Particularly that earth (the unseen world) where, on account of its breadth, demon and genie are lost in their journey.

1090. In (seeking to measure) those seas and deserts and mountains imagination and fancy fail entirely.
In (comparison with) the deserts thereof, this desert (the material world) is like a single hair in a full sea.
The still water whose course is hidden is fresher and sweeter than running brooks,
For, like the (vital) spirit and the (rational) soul, it hath within itself a hidden course and a moving foot.

The auditor is asleep: cut short (conclude) the address: O preacher, do not draw this picture on water.

1095. Arise, O Bilqís, for 'tis a keen (busy and lucrative) market: flee from these vile wretches who ruin (the spiritual) trade.
O Bilqís, arise now with free-will, ere Death appear in his sovereign might.
After that, Death will pull thy ear (torment thee) in such wise that thou wilt come in agony, like a thief to the magistrate.
How long wilt thou be (engaged in) stealing shoes from these asses? If thou art going to steal, come and steal a ruby!
Thy sisters have gained the kingdom of everlasting life; thou hast won the kingdom of misery.

1100. Oh, happy he that escaped from this kingdom, for Death makes this kingdom desolate.
Arise, O Bilqís! Come, behold for once the kingdom of the Sháhs and Sultans of the (true) Religion.
He (such a king) is seated inwardly (in spirit) amidst the rose-garden (of union with God); outwardly (in the body) he is acting as a *hádí* amongst his friends.
The garden is going with him wherever he goes, but it is (always) being concealed from the people.
The fruit is making entreaty, saying, "Eat of me"; the Water of Life is come, saying, "Drink of me."

1105. Make a circuit of heaven without wing and pinion, like the sun and like the full-moon and like the new moon.
Thou wilt be moving, like the spirit, and (there will be) no foot; thou wilt be eating a hundred dainties, and (there will be) none chewing a morsel.
Neither will the leviathan, Pain, dash against thy ship, nor will ugliness appear in thee from dying.
Thou wilt be sovereign, army, and throne, all together: thou wilt be both the fortunate and Fortune.
(Even) if thou art fortunate and a powerful monarch, (yet) Fortune is other than thou: one day Fortune goes,

1110. And thou art left destitute like beggars. Be thou thine own fortune, O elect one!
When thou art thine own fortune, O man of Reality, then how wilt thou, who art Fortune, lose thyself?
How wilt thou lose thyself, O man with goodly qualities, when thy Essence has become thy kingdom and riches?

The rest of the story of Solomon, on whom be peace: how he built the Farther Mosque (the Temple of Solomon) by instruction and inspiration from God, (given to him) for wise purposes which He (only) knows; and how angels, demons, genies, and men lent visible aid.

(God said) "O Solomon, build the Farther Mosque, the army of Bilqis has come into (has adopted) the (ritual) prayer."
When he laid the foundation of that Mosque, genies and men came and threw themselves into the work,

1115. One party from love, and another company unwillingly, just as God's servants (do) in the way of obedience (to Him).
The folk (of the world) are (like) demons, and desire is the chain dragging them to shop and crops.

This chain is (the result) of being afraid (of poverty) and crazed (with worldliness): do not regard these folk as unchained.
It drags them to earning and hunting; it drags them to the mine and the seas.
It drags them to good and to evil: God hath said, "*On her neck a cord of palm-fibre*.

1120. We have put the cordon their necks: We have made the cord (to consist) of their natural dispositions.
There is none ever, (be he) defiled or (be he) recovered (from foul disease), but his fortune is on his neck
Your greed for evil-doing is like fire: the live coal (the evil deed) is (made) pleasing by the fire's pleasing hue.
The blackness of the coal is hidden in the fire: when the fire is gone, the blackness becomes evident.
By your greed the black coal is made live: when the greed is gone, that vicious coal remains.

1125. At that (former) time the coal appeared to be live; that was not (owing to) the goodness of (your) action: it was (owing to) the fire of greed.
Greed had embellished your action: greed departed, and your action was left in squalor
(Only) one who is foolish will think ripe (and sweet) the *ghawla* which the ghouls deck out (describe as being attractive).
When his soul makes trial (of it), its teeth are blunted by the experiment.
From vain desire, the reflexion (distorting influence) of the ghoul, (which is) greed, was causing the trap to appear a (delicious) berry, though in truth it was unripe.

1130. Seek greed (seek to be eager) in the practice of religion and in good works: they are (still) beautiful, (even) when the greed (eagerness) remains not.
Good works are beautiful (in themselves), not through the re flexion of any other thing: if the glow of greed is gone, the glow of good remains;
(But) when the glow of greed is gone from worldly work, of the red-hot coal (only) the black ashes are left.
Folly excites greed (for amusement) in children, so that from gleefulness of heart they ride a cock-horse
When that evil greed of his is gone from the child, he begins to laugh at the other children,

1135. Saying, "What was I doing? What was I seeing in this?" From the reflexion of greed the vinegar appeared to be honey.
That edifice of the prophets was (raised) without greed (self- interest); hence the splendours (of its renown) increased so uninterruptedly.
Oh, many a mosque have the noble (prophets) erected, but "the Farther 1osque" is not its name.
The grandeur which at every moment accrued to the Ka'ba— that (grandeur) was (derived) from the acts done in pure de voti on by Abraham.
The excellence of that mosque (which the prophets build) is not from earth and stone, but (because) there is no greed or enmity in its builder.

1140. Their Books are not as the books of others, nor their mosques nor their means of livelihood nor their houses and homes,
Nor their observance of respect nor their anger nor their chastisement nor their slumber nor their reasoning nor their discourse.
To each one of them belongs a different glory: (in each of them) the bird, their spirit, flies with a different wing.
The heart is trembling at mention of their (high) estate: their actions are the *qibla* (to which we turn for guidance) of our actions.
The eggs laid by their bird (spirit) are golden: at midnight their spirit hath beheld the dawn.

1145. Whatsoever I say with (all) my soul in praise of the company (of the prophets), I have depreciated (them): I have become a disparager of the company.
O ye noble. (seekers of God), build "the Farther Mosque," for Solomon hath returned—and peace (be with you)!
And if the demons and genies refuse this (service)', the angels will drag them all into bondage.
(If) the demon once make a false step on account of deceit and hypocrisy, the whip comes (down) on his head like lightning.
Become like Solomon, in order that thy demons may hew stone for thy palace.

1150. Be devoid, like Solomon, of thoughts which tempt to evil-doing and of fraud, that genie and demon may obey thy command.
This heart is thy seal—and take heed lest the seal fall a prey to the demon!
(For) then the demon possessing the seal will always exercise the sway of Solomon over thee: beware (of him), and peace (be with thee)!
O heart, that sway of Solomon is notabrogated : in thy head and inmost consciousness is one that exercises the sway of Solomon.
The demon too exercises the sway of Solomon for a time, but how should every weaver weave satin?

1155. He (the weaver of common cloth) moves his hand like his (the satin-weaver's) hand, but there is a good difference between the two of them:

Story of the poet and how the king gave him a reward and how the vizier, whose name was Bu 'l-Hasan, made it many times greater.

A poet brought a poem before the king in hope of (receiving) robes of honour and bounty and rank.
The king was munificent: he ordered him (to receive) a thousand (dinars) of red gold and bounties and largesse.
Then the vizier said to him, "This is (too) little: bestow (on him) a gift of ten thousand (dinars), that he may depart (satisfied).
From a poet like him intellect (displays itself); from thee, whose hand is like the ocean (in bounty), the (sum of) ten thousand (dinars) which I mentioned is little."

1160. He argued and reasoned with the king until the tithe on the threshed grain was made up out of the unthreshed ears of corn (which remain on the threshing-floor).
He (the king) gave him the ten thousand (dinars) and the robes of honour suitable to him: his head became a house of thanksgiving and praise.
Then he made inquiry, saying, "Whose work was this? Who declared my merit to the king?"
So they told him, "(It was) —— al-Dín, the vizier, he whose name is Hasan and whose disposition and heart are good (*hasan*)."
He wrote a long poem in praise of him (the vizier) and returned home.

1165. Without tongue or lip (mutely) that bounty of the king and those robes of honour bestowed by the king were praising the king.

How after several years the poet came back in the hope of (receiving) the same reward, and how the king according to his custom ordered a thousand dinars to be given to him, and how the new vizier, who was also named Hasan, said to the king, "This is very much: we have (great) expenses and the treasury is empty, and I will satisfy him with a tenth of that (sum)."

After some years the poet, on account of poverty and destitution, became in need for daily bread and seed-produce (the means of livelihood).
He said, "At the time of poverty and close-handedness (want), it is better to seek out one who has been tried.
The court which I have tried in regard to generosity—I will carry the new request to the same quarter."
That (celebrated) Síbawayh said (that) the meaning of (the name) *Alláh* (is that) they (His worshippers) take refuge (*yawlahúna*) with Him in (all) their needs.

1170. He said, "We have repaired for succour (*alihná*) unto Thee in our needs and have sought them (and) found them with Thee."
In the hour of affliction hundreds of thousands of intelligent persons are all crying (for help) before that unique Judge.
Would any mad fool do this, (namely), continue to beg of a miser incapable (of liberality)?
Unless the intelligent had experienced (God's beneficence) more than a thousand times, how should they have betaken themselves to Him?
Nay, all the fish in the waves (of the sea), all the birds in the lofty regions (of the sky),

1175. The elephant and the wolf and also the hunting lion, the huge dragon and also the ant and the snake,
Nay, earth and wind (air) and water and every spark (of fire) gain subsistence from Him both in December (winter) and spring.
This heaven is making entreaty unto Him incessantly—"Do not forsake me, O God, for a single moment!
Thy safeguarding and protection (of me) is my pillar (support): all (of me) is enfolded in the might of those two Hands."
And this earth says, "Preserve me, O Thou who hast caused me to ride upon the water."

1180. All have sewn up (filled) their purses from Him and have learned from Him to give (satisfy) the wants (of others).
Every prophet has received (on behalf of his people) from Him the guarantee (implied in the words) *seek help* of Him *with patience or prayer.*
Come, ask of Him, not of any one except Him: seek water in the sea, do not seek it in the dry river-bed.
And if you ask of another, 'tis He that gives; 'tis He that lays generosity on the open hand of his (that other's) inclination.
He who with gold makes one that turns away (from Him in disobedience) a Qárún (Korah), how (much more) will He do (if) you turn your face towards Him in obedience!

1185. The poet, from passionate desire for bounty, set his face a second time towards that beneficent king.
What is the poet's offering? A new poem: he brings it to the beneficent (patron) and deposits it as his stake.
The beneficent (on their part) have deposited gold and are waiting for the poets with a hundred gifts and liberalities and kindnesses.
In their eyes a poem (*shi‘r*) is better than a hundred bales of silk robes (*sha‘r*), especially (when it is composed by) a poet who fetches pearls from the depths.
At first a man is greedy for bread, because food and bread are the pillar (support) of life.

1190. On account of greed and expectation he runs every risk in the way of earning his livelihood and seizing property by violence and (employing) a hundred devices.
When, (as happens) rarely, he becomes independent of (earning his) bread, he is in love with fame and the praise of poets,

In order that they may give fruit to (may adorn) his root and branch and may set up a pulpit to declare his excellence,
So that his pomp and magnificence and lavishing of gold may yield a perfume, like (that of) ambergris, in (their) song.
God created us in His image: our qualities are instructed by (are modeled upon) His qualities.

1195. Inasmuch as the Creator desires thanksgiving and glorification, it is also the nature of man to desire praise,
Especially the man of God, who is active in (showing) excellence: he becomes filled with that wind (of praise), like an undamaged leathern bag;
But if he (the recipient of praise) be not worthy, the bag is rent by that wind of falsehood: how should it receive lustre?
I have not invented this parable, O comrade: do not hear it (as though it were) silly, if thou art worthy and restored to thy senses.
The Prophet (Mohammed) said (something like) this, when he heard vituperation (from the infidels who asked), "Why is Ahmad (Mohammed) made fat (happy) by praise?"

1200. The poet went to the king and brought a poem in thanks (and praise) for (his) beneficence, saying that it (beneficence) never died.
The beneficent died, and (their) acts of beneficence remained: oh, blest is he that rode this steed!
The unjust died, and those acts of injustice remained: alas for the soul that practises deceit and fraud!
The Prophet said, "Blest is he who departed from this world and left good deeds behind him."
The beneficent man died, but his beneficence died not: with God, religion (piety) and beneficence are not of small account.

1205. Alas for him who died and whose disobedience (to God) died not: beware of thinking that by death he saved his soul (from punishment).
Dismiss this (topic), for the poet is on the way—in debt and mightily in need of gold.
The poet brought the poem to the king in hope of (receiving) last year's donation and benefit—
A charming poem full of flawless pearls, in hope and expectation of the first (former) munificence.
The Sháh indeed, according to his habit, ordered a thousand (dinars to be paid) to him, since such was the
custom of that monarch;

1210. But, on this occasion, the bountiful vizier had departed from the present life, (mounted) on the Buráq of glory,
And in his place a new vizier had assumed authority; but (he was) very pitiless and mean.
He said, "O king, we have (great) outlays: this donation is not the (fitting) reward for a poet.
With a fortieth part of this (sum), O thou (whose favour is) eagerly sought, I will make the poet man happy and content."
The people said to him, "He carried away a sum of ten thousand (dinars) in ready money from this valiant (king).

1215. After (having eaten) sugar, how should he chew (the empty) cane? After having been a sultan, how should he practise beggary?"
He (the vizier) replied, "I will squeeze him in torment, that he may be made wretched and worn out by waiting;
Then, if I give him earth from the road, he will snatch it as (though it were) rose-leaves from the garden.
Leave this to me, for I am expert in this, even if the claimant be fiery (hot and fierce).

Though he (be able to) fly from the Pleiades to the earth, he will become meek when he sees me."

1220. The king said to him, "Go: 'tis for thee to command; but make him happy, for he is my eulogist."
He (the vizier) said, "Leave him and two hundred (other) lickers-up of hope to me, and write this (down) against me."
Then the minister threw him into (the pains of) expectation: winter and December passed and spring came.
In expectation of it (the reward) the poet grew old; then he was crushed by this anxiety and making shift to provide (the means of livelihood),
And said (to the vizier), "If there is no gold (for me), please give me abuse, so that my soul may be delivered (from expectation) (and that) I may be thy (devoted) slave.

1225. Expectation has killed me: at least bid me go, that this wretched soul may be delivered from bondage."
After that, he (the vizier) gave him the fortieth part of that (gift): the poet remained in heavy thought,
(Thinking), "That (former gift) was so promptly paid and was so much: this one that blossomed late was (only) a handful of thorns."
Then they (the courtiers) said to him, "That generous vizier has departed from this life: may God reward thee!
For those gifts were always multiplied (increased in amount) by him: there was no fault to be found with the donations (then);

1230. (But) now, he is gone and has taken beneficence away (with him): he is not dead, (but) beneficence is dead (in this world), yea, verily.
The generous and upright minister is gone from us; the minister who is a flayer of the poor has arrived.
Go, take this (money) and flee from here by night, lest this minister pick a quarrel with thee.
We have obtained this gift from him by a hundred devices, O thou who art ignorant of our exertions."
He turned his face to them and said, "O kindly men, tell (me), whence came this myrmidon (ruffian)?

1235. What is the name of this vizier who tears off the clothes (of the poor)?" The company (of courtiers) said to him, "His name too is Hasan."
He (the poet) cried, "O Lord, how are the names of that one and this one the same? Alas, O Lord of the Judgement!
That Hasan by name (was such) that by a single pen of his a hundred viziers and ministers are disposed to liberality.
This Hasan (is such) that from the ugly beard of this Hasan thou canst weave, O (dear) soul, a hundred ropes."
When a king listens to such a minister, he (the minister) disgraces the king and his kingdom unto everlasting.

The resemblance of the bad judgement of this base vizier in corrupting the king's generosity to (that of) the vizier of Pharaoh, namely, Hámán, in corrupting the readiness of Pharaoh to receive (the true Faith).

1240. How many a time did Pharaoh soften and become submissive when he was hearing that Word from Moses!—

That Word (which was such) that from the sweetness of that incomparable Word the rock would have yielded milk.
Whenever he took counsel with Hámán, who was his vizier and whose nature it was to hate,
Then he (Hámán) would say, "Until now thou hast been the Khedive: wilt thou become, through deception, the slave to a wearer of rags?"
Those words would come like a stone shot by a mangonel (ballista) and strike upon his glass house.

1245. All that the *Kalím* of sweet address built up in a hundred days he (Hámán) would destroy in one moment.
Thy intellect is the vizier and is overcome by sensuality: in (the realm of) thy being it is a brigand (that attacks thee) on the Way to God.
(If) a godly monitor give thee good advice, it will artfully put those words (of his) aside,
Saying, "These (words) are not well-founded: take heed, don't be carried away (by them); they are not (worth) so much: come to thyself (be sensible), don't be crazed."
Alas for the king whose vizier is this (carnal intellect): the place (abode) of them both is vengeful Hell.

1250. Happy is the king whose helper in affairs is a vizier like Ásaf.
When the just king is associated with him, his (the king's) name is *light upon light.*
A king like Solomon and a vizier like Ásaf are *light upon light* and ambergris upon '*abír.*
(When) the king (is like) Pharaoh and his vizier like Hámán, ill-fortune is inevitable for both.
Then it is (a case of) *darkness, one part over another*: neither intellect nor fortune shall be their friend on the Day of Judgement.

1255. I have not seen aught but misery in the vile: if thou hast seen (aught else), convey (to them) the salaam (of felicitation) from me.
The king is as the spirit, and the vizier as the intellect: the corrupt intellect brings the spirit into movement (towards corruption).
When the angelical intellect became a Hárút, it became the teacher in magic to two hundred devils.
Do not take the particular (individual) intellect as thy vizier: make the Universal Intellect thy vizier, O king.
Do not make sensuality thy vizier, else thy pure spirit will cease from prayer,

1260. For this sensuality is full of greed and sees (only) the immediate present, (whereas) the Intellect takes thought for the Day of Judgement.
The two eyes of the Intellect are (fixed) on the end of things: it endures the pain of the thorn for the sake of that Rose
Which does not fade and drop in autumn—far from it be the wind (breath) of every nose that cannot smell!

How the Demon sat on the place (throne) of Solomon, on whom be peace, and imitated his actions; and concerning the manifest difference between the two Solomons, and how the Demon called himself Solomon son of David.

Even if thou hast intellect, associate and consult with another intellect, O father.
With two intellects thou wilt be delivered from many afflictions: thou wilt plant thy foot on the summit of the heavens.

1265. If the Demon called himself Solomon and won the kingdom and made the empire subject (to him),

(It was because) he had seen (and imitated) the form of Solomon's action; (but) within the form the spirit of demonry was appearing.
The people said, "This Solomon is without excellence: there are (great) differences between (that) Solomon and (this) Solomon."
He (the former) is like wakefulness, this one is like sleep; (there is as much difference) as between that Hasan and this Hasan.
The Demon would reply, "God has bestowed on Ahriman a pleasing form (aspect) in the likeness of me.

1270. God hath given my aspect to the Devil: let him not cast you into his net!
If he appear with the pretence (that he is really I), beware! Do not have regard to his (outward) form."
The Demon was saying this to them from guile, but in good (enlightened) hearts the reverse of this was apparent.
There is no playing tricks with the discerning man, especially (with) him whose discernment and intelligence speak of the Unseen.
No magic and no imposture and fraud will bind a veil upon the owners of (spiritual) empire.

1275. Hence they were saying to themselves in reply (to the Demon), "Thou art going upside down, O thou who art addressed falsely (by the name of Solomon).
Upside down likewise thou wilt go Hellward, the lowest among the low.
If he (Solomon) has been deposed and reduced to poverty, (yet) the radiant full-moon is on his forehead.
If thou hast carried off the (royal) signet-ring, (yet) thou art (as) a Hell frozen like (the region of) piercing cold.
On account of (the Demon's) ostentation and vain show and pomp and grandeur how (should we lay) the head (in obeisance before him)? for we will not lay (before him) even a hoof.

1280. And if heedlessly we should lay the forehead (on the ground in homage) to him, a preventing hand will rise up from the earth,
(As though to say), 'Do not lay the head before this headlong-fallen one; beware, do not bow down to this ill-fated wretch!'"
I would have given a very soul-quickening exposition of this (story), were it not for the indignation and jealousy of God.
Still, be content and accept this (insufficient) amount, that I may explain (the whole of) this at another time.
He (the Demon), having called himself by the name of the prophet Solomon, makes it a mask to deceive every (foolish) boy.

1285. Pass on from the (outward) form and rise beyond the name: flee from title and from name (and enter) into reality.
Inquire, then, about his (spiritual) degree and his (interior) actions: in the midst of his degree and actions seek (to discover) him.

How Solomon, on whom be peace, entered the Farther Mosque daily, after its completion, for the purpose of worshipping and directing the worshippers and devotees; and how medicinal herbs grew in the Mosque.

Every morning, when Solomon came and made supplication in the Farther Mosque.
He saw that a new plant had grown there; then he would say, "Tell thy name and use.
What medicine art thou? What art thou? What is thy name? To whom art thou hurtful and for whom is thy usefulness?"

1290. Then every plant would tell its effect and name, saying "I am life to that one, and death to this one.
I am poison to this one, and sugar to that one: this is my name (inscribed) on the Tablet by (the pen of) the Divine decree."
Then (by hearing) from Solomon about those plants the physicians became learned and wise authorities (on medicine),
So that they compiled medical books and were relieving the body from pain.
This astronomy and medicine is (knowledge given by) Divine inspiration to the prophets: where is the way for intellect and sense (to advance) towards that which is without (spatial) direction?

1295. The particular (individual) intellect is not the intellect (capable) of production: it is only the receiver of science and is in need (of teaching).
This intellect is capable of being taught and of apprehending, but (only) the man possessed of Divine inspiration gives it the teaching (which it requires).
Assuredly, in their beginning, all trades (crafts and professions) were (derived) from Divine inspiration, but the intellect added (something) to them.
Consider whether this intellect of ours can learn any trade without a master.
Although it (the intellect) was hair-splitting (subtle and ingenious) in contrivance, no trade was subdued (brought under command) without a master.

1300. If knowledge of a trade were (derived) from this intellect, any trade would be acquired without a master.

How Qábíl (Cain) learned the trade of grave-digging from the crow (raven), before knowledge of grave-digging and graves existed in the world.

When was grave-digging, which was the meanest trade (of all), (acquired) from thought and cunning and meditation?
If Qábíl had possessed this understanding, how should he have placed (the body of) Hábíl (Abel) on his head?—
Saying, "Where shall I hide this murdered one, this man bestained with blood and earth?"
He espied a crow which had taken up a dead crow in its mouth and was approaching (ever) so quickly.

1305. It came down from the air and began skilfully to dig a grave for it (the dead crow) for the purpose of teaching (him).
Then with its talons it raised dust from the ground and speedily put the dead crow in the grave.
It buried it, then it covered it with earth: the crow was endowed with knowledge through the inspiration (given) of God.
Qábíl cried, "Oh, fie on my intellect! for a crow is superior to me in skill."
Concerning the Universal Intellect He (God) hath said, "*The sight did not rove (má zágh)*," (but) the particular intellect is looking in every direction.

1310. The Intellect whose sight does not rove (‘*aql-i má zágh*) is the light of the elect; the crow-intellect (‘*aql-i zágh*) is the sexton for the (spiritually) dead.
The spirit that flies after crows—the crow carries it towards the graveyard.
Beware! Do not run in pursuit of the crow-like fleshly soul, for it carries (thee) to the graveyard, not towards the orchard.
If thou go, go in pursuit of the ‘Anqá of the heart, towards the Qáf and Farther Mosque of the heart.
Every moment from thy cogitation a new plant is growing in thy Farther Mosque.

1315. Do thou, like Solomon, give it its due: investigate it, do not lay upon it the foot of rejection,
Because the various sorts of plants declare to thee the (inward) state of this firm-set earth.
Whether in the earth there are sugar-canes or only (common) reeds, every earth (soil) is interpreted by its plants.
Therefore the heart's soil, whereof thought was (ever) the plant—(those) thoughts have revealed the heart's secrets.
If I find in the company him that draws the discourse (from me towards himself), I, like the garden, will grow hundreds of thousands of roses;

1320. And if at that time I find (there) the scoundrel who kills the discourse, the deep sayings will flee, like a thief, from my heart.
The movement of every one is towards the Drawer: the true drawing is not like the false drawing.
Sometimes thou art going astray, sometimes aright: the cord is not visible, nor He who is drawing thee.
Thou art a blind camel, and thy toggle is in (His) keeping: do thou regard the act of drawing, do not regard thy toggle.
If the Drawer and the toggle became perceptible (to the senses), then this world would no longer remain the abode of heedlessness (delusion).

1325. (If) the infidel saw that he was going after a cur and was being made subject to the hideous Devil,
How should he go at its heels like a catamite (base sycophant)? The infidel too would step back.
If the cow were acquainted with the butchers, how should she follow them to that (butcher's) shop,
Or eat bran from their hands, or give them milk on account of (their) coaxing (her)?
And if she ate, how should the fodder be digested by her, if she were aware of the purpose of the fodder?

1330. Heedlessness (delusion), then, is in sooth the pillar (support) of this world: what is *dawlat* (worldly fortune)? for this *dawádaw* (running to and fro) is (accompanied) with *lat* (blows).
The beginning thereof is *daw, daw* (run, run); in the end (it is) *lat khwar* (suffer blows): the death of the ass is not (occurring) except in this wilderness.
Whenever thou hast earnestly taken a work in hand, its faultiness has become veiled to thee at this moment.
Thou art able to give thyself up to the work, (only) because the Creator veils its faultiness from thee.
Likewise, (with) every thought in which thou art hot (eager), the faultiness of that thought of thine has become hidden from thee.

1335. If its faultiness and disgrace were made visible to thee, thy soul would flee from it (as far as) the distance between east and west.
The state (of mind) in which at last thou repentest of it (of a faulty action)—if this should be thy state (of mind) at first, how wouldst thou run (for the sake of that action)?
Therefore He (God) at first veiled (the real nature of) that from our souls, in order that we might perform that action in accordance with the Divine destiny.
When the Divine destiny brought its ordainment into view, the eye was opened, so that repentance arrived.
This repentance is another (manifestation of the) Divine destiny: abandon this repentance, worship God!

1340. And if thou make (it) a habit and become addicted to repentance, because of this (habitual) repentance thou wilt become more repentant.
One half of thy life will pass in distraction and the other half will pass in repentance.
Take leave of this (anxious) thought and repentance: seek a better (spiritual) state and friend and work.
And if thou hast no better work in hand, then for the omission of what (work) is thy repentance?
If thou knowest the good way, worship (God); and if thou dost not know (it), how dost thou know that this way (in which thou art going) is evil?

1345. Thou dost not know evil till thou knowest good: (only) from (one) contrary is it possible to discern (the other) contrary, O youth.
Since (as thou sayest) thou wert rendered impotent to abandon the thought of this (repentance), at that time thou wert also impotent to commit sin.
Since thou wert impotent (to commit sin), on account of what is thy repentance? Inquire concerning impotence, by whose pull (exertion of power) is it (produced)?
No one has seen impotence in the world without power, nor will it (ever) be (so). Know this (for sure).
Similarly, (with) every desire that thou cherishest, thou art debarred from (perceiving) its faultiness;

1350. And if the viciousness of that desire had been shown, thy soul of its own accord would have recoiled from seeking (to gratify it).
If He (God) had shown unto thee the faultiness of that work, no one, dragging (thee) along (by force), would have taken thee in that direction;
And (as regards) that other work from which thou art exceedingly averse, the reason is that its faultiness has come into clear view.
O God who knowest the secret and who art gracious in speech, do not hide from us the faultiness of the evil work;
(And) do not show unto us the faultiness of the good work, lest we become cold (disgusted) and distracted from journeying (in the Way).

1355. According to that (aforesaid) habit, the exalted Solomon went into the Mosque in the brightness (of dawn).
The king was seeking (to observe) the daily rule of seeing the new plants in the Mosque.
The heart with that pure eye (which it possesses) sees occultly the (spiritual) herbs that are invisible to the vulgar.

Story of the Súfí who, head on knee, was engaged in (spiritual) meditation in the garden: his friends said to him, "Lift up thy head and enjoy the garden and the sweet herbs and the birds and the marks of the mercy of God most High."

In the orchard a certain Súfí laid his face in Súfí fashion upon his knee for the sake of (mystical) revelation;
Then he sank deep down into himself. An impertinent fellow was annoyed by his semblance of slumber.

1360. "Why," said he, "dost thou sleep? Nay, look at the vines, behold these trees and marks (of Divine mercy) and green plants.
Hearken to the command of God, for He hath said, '*Look ye*': turn thy face towards these marks of (Divine) mercy."
He replied, "O man of vanity, its marks are (within) the heart: that (which is) without is only the marks of the marks."

The (real) orchards and verdure are in the very essence of the soul: the reflexion thereof upon (that which is) without is as (the reflexion) in running water.
In the water there is (only) the phantom (reflected image) of the orchard, which quivers on account of the subtle quality of the water.

1365. The (real) orchards and fruits are within the heart: the reflexion of their beauty is (falling) upon this water and earth (the external world).
If it were not the reflexion of that delectable cypress, then God would not have called it the abode of deception.
This deception is (consists in) that: *i.e.* this phantom (the external world) exists (derives its existence) from the reflexion of the heart and spirit of the (holy) men.
All the deceived ones come to (gaze on) this reflexion in the opinion that this is the place of Paradise.
They are fleeing from the origins of the orchards; they are making merry over a phantom.

1370. When their heedless sleep comes to an end, they see truly— but what use is that sight (to them)?
Then in the graveyard arises uproar and lament: on account of this mistake (they cry) "alas" till the Resurrection.
Oh, happy he that died before death, *i.e.* he got scent of (became acquainted with) the origin of this vineyard.

Story of the growing of the carob in a nook of the Farther Mosque, and how Solomon, on whom be peace, was grieved thereat, when it began to talk with him and told its characteristic property and its name

Then Solomon saw that a new plant had grown, like an ear of corn, in a nook (of the Mosque).
He saw a very uncommon plant, green and fresh: its green ness took away the light from (dazzled) the sight.

1375. Then that herb at once saluted him: he answered it (returned its salutation) and marvelled at its beauty.
I said, "What is thy name? Say (it) without mouth." It said, "It is 'carob,' O king of the world."
He said, "What special property is (resides) in thee?" It replied, "(Where) I have grown, the place becomes desolate.
I, who am carob (*kharrub*), am the ruin (*kharàb*) of the abode: I am the destroyer of the building (made) of this water and clay."
Then at that moment Solomon immediately understood that the appointed term (of his life) was come and that the (hour of) departure would (soon) appear.

1380. He said, "So long as I exist, assuredly this Mosque will not be damaged by the banes of the earth.
Whilst I am (here) and my existence continues, how should the Farther Mosque become riven with cracks (fall into decay)?"
Know, then, that without doubt the ruin of our mosque does not occur except after our death.
The mosque is the heart to which the body bows down: wherever the mosque is, the bad companion is the carob.
When love for a bad companion has grown in you, beware, flee from him and do not converse (with him).

1385. Tear it up by the root, for if it shoot up its head it wilt demolish (both) you and your mosque.
O lover, your carob is falseness: why do you creep, like children, towards the false?

Know yourself a sinner and calf yourself a sinner—do not be afraid—so that that Master may not steal (secretly take away) the lesson from you.
When you say, "I am ignorant; give (me) instruction," such fair-dealing is better than (a false) reputation.
Learn from your father (Adam), O clear-browed man: he said heretofore, "*O our Lord*" and "*We have done wrong*."

1390. He made no excuse, nor did he invent falsehood nor lift up the banner of deceit and e
That Iblis, on the other hand, began to dispute, saying, "I was red-faced (honourable): Thou hast made me yellow (disgraced).
The colour is Thy colour: Thou art my dyer, Thou art the origin of my sin and bane and brand."
Beware! Recite (the text) because Thou hast seduced me, in order that you may not become a necessitarian and may not weave untruth.
How long will you leap up the tree of necessitarianism and lay your free-will aside,

1395. Like that Iblis and his progeny, (engaged) in battle and argument with God?
How should there be compulsion when you are trailing your skirt (sweeping along) into sin with such complacence?
Does any one under compulsion walk so complacently? Does any one, having lost his way', go dancing (gleefully) like that?
You were fighting like twenty men (to prevail) in the matter concerning which those others were giving you good advice.
You said, "This is right and this is the only (approved) way: how should any one but a nobody (worthless person) rail at me?"

1400. How should one who is compelled speak thus? How should one who has lost his way wrangle like this?
Whatever your fleshly soul desires, you have free-will (in regard to that); whatever your reason desires, you plead necessity (as an excuse for rejecting it).
He that is blessed and familiar (with spiritual mysteries) knows that intelligence is of Iblis, while love is of Adam.
Intelligence is (like) swimming in the seas: he (the swimmer) is not saved: he is drowned at the end of the business.
Leave off swimming, let pride and enmity go: this is not a Jayhun (Oxus) or a (lesser) river, it is an ocean;

1405. And, moreover, (it is) the deep Ocean without refuge: it sweeps away the seven seas like straw.
Love is as a ship for the elect: seldom is calamity (the result); for the most part it is deliverance.
Sell intelligence and buy bewilderment: intelligence is opinion, while bewilderment is (immediate) vision.
Sacrifice your understanding in the presence of Mustafa (Mohammed) say, "*hasbiya 'llah'*, for God sufficeth me."
Do not draw back your head from the ship (ark), like Kan'án (Canaan), whom his intelligent soul deluded,

1410. Saying, "I will go up to the top of the lofty mountain: why must I bear gratitude (be under an obligation) to Noah?"
How should you recoil from being grateful to him, O unrighteous one, when even God bears gratitude to him?
How should gratitude to him not be (as an obligation) on our souls, when God gives him words of thankful praise and gratitude?

What do you know (about his exalted state), O sack full of envy? Even God bears gratitude to him.
Would that he (one like Kan'án) had not learned to swim, so that he might have fixed his hope on Noah and the ark!

1415. Would that, like a child, he had been ignorant of devices, so that, like children, he might have clung to his mother,
Or that he had not been filled with traditional knowledge, (but) had carried away from a saint the knowledge divinely revealed to the heart!
When you bring forward a book (in rivalry) with such a light (of inspiration), your soul, that resembles inspiration (in its nature), reproaches (you).
Know that beside the breath (words) of the Qutb of the time traditional knowledge is like performing the ritual ablution with sand when there is water (available).
Make yourself foolish (simple) and follow behind (him): only by means of this foolishness will you gain deliverance.

1420. On this account, O father, the Sultan of mankind (Mohammed hath said, "Most of the people of Paradise are the foolish."
Since, intelligence is the exciter of pride and vanity in you, become a fool in order that your heart may remain sound—
Not the fool that is bent double (abases himself) in buffoonery, (but) the fool that is distraught and bewildered (lost) in Him (God).
The foolish are (like) those women (of Egypt) who cut their hands—foolish in respect of their hands, (but) giving (wise) notice to beware of the face (beauty) of Joseph.
Sacrifice your intellect in love for the Friend: anyhow, (all) intellects are from the quarter where He is.

1425. The (spiritually) intelligent have sent their intellects to that quarter: (only) the dolt has remained in this quarter where the' Beloved is not.
If, from bewilderment, this intellect of yours go out of this head, every head (tip) of your hair will become (a new) head and intellect.
In that quarter the trouble of thinking is. not (incumbent) on the brain, for (there) the brain and intellect (spontaneously) produce fields and orchards (of spiritual knowledge).
(If you turn) towards the field, you will hear from the field a subtle discourse; (if) you come to the orchard, your palm- tree will become fresh and flourishing.
In this Way abandon ostentation: do not move unless your (spiritual) guide move.

1430. Any one who moves without the head (guide) is a (mere) tail (base and contemptible): his movement is like the movement of the scorpion.
Going crookedly, night-blind and ugly and venomous—his trade is the wounding of the pure bodies (of the unworldly).
Beat the head of him whose inmost spirit is (like) this, and whose permanent nature and disposition is (like) this.
In sooth 'tis good for him to beat this head (of his), so that his puny-soul may be delivered from that ill-starred body.
Take away the weapons from the madman's hand, that Justice and Goodness may be satisfied with you.

1435. Since he has weapons and has no understanding, shackle his hand; otherwise he will inflict a hundred injuries.

Explaining that the acquisition of knowledge and wealth and rank by men of evil nature is the (means of) exposing him (such a one) to shame and ü like a sword that has fallen into the hand of a brigand.

To teach the evil-natured man knowledge and skill is to put a sword in the hand of a brigand.
It is better to put a sword in the hand of an intoxicated negro than that knowledge should come into the possession of a worthless person.
Knowledge and wealth and office' and rank and fortune are a mischief in the hands of the evil-natured.
Therefore the Holy War was made obligatory on the true believers for this purpose, (namely) that they might take the spear-point from the hand of the madman.

1440. His (the evil-natured man's) spirit is (like) the madman, and his body is (like) his (the madman's) sword: take away the sword from that wicked man!
How should a hundred lions inflict the shame which (high) office inflicts upon the ignorant?
His vice is hidden, (but) when he got the instrument (gained power), his snake, (coming out) from its hole, sped along the plain.
The entire plain is filled with snakes and scorpions when the ignorant man becomes king (master) of the bitter (harsh) decree.
The worthless person who acquires wealth and office has become the seeker of his own disgrace.

1445. Either he behaves stingily and gives few presents, or he shows generosity and bestows (them) in the wrong place (unsuitably).
He puts the king in the house (square) of the pawn: the gifts which a fool makes are like this.
When authority falls into the hands of one who has lost the (right) way, he deems it to be a high position (*jáh*), (but in reality) he has fallen into a pit (*cháh*).
He does not know the way, (yet) he acts as guide: his wicked spirit makes a world-conflagration.
When (one who is as) a child in the Way of (spiritual) poverty assumes the part of an Elder (Director of souls), the ghoul of unblessedness seizes those who follow (him).

1450. "Come," says he, "for I will show thee the moon"; (yet) that impure one never saw the moon.
How wilt thou show (the moon) when during (all) thy life thou hast not seen even the reflexion of the moon in the water, O half-baked dunce?
The foolish have become leaders, and from fear (of them) the wise have drawn their heads into the cloak.

Commentary on "O thou that wrappest thyself."

For this reason He (God) called the Prophet *muzzammil* (one who wraps himself), saying, "Come forth from the cloak, O thou who art fond of taking flight.
Do not draw thy head into the cloak and do not cover thy face, for the world is a reeling body: thou art the intelligence (rational spirit).

1455. Hark, do not hide on account of the opprobrium of the adversary, since thou hast the resplendent candle of the Revelation.
Hark, *stand up (in prayer) during the night*, for thou art a candle, O prince: at night a candle stands up (and burns).
Without thy radiance, even the bright day is (dark as) night: without thy protection, the lion is captive to the hare.
Be the captain (pilot) of the ship in this sea of (spiritual) purity, for thou art a second Noah, O Mustafá (elect one).

An expert guide, (endowed) with understanding, is needed for every road, especially in the road (journey) on the water.

1460. Arise! Look upon the waylaid caravan: everywhere a ghoul has become captain of the ship.
Thou art the Khizr of the time and the Deliverer of every ship (in distress): do not, like (Jesus) the Spirit of God, practise solitude.
In the sight of this assembly (of people) thou art as the candle of heaven: leave off severing thyself (from them) and adopting seclusion.
'Tis not the time for seclusion: come into the assembly, O thou who art (as) the *humáy*, while the guidance (of souls) is like Mount Qáf.
The full-moon is moving by night on the upper part of the sky: it does not cease from its journey because of the outcry of the dogs.

1465. The scoffers keep making an outcry, like dogs, at thy full-moon in the direction of thy high place.
These dogs are deaf to the (Divine) command, '*Be ye silent*': from folly (they are) bow-wowing at thy full-moon.
Hark, O (thou who art) the cure for the sick, do not, on account of anger against the deaf, let go the staff of the blind.
Didst not thou say?—'He that leads a blind man on the (right) way gains a hundred recompenses and rewards from God.
Whoever leads a blind man forty steps is pardoned and will find salvation.'

1470. Do thou, therefore, lead away from this impermanent world the multitude of the blind, file on file.
This is the business of a guide: thou art the Guide, thou art the joy for (dispelling) the sorrow of the last (period of) time.
Hark, O Imám of the God-fearing, cause these thinkers of vain fancies to go (onward) till (they attain unto) certainty.
Whoever hath his heart in pawn (devoted) to plotting against thee, I will smite his neck: do thou advance joyously.
I will lay (more) blindnesses on the top of his blindness: he will deem it sugar, and I will (really) give him poison.

1475. (All) intellects have been kindled by My light; (all) plots have been learned from My plotting.
What indeed is the Turcoman's tent of black felt before the feet of the male (fierce) elephants of this world?
Before My *sarsar* wind what in sooth is that lamp of his (contrivance), O My greatest prophet?
Do thou arise and blow on the terrible trumpet, that thou sands of the dead may spring up from the earth.
Since thou art the upright-rising Isráfíl (Seraphiel) of the time, make a resurrection ere the Resurrection.

1480. O beloved, if any one say, 'Where is the Resurrection?' show thyself, saying, 'Behold, I am the Resurrection.
Look, O questioner who art stricken with tribulation, (and see) that from this resurrection a hundred worlds have grown!'
And if he (the scoffer) be not fit for this praise (of Me) and humble supplication, then, O (spiritual) Sultan, the (proper) reply to a fool is silence.
From God's Heaven silence comes in reply when, O (dear) soul, the prayer is unanswered."
Oh, alas, 'tis harvest-time, but by our (ill) fortune the day has become late.

1485. Time is pressing, and the amplitude of this (subject of) discussion (is such that) a perpetual life will be (too) restricted for it.
To dart the lance in these narrow lanes brings to disgrace those who dart the lance.
The time is narrow (limited), and the mind and understanding of the vulgar is narrower a hundredfold than the time, O youth.
Inasmuch as silence is the (proper) reply to the fool, how art thou thus prolonging the discourse?
(Because) He (God), from the perfection of His mercy and the waves of His bounty, bestows rain and moisture on every barren soil.

Showing that (the proverb), "Omission to reply is a reply," confirms the saying that silence is the (proper) reply to the fool. The explanation of both these (sayings) is (contained) in the story which will now be related.

1490. There was a king: he had a slave; he (the slave) was one whose reason was dead and whose lust was alive.
He would neglect the niceties of service to him (the king): he was thinking evil and deeming (it) good.
The monarch said, "Reduce his allowance, and if he wrangle strike his name off the roll."
His reason was deficient, his cupidity excessive: when he saw the allowance reduced he became violent and refractory.
Had there been reason (in him), he would have made a circuit round himself, in order that he might see his offence and become forgiven.

1495. When, on account of asininity, a tethered ass becomes violent, both his (fore-)legs will be shackled in addition.
Then the ass will say, "One tether is enough for me"; (but) in sooth do not think (that such is the case), for those two are (result) from the action of that vile creature.

In exposition of the following Hadíth of Mustafá (Mohammed), on whom be peace: "Verily, the most High God created the angels and set reason in them, and He created the beasts and set lust in them, and He created the sons of Adam and set in them reason and lust; and he whose reason prevails over his lust is higher than the angels, and he whose lust prevails over his reason is lower than the beasts."

It is related in the *Hadíth* that the majestical God created the creatures of the world (in) three kinds.
One class (He made) entirely reason and knowledge and munificence; that is the angel: he knoweth naught but prostration in worship.
In his original nature is no concupiscence and sensuality: he is absolute light, (he is) living through (his) love of God.

1500. Another class is devoid of knowledge, like the animal (which lives) in fatness from (eating) fodder.
It sees nothing but stable and fodder: it is heedless of (future) misery and glory (felicity).
The third (class) is Adam's descendant and Man: half of him is of the angel and half of him is ass.
The ass-half, indeed, inclines to that which is low; the other half inclines to that which is rational.
Those two classes (the angels and the beasts) are at rest from war and combat, while this Man is (engaged) in torment (painful struggle) with two adversaries.

1505. And, moreover, this (race of) Man, through probation, has been divided: they (all) are of human shape, but (in truth) they have become three communities (families).

One party have become submerged absolutely and, like Jesus, have attained unto the (nature of the) angel.
The form (of such a one is that of) Adam, but the reality is Gabriel: he has been delivered from anger and sensual passion and (vain) disputation.
He has been delivered from discipline and asceticism and self-mortification: you would say he was not even born of a child of Adam.
The second sort have attained unto (the nature of) asses: they have become pure anger and absolute lust.

1510. The qualities of Gabriel were in them and departed: that house was (too) narrow, and those qualities (too) grand.
The person who is deprived of (the vital) spirit becomes dead: when his spirit is deprived of those (angelic qualities), he becomes an ass,
Because the spirit that hath not those (qualities) is vile: this word is true, and the (perfect) Súfí has said (it).
He (the man of animal nature) suffers more anxiety than the beasts, (for) he practises subtle arts in the world.
The cunning and imposture which he knows how to spin— that (cunning) is not produced by any other animal.

1515. To weave gold-embroidered robes, to win pearls from the bottom of the sea,
The fine artifices of geometry or astronomy, and the science of medicine and philosophy—
Which are connected only with this world and have no way (of mounting) up to the Seventh Heaven—
All this is the science of building the (worldly) stable which is the pillar (basis) of the existence of (persons like) the ox and the camel.
For the sake of preserving the animal for a few days, these crazy fools have given to those (arts and sciences) the name of "mysteries."

1520. The knowledge of the Way to God and the knowledge of His dwelling place—*that* only the owner of the heart knows, or (you may say) his heart (itself).
He (God), then, created in this composite fashion the goodly animal and made him familiar with knowledge.
That (bestial) class (of men) He named "*like the cattle*," for where is the resemblance between waking and sleep?
The animal spirit hath naught but sleep (ignorance): the (bestial) class of men possess inverted sense-perceptions.
(When) waking comes, the animal sleep is no more, and he (the enlightened man) reads the (former) inversion of his senses from the tablet (of his clairvoyant consciousness)—

1525. Like the sense-perceptions of one whom sleep has seized: when he awakes, the inverted quality (of his sense-perceptions whilst he was dreaming) becomes apparent.
Necessarily, he (the bestial man) is the lowest of the low. Take leave of him: *I love not them that sink.*

In exposition of the following Verse: "and as for those in whose hearts is a disease, it (each new Súra of the Qur'án) added unto their uncleanness (wicked unbelief)"; and of His Word: "thereby He letteth many be led astray, and thereby He letteth many be guided aright."

(The bestial man is the lowest of the low) because he possessed the capacity for transforming himself and striving (to escape) from lowness, but (afterwards) lost it.

Again, since the animal does not possess (that) capacity, its excusability (for remaining) in the bestial state is a thing (most) evident.
When the capacity, which is the guide (to salvation), is gone from him, every nutriment that he eats is the brain of an ass.

1530. If he eats anacardium, it becomes (acts upon him as) opium: his apoplexy and dementia are increased.
There remains another sort (of men: they are engaged) in warfare: (they are) half animal, half (spiritually) alive and endowed with good guidance.
Day and night in strife and mutual struggle, his (such a one's) last (state) battles with his first.

The battle of the reason against the flesh is like the contention of Majnún with his she camel: Majnún's inclination is towards the noble woman (Laylá), while the she camel's inclination is (to go) back towards her foal, as Majnún said (in verse): "My she-camel's love is behind me, while my love is in front of me; and verily I and she are discordant."

Assuredly they (the reason and the flesh) are like Majnún and his she-camel: that one is pulling forward and this one backward in (mutual) enmity.
Majnún's desire is speeding to the presence of that (beloved) Laylá; the she camel's desire is running back after her foal.

1535. If Majnún forgot himself for one moment, the she-camel would turn and go back.
Since his body was full of love and passion, he had no resource but to become beside himself.
That which is regardful was (ever) reason: passion for Laylá carried (his) reason away.
But the she-camel was very regardful and alert: whenever she saw her toggle slack
She would at once perceive that he had become heedless and dazed, and would turn her face back to the foal without delay.

1540. When he came to himself again, he would see on the spot that she had gone back many leagues.
In these conditions Majnún remained going to and fro for years on a three days' journey.
He said, "O camel, since we both are lovers, therefore we two contraries are unsuitable fellow-travellers.
Thy affection and toggle (propensity) are not in accord with me: it behoves (me) to choose parting from thy companionship."
These two fellow-travellers (the reason and the flesh) are brigands waylaying each other: lost is the spirit that does not dismount from the body.

1545. The spirit, because of separation from the highest Heaven, is in a (great) want; the body, on account of passion for the thorn-shrub (of sensual pleasure), is like a she-camel.
The spirit unfolds its wings (to fly) upwards; the body has stuck its claws in the earth.
"So long as thou art with me, O thou who art mortally enamoured of thy home, then my spirit will remain far from Laylá.
From experiences of this kind my life-time, for many years, has gone (to waste), like (that of) the people of Moses in the desert.
This journey to union was (only) a matter of two steps: because of thy noose I have remained sixty years on the way.

1550. The way is near (not far), but I have tarried very late: I have become sick of this riding, sick, sick."
He (Majnún) threw himself headlong from the camel. He said, "I am consumed with grief: how long, how long?"

The wide desert became (too) narrow for him: he flung himself on the stony place.
He flung himself down so violently that the body of that courageous man was cracked.
When he flung himself to the ground thus, at that moment also by (Divine) destiny his leg broke.

1555. He tied up his leg and said, "I will become a ball, I will go rolling along in the curve of His bat."
For this cause the sweet-mouthed Sage utters a curse on the rider who does not dismount from the body.
How should love for the Lord be inferior to love for Laylá? To become a ball for His sake is more worthy.
Become a ball, turn on the side which is sincerity, (and go) rolling, rolling in the curve of the bat of Love,
For henceforth this journey is (accomplished by means of) the pull of God, while that (former) journey on the she-camel is our progression (made by our own efforts).

1560. Such is the extraordinary mode of progression which transcends the utmost exertion of the Jinn and mankind.
Such is the pull—not every common pull—to which Ahmad (Mohammed) awarded the pre-eminence. And (now) farewell!

How the slave wrote to the King a statement complaining of the reduction of his allowance

Cut short the discourse (on these topics) for the sake of (re turning to the story of) the slave who has written a message to the King
He is sending to the gracious King a statement filled with wrangling and self-conceit and hatred.
The body is (like) a letter: look into it (and see) whether it is worthy of the King; then take it (to Him).

1565. Go into a corner, open the letter, read (it), see whether its' words are suitable to kings.
If it be not suitable, tear it in pieces and write another letter and remedy (the fault).
But do not think it is easy to open the letter which is the body; otherwise every one would plainly see the secret of the heart.
How hard and difficult is it to open the letter! 'Tis a task for men, not for children playing at knuckle
We have all become satisfied with (reading) the table of contents, because we are steeped in cupidity and vain desire.

1570. The table of contents is a snare for the vulgar, that they may think the text of the scroll is like that (table).
Open the title-page, do not turn your neck aside from these words—and God best knoweth the right course.
That title is like a declaration made by the tongue: examine the text of the scroll, namely, the bosom (your inward self),
(And see) whether it is in agreement with your declaration, in order that your actions may not be hypocritical.
When you are carrying a very heavy sack, you must not fail to look into it,

1575. (To see) what of sour and sweet you have in the sack. If it is worth bringing along, bring it;
Otherwise, empty your sack of the stones (in it), and redeem yourself from this fruitless toil and disgrace.
Put in the sack that (only) which must be brought to righteous sultans and kings.

Story of the divine with a big turban and the man who carried it off, and how he (the divine) shouted, "Undo it and see what you are taking: then take it (if you wish)!"

A certain divine had collected some old rags and wound them in his turban,
In order that it might become big and look grand when he came into the assembly in the *Hatím.*

1580. He had clipped the rags from (various) garments and outwardly embellished the turban with them.
The exterior of the turban was like a robe of Paradise, (but) it was shameful and ugly within, like the hypocrite.
Shreds of *dalq* (dervish-cloak) and cotton and fur were buried inside that turban.
He had set his face towards the college at dawn, that by means of this false dignity he might gain (material) blessings.
A clothes-robber stood waiting on the dark road to practise his craft.

1585. He snatched the turban from his head, and then started to run in order that he might settle the business.
Thereupon the divine shouted at him, saying, "O son, undo the turban (first), then take it (away with you).
Even as you are flying with four wings (very rapidly), (with the same speed) undo the gift which you are taking away.
Undo it and rub (feel) with your hand, then take it if you like: I sanction (that)."
When he who was fleeing undid it, a hundred thousand rags dropped on the road.

1590. Of that big improper turban of his there remained in his (the robber's) hand (only) an ell of old cloth.
He dashed the rag on the ground, saying, "O worthless man, by this fraud you have put me out of business (deprived me of profit)."

The World's mute admonition to worldlings, and how it displays its faithlessness to those who have hope of its keeping faith (with them).

He (the divine) said, "I defrauded (you), but (at the same time) I declared to you the (truth of the) matter by way of admonition."
Likewise the World, though it blossomed delightfully (made a fair show), at the same time uttered a (warning) cry and declared its faithlessness.
In this (realm of) existence and corruption, O master, existence is the fraud and that corruption is the admonition.

1595. Existence says, "Come, I am delectable," and its corruption says, "Go, I am nothing."
O thou that bitest thy lip (in admiration) at the beauty of spring, look on the coldness and paleness of autumn.
In the daytime thou didst deem the countenance of the sun beauteous: remember its death in the moment of setting.
Thou sawest the full-moon on this lovely firmament: observe also its anguish (caused by the loss of visibility) during the interlunar period.
A boy, on account of his beauty, became the lord of the people: after the morrow he became doting and exposed to the scorn of the people.

1600. If the body of those in the fresh bloom of youth has made thee a prey, after (it has come to) old age behold a body (bleached) like a cotton plantation.
O thou who hast seen rich viands, arise and see the residue thereof in the latrine.

Say to the filth, “Where is that beauty of thine—the savour and goodliness and (sweet) scent (which thou hadst) in the dish?”
It replies, “That (beauty) was the bait: I was its trap: since thou hast fallen a prey (to it), the bait has become hidden.”
Many fingers that in handicraft (skill and dexterity) were the envy of master craftsmen have at last become trembling.

1605. The soul-like intoxicating narcissus-eye (of the beloved)—see it dimmed at last and water trickling from it.
The lion (hero) who advances into the ranks of lions (valiant foes)—at last he is conquered by a mouse.
The acute, far-seeing, artful genius—behold it at last imbecile as an old ass.
The curly lock that sheds (a fragrance of) musk and takes away the reason—at last it is like the ugly white tail of a donkey.
Observe its (the World's) existence, (how) at first (it is) pleasing and joyous; and observe its shamefulness and corruption in the end;

1610. For it showed the snare plainly: it plucked out the fool's moustache in thy presence.
Do not say, then, “The World deceived me by its imposture; otherwise, my reason would have fled from its snare.”
Come now, see (how) the golden collar and shoulder-belt have become a shackle and gyve and chain.
Reckon every particle of the World (to be) like this: bring its beginning and its end into consideration.
The more any one regards the end (*ákhir*) the more blessed he is; the more any one regards the stable (*ákhur*) the more banned he is.

1615. Regard every one's face as the glorious moon: when the beginning has been seen, see the end (also),
Lest thou become a man blind of one eye, like Iblís: he, like a person docked (deprived of perfect sight), sees (the one) half and not (the other) half.
He saw the clay (*tín*) of Adam but did not see his obedience to God (*dín*): he saw in him this world but did not see that (spirit) which beholds yonder world.
The superiority of men to women, O valorous one, is not on account of strength and money-making and (the possession of) landed estates;
Otherwise the lion and elephant because of (their) strength would be superior to the human being, O blind one.

1620. The superiority of men to women, O time-server, is because man is more regardful of the end.
The man who is crooked in respect of seeing the end, he, like a woman, is inferior to those acquainted with the end.
From the World are coming two cries in opposition (to each other): (bethink thyself) for which (of them) thou art adapted.
Its one cry is the (means of) quickening the devout with (spiritual) life; and its other cry is the (means of) cajoling the graceless.
(The World says), “I am the thorn-blossom, O sweet cherisher (of love for me): the flower will drop and I shall remain a (mere) thorn-bough.”

1625. The cry of its (the World's) blossom is, “Here is the flower-seller!” The cry of its thorn is, “Do not strive (to advance) towards me.”
(If) thou hast accepted (responded to) this (alluring cry), thou art left (unmoved) by the other, for a lover is deaf to the contrary of the object loved (by him).

The one cry is this, "Here am I, ready"; the other cry is, "Look upon my latter end.
My readiness is like guile and ambush: behold the image of the end in the mirror of the beginning."
When thou hast gone into one of these two sacks, thou hast become contrary and unsuitable to the other.

1630. Oh, happy is he who, from the first, heard that which the intelligences and the (spiritual) ears of (holy) men have heard.
(If) it (the World) has found the house (the heart) empty and taken abode (there), all else appears to him (the owner of the house) perverted or wonderful (extraordinary).
(So with) the new pot that has drawn to itself some urine: water cannot detach that filth (from it).
Everything in the world draws something (to itself): infidelity (draws) the infidel and righteousness him who is guided aright.
There is both the amber and the magnet (lodestone): whether thou art iron or straw thou wilt come to the hook (thou wilt be attracted).

1635. The magnet carries thee off if thou art iron; and if thou art straw, thou wilt be in contact with the amber.
When any one is not associated with the good, he inevitably becomes a neighbour to the wicked.
Moses is very despicable in the eyes of the Egyptian; Hámán is exceedingly accursed in the eyes of the Israelite.
The spirit of Hámán has drawn the Egyptian (to itself); the spirit of Moses has sought the Israelite.
The belly of the ass draws straw (to itself) at the (moment of) indrawing (deglutition); the belly of Adam (Man) is an attractor of wheat-broth.

1640. If, on account of the darkness (of ignorance), thou dost not recognise a person (so as to discern his real nature), look at him whom he has made his *imam* (leader);

Explaining that the gnostic hath a nutriment (consisting) of the Light of God, for (the Prophet said), "I pass the night with my Lord: He giveth me meat and drink"; and "Hunger is God's food whereby He revives the bodies of the siddíqs," that is, "in hunger God's food reaches (them)."

For every foal goes after its dam, so that thereby (the fact of) its being a congener becomes apparent.
The human creature's milk comes from the breast (the upper half); the milk of the ass comes from the under-half.
'Tis the Justice of the Dispenser, 'tis an act of (just) dispensation: the wonder is this, that (in the Divine dispensation) there is neither compulsion nor injustice.
Were there compulsion, how would there be repentance? Were there injustice, how would there be protection?

1645. The day is ended: the lesson will be to-morrow: how should the day (of this life) contain our mystery?
O thou who hast put firm confidence in the breath (vain words) and flattery of a scoundrel,
Thou hast raised up a tent of bubbles: in the end (thou wilt find that) that tent has exceedingly weak ropes.
Hypocrisy is like lightning, and in its gleam the travellers cannot see the way.
This world and its people are good-for-nothing: both are unanimous in respect of (their) faithlessness.

❦**1650.** The son of the world (the worldling) is faithless like the world: though he turn the face towards thee, that face is (really) the nape (back).
The people of that (other) world, like that world, on account of (their) probity continue for ever in (observance of their) covenant and promise.
When, in sooth, did two prophets oppose each other? When did they wrest (their) evidential miracles (spiritual powers and privileges) from one another?
How should the fruit of that world become stale? Intellectual joy does not turn into sorrows.
The fleshly soul is unplighted (bound by no covenant); for that reason it ought to be killed: it is base, and base is the spot to which its desires are directed.

❦**1655.** This assembly (the world) is well-adapted for fleshly souls: the grave and shroud are suitable to the dead.
Although the fleshly soul is sagacious and acute, its *qibla* (objective) is this world, (therefore) regard it as dead.
(But when) the water of God's inspiration has reached this dead (soul), the living (soul) comes into view (rises) from the tomb of a corpse.
Until inspiration comes, do not thou (meanwhile) be duped by that rouge (vanity) of "May his life be long!"
Seek the applause and renown that does not die away, the splendour of the sun that does not sink.

❦**1660.** Those abstruse sciences and disputations are (like) the people of Pharaoh: Death is like the water of the Nile.
Although their brilliance and pomp and show and enchantment drag the people along by the scruff of the neck,
Know that all (that) is (like) the enchantments of the magicians; know that Death is (like) the rod (of Moses) which became a dragon.
It made one mouthful of all (their) sorceries. There was a world filled with night: the dawn devoured it.
The light is not made greater and more by that (act of) devouring; nay, it is just the same as it has (always) been before.

❦**1665.** It is increased in respect of the effect (which it has produced), but not in respect of its essence: the essence hath (suffers) no increase or diminution.
God was not increased by (His) bringing the world into existence: that which He was not formerly He has not become now;
But the effect (phenomenal being) was increased by (His) bringing created things into existence: there is (a great) difference between these two increases.
The increase of the effect is His manifestation, in order that His attributes and action may be made visible.
The increase of any (so-called) essence is a proof that it (the essence) is originated and subject to causes.

Commentary on "Moses conceived a fear in his heart: We said, 'Fear not, verily thou wilt be the superior.'"

❦**1670.** Moses said, "Magic too is a bewildering thing: how shall I act?—for this people have no discernment."
God said, "I will produce discernment, I will make the undiscerning mind able to perceive (the truth).
Howbeit they (the magicians) have raised up foam, like the sea, thou, O Moses, wilt prevail: fear not!"

Magic was glorious in its own time: when the rod became a dragon, those (magic arts) were disgraced.
Every one pretends to excellence and elegance: the stone of Death is the touchstone for (these) elegances.

1675. Magic is gone and the miracle of Moses is past: as regards both, the bowl has fallen from the roof of (their) being.
What has the noise of the bowl of magic left behind but execration? What has the noise of the bowl of religion left behind but sublimity?
Since the touchstone has become hidden from man and woman, O adulterated coin, come now into line (with the genuine coin) and brag!
'Tis the time for thee to brag. Since the touchstone is absent, they will pass thee in honour from hand to hand.
The adulterated coin is ever saying to me arrogantly, "O pure gold, how am I inferior to thee?"

1680. The gold says, "Yes, O fellow-servant; but the touchstone is coming: be prepared."
The death of the body is a (welcome) gift to the adepts of the mystery: what damage is (done by) the scissors to pure gold?
If the adulterated coin had seen the end in regard to itself, it would have become at first the black (thing) which it became in the end.
Since (in that case) it would have become black at first, in confrontation (with the genuine coin) it would have been far from duplicity and damnation.
It would have sought the elixir of (Divine) grace; its reason would have prevailed over its hypocrisy.

1685. Since it would have become broken-hearted on account of its (evil) state, it would have seen before it Him who mends them that are broken.
(When) it saw the end and became broken (contrite), it was at once bandaged by the Bone-setter.
The (Divine) grace impelled the pieces of copper towards the elixir; the gilt (coin) remained deprived of (Divine) bounty.
O gilt one, do not make pretensions: recognise that thy purchaser will not (always) remain so blind.
The light of the place of congregation (at the Last Judgement) will cause their (the purchasers') eyes to see and will expose thy blindfolding (of them).

1690. Look at those who have seen the end: they are the amazement of souls and the envy of the eye.
Look at those who have seen (only) the present: their inmost self is corrupt; they are radically decapitated (cut off from the Truth).
To the seer of the present, who is in ignorance and doubt, both the true dawn and the false dawn are one (and the same).
The false dawn has given a hundred thousand caravans to the wind of destruction, O youth.
There is no genuine money that has not a deceptive counterfeit: alas for the soul that does not possess the touchstone and scissors!

Warning the pretender to shun pretension and enjoining him to follow (the true guide).

1695. Bú Musaylim said, "I myself am Ahmad (Mohammed): I have cunningly confounded the religion of Ahmad."
Say to Bú Musaylim, "Do not behave with insolence: be not deluded by the beginning, regard the end.

Do not act thus as a guide from (with the motive of) greed for amassing (wealth and power): follow behind, in order that the Candle (the true guide) may go in front (of thee)."
The Candle, like the moon, shows (clearly) the (traveller's) destination, and whether in this direction there is the grain (of spiritual welfare) or the place for the snare (of perdition).
Whether thou wilt or not, (so long as thou art) with the Lantern the form of falcon and the form of crow become visible (to thee).

1700. Otherwise, (beware, for) these crows have lit (the lantern of) fraud: they have learned the cry of the white falcons.
If a man learn the cry of the hoopoe, (yet) where is the mystery of the hoopoe and the message from Sabá?
Know (distinguish) the natural cry from the artificial one, (know) the crown of kings from the crown (crest) of hoopoes.
These shameless persons have attached to their tongues the speech of dervishes and the deep sayings of gnostics.
Every destruction of an olden people that there was—(it was) because they deemed sandal-wood to be (common) wood.

1705. They had the discernment that should make that (difference) evident, but greed and cupidity make (men) blind and deaf.
The blindness of the (physically) blind is not far from (the Divine) mercy; 'tis the blindness of greed that is inexcusable.
Crucifixion (tribulation) inflicted by the King (God) is not far from mercy; the crucifixion (torment) of envy is not forgiven (by God).
O fish, regard the end; do not regard the hook: evil appetite has bandaged (blindfolded) thine eye that sees the end.
See the beginning and the end with both eyes: beware, do not be one-eyed like the accursed Iblís.

1710. The one-eyed man is he who saw only the present—ignorant, like the beasts, of (what comes) after.
Since the two eyes of an ox are (rated) as one eye (of a man) in (the case of) damages for (their) destruction—for it (the ox) hath no excellence—
Its two eyes are worth (only) a half of its value, inasmuch as thine eye is the support for its two eyes.
But if thou destroy one eye of a son of Adam, by a statute (of the Law) thou must pay half of his value,
Because the human eye works alone by itself without (assistance from) the two eyes of a friend.

1715. Since (the power of) the donkey's eye (to see) the beginning is not accompanied by (power to see) the end, it (the donkey) is in the same case as the one-eyed man, (even) if it has two eyes.
This topic hath no limit—and that light-minded (foolish) one is writing a letter in hope of loaves.

The rest of the story of the slave's writing a petition for his allowance.

Before (writing) the letter he went to the kitchen-stewerd and said, "O niggard of the kitchen of the generous king,
'Tis far from him and from his magnanimity that this (small) amount (matter) of my allowance should come into his consideration."
He (the steward) said, "He has ordered (so) for a good object, not on account of stinginess or close-fistedness."

❦**1720.** "By God," he replied, "this is a canard: even old gold is as dust in the king's eyes."
The steward raised up manifold arguments: he rejected them all because of the greed which he had (in him).
When, at the time of the forenoon meal, his (usual) allowance was reduced, he uttered much revilement, (but) it was of no avail.
He said, "Ye are doing these things on purpose." "Nay," said the other, "we obey the (royal) command.
Do not regard this (as proceeding) from the branch (sub ordinate): regard it (as proceeding) from the root (principal); do not strike at the bow, for the arrow is (really) from the arm.

❦**1725.** (The words) *thou didst not throw when thou threwest* are a trial (of men's understandings): do not lay the fault on the Prophet, for that (throwing) is (an act which proceeded) from God. The water is turbid from the source: O thou who art angry in vain, look farther on, open thine eye once!"
(Moved) by anger and resentment he went into a certain place and wrote an angry letter to the king.
In that letter he lauded the king and threaded the pearl of (descanted e on) the king's munificence and generosity,
Saying, "O thou whose hand exceeds the sea and the clouds in (liberally) fulfilling the want of the suitor,

❦**1730.** Because that which the cloud gives, it gives with tears, (while) thy hand incessantly lays the dish (of bounty) with smiles."
Though the outward form of the letter was praise, from (amidst) the praise the scent of anger was showing traces (betraying itself).
All your actions are devoid of light and ugly because you are far, far from the light of your original nature.
The splendour of the actions of the vile becomes unsaleable (fades away), just as fresh fruit soon becomes rotten.
The splendour of the present life soon produces unsaleableness (becomes of no account), inasmuch as it belongs to the world of generation and corruption.

❦**1735.** Breasts are not gladdened by an encomium when there are feelings of enmity in the encomiast.
O heart, become purged of enmity and repugnance, and then chant "Glory to God" and be busy (in serving Him).
(To have) "Glory to God" on your tongue and repugnance within is hypocrisy or guile on the tongue's part;
And moreover God hath said, "I do not look to the exterior, I am regarding the interior."

Story of the encomiast who from regard for reputation was thanking the object of his praise, while the scent (signs) of his inward grief and pain and the shabbiness of his outward garb showed that those expressions of gratitude were vain and false.

A certain man came (home) from 'Iráq, (clad) in a tattered cloak: his friends inquired concerning (his) separation (from them).

❦**1740.** "Yes," he replied; "there was (the sorrow of) separation, but the journey was very blessed and fortunate for me,
For the Caliph gave me ten robes of honour—may a hundred praises and laudations (ever) accompany him!"
He was reciting expressions of gratitude and praise till he carried gratitude beyond bound and limit.

Then they said to him, "Thy wretched guise bears witness to thy mendacity.
(Thou art) naked, bare-headed, consumed (with afflictions): thou hast stolen (these) expressions of gratitude or learned (them by rote).

1745. Where are the signs of the gratitude and praise due to thy prince on thy unplenished head and feet?
If thy tongue is weaving (making up) praise of that king, (yet) thy seven members are complaining (of him).
In the generosity of that king and sultan of munificence was there not (room for) a pair of shoes and trousers for thee?"
He replied, "I gave away what he bestowed: the prince left nothing undone in the way of solicitude.
I received all the presents from the prince and distributed them among the orphans and the poor.

1750. I gave the riches away and received long (everlasting) life in return, because I was utterly self-sacrificing."
Then they said to him, "Bless thee! the riches are gone: what (then) is this naphtha-smoke within thee?
A hundred loathings like thorns are in thy heart: how should grief be the sign of rejoicing?
Where are the signs of love and charity and being pleased (with God), if what thou hast said of what passed is true?
I grant, forsooth, that the riches are gone: (then) where is (thy) desire (for spiritual riches)? If the torrent has gone by, where is the torrent-bed?

1755. If (as thou pretendest) thine eye was (once) black and soul-inspiring, and if it is soul-inspiring no longer, (then) why is it blue?
Where are the signs of self-sacrifice, O sour one? The smell of false and empty words is coming (from thee): be silent!"
Charity (for God's sake) hath a hundred signs within (in the heart): the good deed hath a hundred tokens.
If riches be consumed in charity, a hundred lives come into the heart as a substitute.
A sowing of pure seeds in God's earth, and then no income! (That is impossible.)

1760. If the (spiritual) ears of corn grow not from the gardens of *Hú* (God), then tell (me), how should *God's earth* be "spacious"?
Since this earth of mortality is not without produce, how should *God's earth* be (without it)? That (earth of God) is a spacious place.
Verily, the produce of this earth (of God) is infinite: even the least (produce) for a single seed is seven-hundredfold.
You said, "Glory to God!" Where are the signs (in you) of *those who glorify*? Neither in your exterior nor within is there a trace.
(Only) the gnostic's glorification of God is right (perfect), for his feet and hands have borne witness to his glorification.

1765. It hath lifted him up from the dark pit of the body and redeemed him from the bottom of the dungeon of this world.
On his shoulder is the sign of glorification—the silken robe of piety and the light which associates itself (with him).
He is delivered from the transitory world, he is dwelling in the Rose-garden, and *(therein is) a running fountain.*
His sitting-place and home and abode is on the throne of the high-aspiring inmost consciousness, and his station

Is *the Seat of sincerity* in which all the *siddíqs* are flourishing and joyous and fresh of countenance.

1770. Their praise (of God), like the garden's praise on account of spring, hath a hundred signs and a hundred pomps.
Fountains and palms and herbs and rose-beds and plots of bright-coloured flowers bear witness to its springtide.
Everywhere thousands of witnesses to the Beloved are (engaged) in bearing testimony, as the pearl (bears testimony) to the oyster-shell.
(But) from your breath (words) comes the smell of a bad conscience, and your (inward) pain is reflected from your head and face, O braggart!
In the battle-field (of this world) there are sagacious ones who know (distinguish) the smell: do not in (your) presumption idly utter (imitate) the ecstatic cries (of the true enthusiasts).

1775. Do not brag of musk, for that smell of onions is revealing the secret (true nature) of your breath (words and professions).
You are saying, "I have eaten rose-sugar," while the smell of garlic is striking (your hearers) and saying (in effect), "Don't talk nonsense."
The heart is like unto a great house: the house of the heart hath neighbours concealed (from view):
Through the window-slit and (crevices in) the walls they observe the hidden thoughts—
Through a slit whereof the owner of the house hath no conception and in which he hath no share.

1780. Recite from the *Qur'án* (the verse which declares) that the Devil and his tribe secretly get scent of (become acquainted with) the (inward) state of humankind,
By a way of which humankind are ignorant, because it is not of this sensible (world) or one of these semblances (phenomenal objects).
Do not devise any fraud amongst the assayers: do not address any idle boast to the touchstone, O base spurious coin.
The (spiritual) touchstone hath a way to (know) the genuine and the spurious coin, for God made him the commander of (both) body and heart.
Since the devils, notwithstanding their grossnesses, are acquainted with our inmost soul and thought and belief,

1785. (And) have a passage (means of penetrating) stealthily within, (so that) we are overthrown by their thievish practices,
(And since) they continually inflict a (great) derangement and damage (upon us), for they are masters of the (interior) tunnel and window-slit—
Why, then, should the illuminated spirits in the world be unaware of our hidden state?
Have the spirits that pitched their tent on Heaven become inferior to the devils in respect of permeation (the power of insinuating themselves into our hearts)?
The devil goes like a thief towards Heaven, and he is pierced with a burning meteor:

1790. He falls down headlong from the sky as the wretched (infidel falls when smitten) in battle by the blow of the spear-point.
That is caused by the jealousy (indignation) of the delectable spirits (the prophets and saints): (hence) they (the angels) cast them (the devils) headlong from Heaven.
If you are palsied and lame and blind and deaf, (yet) do not hold this (bad) opinion of the great spirits.
Be ashamed and do not utter idle words, do not torment yourself (in vain), for there are many spies (observing you) beyond the (ken of the) body.

How the divine physicians detect diseases, religious and spiritual, in the countenance of friend or stranger and in the tones of his speech and the colour of his eyes, and even without all these (indications), by the way of the heart; for "verily, they are spies on the hearts (of men); therefore behave with sincerity when ye sit with them."

These physicians of the body have knowledge (of medicine): they are more acquainted with your malady than you are,

1795. So that they perceive the state (of your health) from the urine-bottle, though you cannot know your ailment by that means,
And from your pulse, complexion, and breath alike they diagnose every kind of disease in you.
How, then, should the divine physicians in the world not diagnose (disease) in you without word of mouth?
From your pulse and your eyes and your complexion alike they immediately discern a hundred (spiritual) maladies in you.
In sooth, 'tis (only) these newly-taught physicians that have need of these (external) signs.

1800. The perfect (the divine physicians) will hear your name from afar and quickly penetrate into the deepest ground of your being and existence;
Nay, they will have seen you (many) years before your birth —you together with all the circumstances (connected with you).

How Abú Yazíd (Bistámí) announced the birth of Abu 'l-Hasan Kharraqání—may God sanctify the spirit of them both—(many) years before it took place, and gave a detailed description of his outer and inner characteristics; and how the chronologers wrote it down for the purpose of observation.

Have you heard the story of Báyazíd—what he saw beforehand of the (spiritual) state of Bu 'l-Hasan?
One day that sultan of piety was passing with his disciples (on the way) towards the open country and the plain.
Suddenly there came to him, in the district of Rayy, a sweet scent from the direction of Kháraqán.

1805. On the spot he uttered the lamentable cry of one who is yearning, and sniffed the scent from the breeze.
He was inhaling the sweet scent lovingly: his soul was tasting wine from the breeze.
When "sweat" appears on the outside of a pot that is full of icy water,
It has been turned into water by the coldness of the air: the moisture has not escaped from the inside of the pot.
The scent-bearing breeze became water for him; for him too the water became pure wine.

1810. When the marks of intoxication appeared in him, a disciple questioned him concerning that breath (Divine afflatus);
Then he asked him, "(What are) these sweet ecstasies which are beyond the pale of the five (senses) and the six (directions)?
Thy face is becoming now red and now yellow and now white: what is the (good) hap and the glad tidings?
Thou art inhaling scent, and no flowers are visible: doubtless it is from the Unseen and from the garden of the Universal.
O thou who art the desire of every one who (wilfully) follows his own desire (for God), thou to whom there is (coming) at every moment a message and letter from the Unseen,

1815. Thou to whose (spiritual) organ of smell there is coming at every moment, as to Jacob, balm from a Joseph,
Spill upon us one drop from that pitcher, give us one word that smells of that garden.
We are not accustomed, O (thou who art the) beauty of (spiritual) majesty, that thou shouldst drink alone while our lips are dry.
O nimble, nimbly-rising traverser of Heaven, spill upon us one draught of that which thou hast drunk.
There is no other Master of the Revels in the world except thee: O king, look (with favour) on the boon-companions!

1820. How is it possible to quaff this wine underhand (in secret)? Certainly wine is the exposer of man.
He may disguise and conceal the scent, (but) how will he hide his intoxicated eye?
In sooth this is not a scent that thousands of veils will keep hidden in the world.
The desert and plain are filled with its pungency. What (of the) plain? for it hath passed even beyond the nine spheres (of Heaven).
Do not daub the head of the jar with mortar, for indeed this naked one does not admit of covering.

1825. Show kindness: O thou who knowest and canst tell the mystery, declare that which thy falcon (thy spirit) has made its prey."
He said, "A marvellous scent is come to me, even as (a scent came) for the Prophet's sake from Yemen;
For Mohammed said, 'The scent of God is coming to me from Yemen, (wafted) on the hand of the zephyr.'"
The scent of Rámín is coming from the soul of Wís; the scent of God, too, is coming from Uways.
From Uways and from Qaran a wondrous scent made the Prophet drunken and full of rapture.

1830. Since Uways had passed away from himself, that earthly one (Uways) had become heavenly.
The myrobalan conserved in sugar—its bitter taste is not (retained) any more.
(Similarly) the (spiritual) myrobalan that is freed from egoism hath (only) the appearance of myrobalan, (but) not the flavour.
This topic hath no end. Return (to the story), that (we may see) what that holy man (Báyazíd) said, (moved) by inspiration from the World Unseen.

The words of the Prophet, may God bless and save him, "Verily, I feel the Breath of the Merciful (God) from the direction of Yemen."

He (Báyazíd) said, "The scent of a friend is coming from this quarter, for a (spiritual) monarch is coming into this village.

1835. After such and such a number of years a king will be born (here): he will pitch a tent above the heavens.
His face will be coloured with roses from the rosery of God: he will surpass me in station."
(The disciple asked), "What is his name?" He replied, "His name is Bu 'l- Hasan," and described his features—his eyebrows and chin;
He described his height and his complexion and his figure and spoke in detail of his locks of hair and his face.
He also declared his spiritual features—his qualities and the way (he should follow in his religion) and his (spiritual) rank and estate.

1840. The bodily features, like the body (itself), are borrowed (transient): set not your heart on them, for they are lasting (only) one hour.
The features of the natural (animal) spirit also are perishable: seek the features of that spirit which is above the sky.
Its body is on the earth, like a lamp, (but) its light is above the Seventh Roof (of heaven).
Those rays of the sun are in the house, (but) their orb is in the Fourth Dome (of heaven).
The form of the rose is (placed) beneath the nose for idle pleasure's sake, (but) the scent of the rose is on the roof and palace of the brain.

1845. A man asleep sees terror (dreams of something which terrifies him) at Aden: the reflexion thereof appears as sweat on his body.
The shirt (of Joseph) was in Egypt in the keeping of one exceedingly careful (of it): (the land of) Canaan was filled with the (sweet) scent of that shirt.
Thereupon they wrote down the (predicted) date: they adorned the spit with the meat for roasting.
When the right time and date arrived, that (spiritual) king was born and played the dice of empire.
After those years (had passed), Bu 'l-Hasan appeared (in the world) after the death of Báyazíd.

1850. All his dispositions, (whether in the way) of withholding tenaciously or bestowing liberally, proved to be such as that (spiritual) king (Báyazíd) had foretold.
His (Báyazíd's) guide is "the guarded tablet." From what is it guarded? It is guarded from error.
The inspiration of God is not (like) astrology or geomancy or dreams—and God best knoweth what is right.
The Súfís in explaining (their doctrine) call it (the Divine inspiration) the inspiration of the heart, in order to disguise (its real nature) from the vulgar.
Take it to be the inspiration of the heart, for it (the heart) is the place where He is seen: how should there be error when the heart is aware of Him?

1855. O true believer, thou hast become seeing by the light of God: thou hast become secure from error and inadvertence.

The reduction of the allowance of God's food for the soul and heart of the Súfí .

How should a Súfí be grieved on account of poverty? The very essence of poverty becomes his nurse and his food,
Because Paradise hath grown from thing disliked, and Mercy is the portion of one who is helpless and broken.
He that haughtily breaks the heads (of people), the mercy of God and His creatures cometh not towards him.
This topic hath no end, and that youth (the slave) has been deprived of strength by the reduction of his bread-allowance.

1860. Happy is the Súfí whose daily bread is reduced: his bead becomes a pearl, and he becomes the Sea.
Whosoever has become acquainted with that choice (spiritual) allowance, he has become worthy of approach (to the Presence) and of (Him who is) the Source of (every) allowance.
When there is a reduction of that spiritual allowance, his spirit trembles on account of its reduction;
(For) then he knows that a fault has been committed (by him) which has ruffled the jasmine-bed of (Divine) approbation,
Just as (happened when) that person (the slave), on account of the deficiency of his crop, wrote a letter to the owner of the harvest.

1865. They brought his letter to the lord of justice: he read the letter and returned no answer.
He said, "He hath no care but for (the loss of) viands: silence, then, is the best answer to a fool.
He hath no care at all for separation (from me) or union (with me): he is confined to the branch (the derivative); he does not seek the root (the fundamental) at all.
He is a fool and (spiritually) dead in egoism, for because of his anxious care for the branch he hath no leisure for the root."
Deem the skies and the earth to be an apple that appeared from the tree of Divine Power.

1870. Thou art as a worm in the midst of the apple and art ignorant of the tree and the gardener.
The other worm' too is in the apple, but its spirit is outside, bearing the banner aloft.
Its (the worm's) movement splits the apple asunder: the apple cannot endure that shock.
Its movement has rent (all) veils: its form is (that of) a worm, but its reality is a dragon.
The fire that first darts from (the impact of) the steel puts forth its foot very feebly.

1875. Cotton is its nurse at first, but in the end it carries its flames up to the aether.
At first, man is in bondage to sleep and food; ultimately he is higher than the angels.
Under the protection of cotton and sulphur matches his flame and light rises above Suhá
He illuminates the dark world: he tears the iron fetter (in pieces) with a needle.
Though the fire too is connected with the body, is 'it not derived from the spirit and the spiritual?

1880. The body hath no share in that glory: the body is as a drop of water in comparison with the sea of the spirit.
The days of the body, are increased by the spirit: mark what. becomes of the body when the spirit goes (from it).
The range of thy body is an ell or two, no more: thy spirit is a maker of swift flights to heaven.
In the spirit's imagination, O prince, 'tis (but) half a step to Baghdad and Samarcand.
The fat (white) of thine eye is two dirhems in weight: the light of its spirit (reaches) to the lofty region of the sky.

1885. The light sees in dream without this eye: without this light what would the eye be but ruined?
The spirit is unconcerned with the heard and moustache of the body, but without the spirit the body is a carcase and vile.
Such is the magnificence of the animal spirit: advance farther, behold the human spirit.
Pass beyond Man and (logical) disputation unto the shore of the sea of the spirit of Gabriel.
After that, the, spirit of Ahmad (Mohammed) will bite thy lip (kiss thee lovingly), and Gabriel will creep back in fear of thee,

1890. And will say, "If I come one bow's length towards thee, I shall be instantly consumed."

How the slave was indignant because no reply to his letter arrived from the king.

Truly this desert hath no head or foot (top or bottom). That youth, (being) without a reply to his letter, is aggrieved
And says, "Oh, 'tis a wonder. How did the king give me no reply? Or (perchance) the carrier of the letter behaved treacherously because of the torment (of envy),
And concealed the letter and did not show it to the king; for he was a hypocrite and (like) a piece of water beneath straw.
I will write another letter by way of test and seek another accomplished messenger."

1895. That heedless man ignorantly puts the blame on the Amir and the steward and the letter-carrier.
Never does he go round about (inspect) himself and say, "I have acted perversely, like the idolater in (turning away from' the true) religion."

How the wind blew perversely against Solomon, on whom be peace, because of his lapse.

The wind moved perversely against Solomon's throne. Then Solomon said, "O wind, do not creep (along) perversely."
The wind too said, "Do not move perversely (act wrongfully), O Solomon; and if thou move perversely, be not angry at my perverseness.
God set up these scales for the purpose that justice might be done to us in eternity.

1900. (If) thou give short measure, I will give short measure; so long as thou art honest with me, I am honest (with thee)."
Likewise, Solomon's tiara swerved to one side and made the bright day (dark) as night to him.
He said, "O tiara, do not become awry on my head: O sun, do not decline from my orient."
He was putting the tiara straight with his hand, (but) the tiara always became awry for him again, O youth.
Eight times he straightened it, and (each time) it became awry. He said, "Why, what is the matter, O tiara? Do not sag crookedly."

1905. It replied, "If thou put me straight a hundred times, ('tis useless): I go awry since thou goest awry, O trusted one."
Then Solomon put straight his inward part: he made his heart cold to (caused it to renounce) the lust which it had.
Thereupon his tiara immediately became straight and such as he wished it to be.
Afterwards he was purposely making it awry, (but) the tiara always returned purposely (deliberately), seeking (its correct position on) the crown of his head.
Eight times did that prince make it awry, and (as many times) did it become straight on the crown of his head.

1910. The tiara began to speak, saying, "O king, (now) display pride (proud independence): since thou hast shaken thy wings free from the clay, take flight (soar aloft).
I have no permission to pass beyond this (point) and tear to pieces the veils of the mystery of this (matter).
Lay thy hand on my mouth: shut my mouth (so as to restrain me) from unacceptable speech."
Do not you, then, whatsoever grief befall you, resentfully accuse any one: turn upon yourself.
Do not think evil of another, O you who gratify the desire of your friend: do not do that which that slave was meditating—

1915. Now his quarrel (was) with the messenger and the steward, now his anger (was directed) against the generous emperor.
You are like Pharaoh, who had left Moses (alone) and was taking off the heads of the people's babes:
The enemy (Moses) was in the house of that blind-hearted man, (while) he (outside) was cutting the necks of the children.
You also are bad (malign) to others outside, while you have become complaisant to the grievous self (carnal soul) within.
It is your enemy indeed, (yet) you are giving it candy, while outside you are accusing every one.

1920. You are like Pharaoh, blind and blind-hearted: complaisant to your enemy and treating the guiltless with ignominy.
How long, O (imitator of) Pharaoh, will you slay the innocent and pamper your noxious body?
His understanding was superior to that of (other) kings: God's ordainment had made him without understanding and blind.
God's seal upon the eye and ear of the intelligence makes him (the intelligent man) an animal, (even) if he is a Plato.
God's ordainment comes into view on the tablet (of the heart) in such wise as Báyazíd's prediction of the hidden (future event).

How Shaykh Abu 'l-Hasan, may God be well-pleased with him, heard Báyazíd's announcement of his coming into existence and of what should happen to him.

1925. It came to pass just as he (Báyazíd) had said. Bu 'l-Hasan heard from the people that (prediction),
(Namely), "Hasan will be my disciple and my true follower (*umma*), and will receive lessons from my tomb at every dawn."
He (Abu 'l-Hasan) said, "I have also seen him in a dream and have heard this from the spirit of the Shaykh."
Every dawn he would set his face towards the grave and stand (there) in attention till the forenoon,
And either the apparition of the Shaykh would come to him, or without anything spoken his difficulty would be solved,

1930. Till one day he came auspiciously (to visit the grave): the graves were covered with new-fallen snow.
He saw the snows, wreath on wreath like flags, mound (piled) on mound; and his soul was grieved.
From the shrine of the (spiritually) living Shaykh came to him a cry, "Hark, I call thee that thou mayst run to me.
Hey, come quickly in this direction, towards my voice: if the world is (full of) snow, (yet) do not turn thy face away from me."
From that day his (spiritual) state became excellent, and he saw (experienced) those wondrous things which at first he was (only) hearing (knowing by hearsay).

How the slave wrote another letter to the king when he received no reply to the first letter.

1935. That evil-thinking one wrote another letter, full of vituperation and clamour and loud complaint.
He said, "I wrote a letter to the king; oh, I wonder if it arrived there and found its way (to him)."
The fair-cheeked (king) read that second one also, and as before he gave him no reply and kept silence.
The king was withholding all favour from him: he (the slave) repeated the letter five times.
"After all," said the chamberlain, "he is your (Majesty's) slave: if you write a reply to him, tis fitting.

1940. What diminution of your sovereignty will occur if you cast looks (of favour) on your slave and servant?"
He (the king) said, "This is easy; but he is fool: a foolish man is foul and rejected of God.
Though I pardon his sin and fault, his disease will infect me also.
From (contact with) an itchy person a whole hundred become itchy, especially (in the case of) this loathsome reprobate itch.

May the itch, lack of intelligence, not befall (even) the infidel His (the fool's) ill-starredness keeps the cloud rainless.

1945. On account of his ill-starredness the cloud sheds no moisture: by his owlishness the city is made a desert.
Because of the itch of those foolish ones the Flood of Noah devastated a whole world (of people) in disgrace.
The Prophet said, 'Whosoever is foolish, he is our enemy and a ghoul who waylays (the traveller).
Whoso is intelligent, he is (dear to us as) our soul :his breeze and wind is our sweet basil.'
(If) intelligence revile me, I am well-pleased, because it possesses something that has emanated from my emanative activity.

1950. Its revilement is not without use, its hospitality is not without a table;
(But) if the fool put sweetmeat on my lip, I am in a fever from (tasting) his sweetmeat."
If you are goodly and enlightened, know this for sure, (that) kissing the arse of an ass hath no (delicious) savour.
He (the unsavoury fool) uselessly makes your moustache fetid; your dress is blackened by his kettle without (there being) a table (of food).
Intelligence is the table, not bread and roast-meat: the light of intelligence, O son, is the nutriment for the soul.

1955. Man hath no food but the light: the soul does not obtain nourishment from aught but that.
Little by little cut (yourself) off from these (material) foods— for these are the nutriment of an ass, nQt that of a free (noble) man— So that you may become capable of (absorbing) the original nutriment and may eat habitually the dainty morsels of the light.
'Tis (from) the reflexion of that light that this bread has become bread; 'tis (from) the overflowing of that (rational) soul that this (animal) soul has become soul.
When you eat once of the light you will pour earth over the (material) bread and oven.

1960. Intelligence consists of two intelligences; the former is the acquired one which you learn, like a boy at school,
From book and teacher and reflexion and (committing to) memory, and from concepts, and from excellent and virgin (hitherto unstudied) sciences.
(By this means) your intelligence becomes superior to (that of) others; but through preserving (retaining in your mind) that (knowledge) you are heavily burdened.
You, (occupied) in wandering and going about (in search of knowledge), are a preserving (recording) tablet; the preserved tablet is he that has passed beyond this.
The other intelligence is the gift of God: its fountain is in the midst of the soul.

1965. When the water of (God-given) knowledge gushes from the breast, it does not become fetid or old or yellow (impure);
And if its way of issue (to outside) be stopped, what harm? for it gushes continually from the house (of the heart).
The acquired intelligence is like the conduits which run into a house from the streets:
(If) its (the house's) water-way is blocked, it is without any supply (of water) Seek the fountain from within yourself!

Story that some one was consulting another, who said, "Consult some one else, for I am your enemy."

A certain person was consulting some one, that he might be delivered from perplexity and from a quandary.

1970. "O man of good name," he replied, "seek another, not me, and explain to him the matter for consultation.
I am an enemy to you: do not attach yourself to me; one is never successful (never wins success) from the counsel of an enemy.
Go, seek one who is a friend to you: undoubtedly a friend seeks (what is) good for his friend.
I am an enemy: it is inevitable that from egoism I should go crookedly (play false) and show enmity towards you.
Tis not a (just) condition to demand of a wolf (that he should perform) the task of a watchman (shepherd): to demand (anything) from the wrong place is a negation of the demand.

1975. Without any doubt I am an enemy to you: how should I show you the way? I am a highwayman.
Whoever is sitting with friends is amidst a flower-garden (though he be) in a bath-furnace.
Whoever in the world sits with an enemy, he is in a bath-furnace (though he be) in a flower-garden.
Vex not your friend by egoism, lest your friend become your adversary and enemy.
Do good unto the people for your God's sake or for the peace of your own soul,

1980. That you may always see (them) friendly in your sight, and that ugly ideas arising from hatred may not come into your heart.
Since you have behaved with enmity (towards me), abstain (from consulting me): consult a friend who arouses (your) affection."
He replied, "I know you, O Bu 'l-Hasan, to be one who has long deemed me an enemy;
But you are a reasonable and spiritual man: your reason will not allow you to go crookedly (play false)."
The (carnal) nature desires to take revenge on its adversary: the reason is an iron chain upon the flesh.

1985. It comes and prevents it (the flesh) and restrains it: the reason is like a police-inspector for it in its good and evil (actions).
The reason that is allied to Faith is like a just police-inspector: it is the guardian and magistrate of the city of the heart.
It is mentally alert like a cat: the thief remains in the hole, like a mouse.
Wherever the mouse gets the upper hand, no cat is there, or (at least) there is (only) the (unreal) form of a cat.
What cat (is to be compared with the reason)? The Faith-regarding reason which is in the body is the lion that overthrows the lions.

1990. Its roar is the magistrate (controller) of the tearing (carnivorous) animals; its shout is the preventer of the browsing (herbivorous) animals.
(If) the city is full of thieves and clothes-robbers, let there be a police-inspector if you will, or let there be none.

How the Prophet, on whom be peace, appointed a youth of Hudhayl to be commander of an expeditionary force in which there were elders and veteran warriors.

The Prophet was sending a force to fight against the unbelievers and repel insolence.
He chose a youth of Hudhayl and appointed him commander of the army and leader of the cavalry.

The foundation of an army is unquestionably the chief in command: a people without a chief are a body without a head.

1995. That you are (spiritually) dead and decrepit—all this is because you have abandoned the chief.
On account of laziness and avarice and egoism you are drawing your head back (behaving in a headstrong manner) and making yourself the head.
(You are) like the beast that flees from the burden: it takes its head (goes its own way) into the mountains.
Its master is running after it, crying, "O giddy-headed one, on every side there is a wolf in quest of an ass.
If thou disappear now from mine eye, the mighty wolf will approach thee from every direction.

2000. He will chew thy bones like sugar, so that thou wilt never see life again.
(Or) do not suppose that (immediate destruction); at any rate thou wilt be left without fodder: fire is (finally) extinguished by lack of faggots.
Beware! Do not flee from my control and from the heaviness of the burden, for I am thy (rational) soul."
You also are a beast (of burden), for your carnal soul predominates: the predominant (quality) determines (a thing's nature), O worshipper of self.
The Almighty did not call you an ass, He called you a horse: the Arabs say to the Arab horse "*ta'ál*" ("come").

2005. Mustafá (Mohammed) was God's stable-overseer for the beasts, (which are) the iniquitous carnal soul.
Moved by lovingkindness, He (God) said, "*Say, 'ta'álaw* (come ye), to the end that I may train you: I am the trainer.'"
(The Prophet said), "Since I have trained the carnal souls, I have suffered many kicks from these beasts.
Wherever there is one fond of training, he hath no means of avoiding kicks.
Of necessity the most affliction falls on the prophets, for 'tis an affliction to give training to the raw (ignorant).

2010. Ye are stumbling along: at my word (in obedience to my command) go at a jog-trot, that ye may become gentle and be suitable for the king to ride.
The Lord said, '*Say, Come ye, say, Come ye*, O beasts that have shied away from discipline.
If they come not, O Prophet, be not grieved: be not full of hatred on account of those twain without steadfastness.'"
The ears of some are deaf to these (cries of) *ta'álaw*: every beast hath a different stable.
Some are put to flight by this call: the stall of every horse is separate.

2015. Some are chagrined by this story, for every bird hath a separate cage.
Even the angels too were not peers: for this reason they formed diverse ranks in Heaven.
Children, though they are at one (the same) school, surpass each other in (their) lessons.
Sense-perceptions are possessed by Easterner and Westerner, (but) the function of sight belongs to the ocular sense (alone).
Though a hundred thousand ears be arrayed in rank, they all are in need of the clear eye.

2020. Again, the ranks of ears have a (special) function in respect of hearing the (words of the) Spirit and the Traditions (of the Prophet) and the Revelation.
A hundred thousand eyes do not possess that avenue (faculty): no eye is acquainted with hearing.

Similarly, enumerate each sense, one by one: each one is removed from (incapable of doing) the work of another.
The five external and the five internal senses are (arrayed) in ten ranks in the standing posture of *the* (angels) *ranked* (for worship of God).
Any one who (disobediently) draws back from the rank of (the true) religion will go into the rank that is behind.

2025. Do not make little of the (Divine) Word *ta'álaw (come ye)*: this Word is an exceedingly great elixir.
If a copper (a base person) turn away in repugnance from your saying (this Word), by no means withhold the elixir from him.
If his magician-like soul has bound (cast a spell upon) him at the present time, (yet) your saying will profit him in his latter end.
O slave (of God), *say, Come ye, say, Come ye*: take heed, for verily *God inviteth unto the (Abode of) Peace.*
Then come back, sire, from egoism and headship: seek a leader, do not desire leadership.

How an objector objected to the Prophet's—on whom be peace— appointing the man of Hudhayl to be commander.

2030. When the Prophet appointed a leader from (the tribe of) Hudhayl for the army whose troops were Divinely aided,
An insolent fellow, through envy, could not endure (to keep silence): he raised objection and opposition.
Behold humankind, how dark (unenlightened) they are, and how they are perishing in (desire for) a perishable piece of goods.
On account of pride they all are in separation (from God), dead to the spirit, living in deception.
'Tis wonderful that the spirit is in prison, and then (all that time) the key of the prison is in its hand!

2035. That youth (the spirit) is plunged in dung from head to foot, (whilst) the flowing river is (almost) touching his skirt!
(He is) always moving restlessly from side to side beside the place of repose and the couch where he might recline!
The (Divine) light is hidden, and search is the evidence (of its existence), for the heart (spirit) does not seek shelter in vain.
If this world's prison had no refuge, neither would there be any feeling of aversion nor would the heart seek release.
Thy aversion is dragging thee along, like a custodian, saying, "O man astray, seek the path of righteousness."

2040. The path is there, but it is hidden in a secret place: its discovery is in pawn to (involves) seeking in vain (before it can be found).
Separation is secretly in quest of union: in this seeker do thou discern the face of the sought.
The dead (trees and plants) of the orchard spring up from the root, saying, "Perceive the Giver of life!"
How should the eyes of these prisoners (of the world) be always (fixed) on (what lies) beyond, if there were no bringer of the good news (of deliverance)?
How should there be a hundred thousand befouled ones seeking water, if there were no water in the river?

2045. (If) there is no rest for thy side upon the earth, (yet) know that there is a coverlet and mattress at home.

Without (there being) a resting-place there would not be the restless (seeker); without (there being) that which takes away the headache of intoxication, there would not be this headache.
He (the objector) said, "Nay, nay, O Messenger of God, do not appoint any but an old Shaykh to be chief of the army.
O Messenger of God, (even) if the youth is lion-born (heroic), may none but an old man be head of the army!
Thou too hast said, and thy word is (a true) witness, 'The leader must be old, must be old.'

2050. O Messenger of God, look on this army, (in which) there are so many elders and (persons) superior to him."
Do not regard the yellow leaves of this tree, (but) pick its ripe apples.
How, in sooth, are its yellow leaves void (of worth)? This is the sign of maturity and perfection.
The yellow leaf of the (elder's) beard and his white hair bring tidings of joy on account of his mature intelligence.
The newly-arrived green-coloured leaves signify that this fruit is unripe.

2055. The provision of leaflessness (spiritual poverty) is the sign of being a gnostic; the yellowness of gold is the (cause of the) money-changer's ruddiness of face (cheerful countenance).
If he that (still) is rosy-cheeked has fresh down (on his face), (yet) he has just begun to learn writing in the school of knowledge.
The letters of his handwriting are very crooked (misshapen): he is a cripple in respect of intelligence, though his body moves with agility.
Although an old man's feet are deprived of rapid movement, his intelligence has gotten two wings and has sped to the zenith.
If you wish for an example (of this), look at Ja'far: God gave him wings instead of hands and feet.

2060. Cease from (speaking of) gold (pallor), for this topic is recondite: this heart of mine has become agitated like quicksilver.
From within me a hundred sweet-breathing silent ones put their hands on their lips, signifying, "It is enough."
Silence is the sea, and speech is like the river. The sea is seeking thee: do not seek the river.
Do not turn thy head away from the indications given by the sea: conclude (the subject)—and God best knoweth the right course.
That irreverent (objector) made no pause in the words (which he poured forth) in this fashion from those cold (insipid) lips (of his) in the presence of the Prophet.

2065. Words were assisting (did not fail) him, (but) he was ignorant that hearsay (traditional knowledge) is mere babble in the presence of sight (immediate vision).
Indeed, these matters of hearsay are (only) a substitute for sight: they are not for him who is present, (but) for him who is absent.
Whoever has been caused to attain unto sight, before him these matters of hearsay are idle.
When you have sat down beside your beloved, after this banish the *dallálas* (the old women who act as go-betweens).
When any one has passed beyond childhood and has become a man, the letter and the *dallála* become irksome to him.

2070. He reads letters, (but only) for the purpose of teaching (others); he utters words, (but only) for the purpose of making (others) understand.
'Tis wrong to speak by hearsay in the presence of those who see (who are endowed with vision), for it is a proof of our heedlessness and deficiency.

In the presence of the seer silence is to your advantage: on this account came (from God) the allocution, *Be ye silent.*
If he (the seer) bid you speak, speak gladly, but say little and do not draw out (your words) to length;
And if he bid you draw them out to length, speak with the same modesty (as before) and comply with his command,

2075. Even as I (am complying) now, in this goodly enchantment (this enchanting poem), with (the command of) Ziyá'u 'l-Haqq (the Radiance of God) Husámu'ddín.
When I am cutting short (my discourse) concerning (the Way of) righteousness, he draws me on to speak by a hundred kinds (of contrivance).
O Husámu'ddín, Radiance of the Almighty, inasmuch as thou art seeing, why dost thou seek speech (from me)?
Perchance this demand (on thy part) may arise from (thy) love for the Desired One, (as the poet said), "Give me wine to drink and tell me that it is (wine)."
At this moment His cup is at thy mouth, (but thy) ear says, "Where is the ear's portion?"

2080. (O ear), thy portion is the heat (of love): lo, thou art heated and intoxicated. It replied, "My greed is greater than this."

How Mustafá, on whom be peace, answered the objector.

When that Arab carried disputation beyond bounds in the presence of sweettempered Mustafá,
That king of *Wa 'l-Najm* and that sultan of *'Abas* bit his lip (in anger) and said to the silly prater, "Enough!"
He was putting his hand on his (the objector's) mouth to prevent him, (as though to say), "How long wilt thou speak in the presence of one who knows the occult?"
Thou hast brought dry ordure to one endowed with vision, saying, "Buy this instead of a musk-bag."

2085. O thou of stinking brain and stinking marrow, thou placest camel's dung beneath thy nose and sayest, "Oh, delicious!"
O squinting crazy fool, thou hast exclaimed in delight, "Oh, oh," that thy bad wares may find a ready sale,
And that thou mayst deceive that pure organ of (spiritual) smell, that which pastures in the celestial rose-garden.
Though his (the saint's) forbearance has feigned to be stupid, one must know one's self a little.
If to-night the mouth of the cooking-pot is left open, yet the cat must have discretion.

2090. If that glorious one (the saint) has feigned to be asleep, he is (really) very much awake: do not carry off his turban.
How long, O contumacious man devoid of (spiritual) excellence, wilt thou utter these Devil's enchantments in the presence of God's elect one?
This company (of the elect) have a hundred thousand forbearances, every one of which is (immovable) as a hundred mountains.
Their forbearance makes a fool of the wary and causes the keen-witted man with a hundred eyes to lose his way.
Their forbearance, like fine choice wine, mounts by nice degrees up to the brain.

2095. Behold the man drunken with that marvellous (earthly) wine: the drunken man has begun to move crookedly like the queen (in chess).
From (the effect of) that quickly-catching wine the (vigorous) youth is falling in the middle of the road, like an aged man.

Especially (consider the effect of) this (spiritual) wine which is from the jar of *Balá*—not the wine whereof the intoxication lasts (only) one night;
(But) that (wine) from which, (by drinking it) at dessert and in migration (from place to place), the Men of the Cave (the Seven Sleepers) lost their reason for three hundred and nine years.
The women of Egypt drank one cup of that (wine) and cut their hands to pieces.

2100. The magicians (of Pharaoh) too had the intoxication of Moses: they deemed the gallows to be their beloved.
Ja'far-i Tayyár was drunken with that wine: therefore, being beside himself, he was pawning (sacrificing) his feet and hands (for God's sake).

Story of Báyazíd's—may God sanctify his spirit—saying, "Glory to me! How grand is my estate!" and the objection raised by his disciples, and how he gave them an answer to this, not by the way of speech but by the way of vision (immediate experience).

That venerable dervish, Báyazíd, came to his disciples, saying, "Lo, I am God."
That master of the (mystic) sciences said plainly in drunken fashion, "Hark, there is no god but I, so worship me."
When that ecstasy had passed, they said to him at dawn, "Thou saidest such and such, and this is impiety."

2105. He said, "This time, if I make a scandal, come on at once and dash knives into me.
God transcends the body, and I am with the body: ye must kill me when I say a thing like this."
When that (spiritual) freeman gave the injunction, each disciple made ready a knife.
Again he (Báyazíd) became intoxicated by that potent flagon: those injunctions vanished from his mind.
The Dessert came: his reason became distraught. The Dawn came: his candle became helpless.

2110. Reason is like the prefect: when the sultan arrives, the helpless prefect creeps into a corner.
Reason is the shadow of God: God is the sun: what power hath the shadow to resist His sun?
When a genie prevails over (gains possession of) a man, the attributes of humanity disappear from the man.
Whatsoever he says, that genie will (really) have said it: the one who belongs to this side will have spoken from (the control of) the one who belongs to yonder side.
Since a genie hath this influence and rule, how (much more powerful) indeed must be the Creator of that genie!

2115. His (the possessed man's) "he" (personality) is gone: he has in sooth become the genie: the Turk, without (receiving) Divine inspiration, has become a speaker of Arabic.
When he comes to himself, he does not know a word (of Arabic). Inasmuch as a genie hath this essence and quality,
Then how, pray, should the Lord of genie and man have inferiority to the genie?
If a pot-valiant fellow has drunk the blood of a fierce lion, you will say that the wine did it, not he;
And if he fashion words of old (pure) gold, you will say that the wine has spoken those words.

2120. A wine hath this (power to excite) disturbance and commotion: hath not the Light of God that virtue and potency
To make you entirely empty of self, (so that) you should be laid low and He should make the Word lofty (within you)?

Though the *Qur'án* is (dictated) from the lips of the Prophet —if any one says God did not speak it, he is an infidel.
When the *humá* of selflessness took wing (and soared), Báyazíd began (to repeat) those words.
The flood of bewilderment swept away his reason: he spoke more strongly than he had spoken at first,

2125. (Saying), "Within my mantle there is naught but God: how long wilt thou seek on the earth and in heaven?"
All the disciples became frenzied and dashed their knives at his holy body.
Like the heretics of Girdakúh, every one was ruthlessly stabbing his spiritual Director.
Every one who plunged a dagger into the Shaykh was reversely making a gash in his own body.
There was no mark (of a wound) on the body of that possessor of the (mystic) sciences, while those disciples were wounded and drowned in blood.

2130. Whoever aimed a blow at his throat saw his own throat cut, and died miserably;
And whoever inflicted a blow on his breast, his (own) breast was riven, and he became dead for ever;
And he that was acquainted with that (spiritual) emperor of high fortune, (and) his heart (courage) did not consent to strike a heavy blow,
Half-knowledge tied his hand, (so that) he saved his life and only wounded himself.
Day broke, and the disciples were thinned: wails of lamentation arose from their house.

2135. Thousands of men and women came to him (Báyazíd), saying, "O thou in whose single shirt the two worlds are contained,
If this body of thine were a human body, it would have been destroyed, like a human body, by the daggers."
A self-existent one encountered a selfless one in combat: the self-existent one drove a thorn into his own eye (hurt himself).
O you who stab the selfless ones with the sword, you are stabbing your own body with it. Beware!
For the selfless one has passed away (in God) and is safe: he is dwelling in safety for ever.

2140. His form has passed away and he has become a mirror: naught is there but the form (image) of the face of another.
If you spit (at it), you spit at your own face; and if you strike at the mirror, you strike at yourself;
And if you see an ugly face (in that mirror), 'tis you; and if you see Jesus and Mary, 'tis you.
He is neither this nor that: he is simple (pure and free from attributes of self): he has placed your image before you.
When the discourse reached this point, it closed its lips; when the pen reached this point, it broke to pieces.

2145. Close thy lips (O my soul): though eloquence is at thy command, do not breathe a word—and God best knoweth the right way.
O you who are drunken with the wine (of love), you are on the edge of the roof: sit down or (else) descend, and peace be with you!
Every moment when you enjoy (union with the Beloved), deem that delightful moment to be the edge of the roof.
Be trembling for (fear of losing) the delightful moment: conceal it like a treasure, do not divulge it.
Lest calamity suddenly befall (your) plighted love, take heed, go very fearfully into that place of ambush.

2150. The spirit's fear of loss at the moment of enjoyment is (the sign of its) departure (descent) from the hidden roof-edge.
If you do not see the mysterious roof-edge, (yet) the spirit is seeing, for it is shuddering (with fear).
Every sudden chastisement that has come to pass has taken place on the edge of the turret of enjoyment.
Indeed there is no fall except (on) the edge of the roof: (take) warning from (the fate of) the people of Noah and the people of Lot.

Explaining the cause of the eloquence and loquacity of that impertinent man in the presence of the Prophet, on whom be peace.

When the ray (reflexion) of the Prophet's boundless intoxication struck (the objector), that stupid fellow also became drunken and merry.

2155. Of course, in consequence of (drunken) glee he became loquacious: the intoxicated man neglected (to observe) respect and began to rave.
Not on every occasion does selflessness (intoxication) work mischief, (but) wine makes the unmannerly person more so.
If he (the wine-drinker) be intelligent, he becomes decorous (displays goodly qualities when beside himself); and if he be evil-natured, he becomes worse.
But since the majority are evil and reprobate, wine has been forbidden to all.

How the Prophet, on whom be peace, explained the cause of his preferring and choosing the (young) man of Hudhayl as commander and chief of the army over the heads of the elders and veterans.

Cases are decided by the general rule (not by the exceptions):since the majority are evil, the sword was taken away from the hand of the highwayman.

2160. The Prophet said, "O thou who lookest on externals, do not regard him as a youth and unskilled.
Oh, there is many a black beard and the man (its owner) old (in wisdom); oh, there is many a white beard with a heart (black) as pitch.
Often have I tested his understanding: that youth has shown (the ripe experience of) age in (handling) affairs.
O son, the (really) old is the old in understanding: 'tis not whiteness of the hair in the beard and on the head.
How should he (any old man) be older than Iblis? When he lacks understanding, he is good-for-naught.

2165. Suppose he is a child: (what matter) when he hath the (life-giving) breath of Jesus (and) is purged of vainglory and vain desire?
That whiteness of hair is a proof of maturity to the bandaged eye that hath little penetration.
Since the blind imitator recognises nothing but (an external) proof, he continually seeks the way (to the truth) in the (out ward) sign.
For his sake we have said, 'When you wish to plan (anything), choose an elder (to advise you).'
He who has escaped from the purdah of blind imitation sees by the light of God that which (really) is.

2170. Without proof and without exposition the pure Light cleaves its (the object's) skin and enters into the middle (the core).

To one who regards (only) the appearance, what is (the difference between) the adulterated and genuine coin? How should he know what is in the date-basket?
Oh, there is much gold made black with smoke, that it may be saved from (falling into) the hands of every envious thief.
Oh, there is much copper gilded with gold, that he (the counterfeiter) may sell it to (those of) small understanding.
We, who see the inward (reality) of the whole world, see the heart and look not on the outward form."

2175. The cadis who are concerned with the outward form (the letter of the law) give judgement according to outward appearances.
When he (the suspected person) has uttered the profession of the Faith and has shown some (formal sign of) true belief, at once these people (the cadis) pronounce him a true believer.
There is many a hypocrite who has taken refuge in this out ward form and has shed the blood of a hundred true believers in secret.
Endeavour to become old in intelligence and religion, that you may become, like the Universal Intelligence, a seer of the in ward (reality).
When the beauteous Intelligence unveiled its face (revealed itself) from non-existence, He (God) gave it a robe of honour and a thousand names.

2180. Of those sweet-breathing names the least is this, that it (the Intelligence) is not in need of any one.
If the Intelligence display its face in visible form, day will be dark beside its light;
And if the shape of foolishness become visible, beside it the darkness of night will be radiant,
For it is darker and more murky than night; but the miserable bat is a buyer (seeker) of darkness.
Little by little accustom yourself to the daylight, else you will remain a bat deprived of splendour.

2185. He (the bat-like person) is the lover of every place where there is difficulty and perplexing doubt, and the enemy of every place where there is the lamp of (spiritual) felicity
The intelligent man is he who bath the lamp: he is the guide and leader of the caravan.
That leader is one who goes after his own light: that selfless traveller is the follower of himself.
His heart seeks the darkness of perplexity in order that his acquirements may seem greater (than they are),
So that he may preoccupy you with that difficult question and make you oblivious of his own evil nature.

The marks of the wholly intelligent and the half-intelligent and the whole man and the half-man and the deluded worthless wretch doomed to perdition.

The intelligent man is he who hath the lamp: he is the guide and leader of the caravan.
That leader is one who goes after his own light: that selfless traveller is the follower of himself.

2190. He is the one that puts faith in himself; and do ye too put faith in the light on which his soul has browsed.
The other, who is the half-intelligent, deems an (entirely) intelligent person to be his eye,
And has clutched him as the blind man clutches the guide, so that through him he has become seeing and active and illustrious.
But (as for) the ass who had not a single barley-corn's weight of intelligence, who possessed no intelligence himself and forsook the intelligent (guide),
(Who) knows neither much nor little of the way (and yet) disdains to go behind the guide,

2195. He is journeying in a long wilderness, now limping in despair and now (advancing) at a run.
He hath neither a candle, that he should make it his leader, nor half a candle, that he should beg a light.
He hath neither (perfect) intelligence, that he should breathe the breath of the living, nor hath he a half-intelligence, that he should make himself dead.
He (the half-intelligent one) becomes wholly dead in (devotion to) the man of (perfect) intelligence, that he may ascend from his own low place to the (lofty) roof.
(If) you have not perfect intelligence, make yourself dead under the protection of an intelligent man whose words are living.

2200. He (the man devoid of intelligence) is not living, that he should breathe in accord with (a) Jesus, nor is he dead, that he should become a channel for the (life-giving) breath of (a) Jesus.
His blind spirit is stepping in every direction: it will not escape in the end, but it is leaping up.

Story of the lake and the fishermen and the three fishes, one intelligent and one half intelligent and the third deluded, foolish, heedless and good-for-naught; and the end of all three.

This, O obstinate man, is the story of the lake in which there were three great fishes.
You will have read it in *Kalíla*, but that is (only) the husk of the story, while this is the spiritual kernel.
Some fishermen passed beside the lake and saw that concealed (prey).

2205. Then they hastened to bring the net: the fishes noticed and became aware (of their intention).
The intelligent one resolved to journey, resolved to make the difficult unwelcome journey.
He said, "I will not consult these (others), for assuredly they will make me weak (deficient) in power (to fulfil my purpose).
Love of their native place and abode holds sway over their souls: their indolence and ignorance will strike on (affect) me."
For consultation, some goodly and (spiritually) living person is required, that he may make thee living; and where is that living one (to be found)?

2210. O traveller, take counsel with a traveller, for a woman's counsel will keep thy foot lame.
Pass on from the (literal) expression, "love of country"; do not stop (at its outward sense), for thy (real) country is Yonder, O soul: 'tis not on this side.
If thou desire thy country, cross to the other bank of the stream: do not misread this true *Hadíth.*

The inner meaning of the recitation of the ablutionary prayers by one who performs the ritual ablution.

In the ritual ablution, a separate form of prayer for each member of the body has been handed down in Tradition.
When you snuff up water into your nose, beg of the self-sufficient Lord the scent of Paradise,

2215. In order that that scent may lead you towards Paradise: the scent of the rose is the guide to the rose-trees.
When you perform the act of abstersion, the (proper) form of prayer and words is this: "O Lord, cleanse me from this (defilement).
My hand has reached this place and washed it, (but) my hand is weak (unable) to wash my spirit.

O Thou by whom the spirit of the unworthy is made worthy, the hand of Thy bounty is reaching the spirits.
This (which) I, vile (as I am), have done was my limit (the utmost within my power): do Thou make clean that (which lies) beyond the limit, O gracious One.

2220. O God, I have washed my skin clean of ordure: do Thou wash this beloved (spirit) clean of worldly taints."

A certain person used to say at the time of abstersion, "O God, let me smell the sweet odour of Paradise" instead of "O God, make me one of those who repent much, and make me one of those who purify themselves," which is the (proper) form of prayer in abstersion; and he (also) used to recite the formula proper to abstersion at the time of rinsing his nose. A venerable man heard (him) and could not endure it.

A certain one said at the time of abstersion, "(O God), unite me with the scent of Paradise!"
(Thereupon) a person said, "You have used a good formula, but you have missed the (proper) hole for the prayer.
Since this prayer was the formula applicable to the nose, why have you applied the nose-formula to the arse?
One free (from sensuality) gets the odour of Paradise from his nose: how should the odour of Paradise come from the rump?"

2225. O thou who hast brought humility into the presence of fools, and O thou who hast brought pride into the presence of (spiritual) kings,
The pride shown to the base is goodly and fitting. Take heed, do not behave in the reverse manner: the reverse thereof is (the cause of) thy bondage.
The rose grew for the sake of the nostrils: sweet scent is the stipend of the nose, O churl.
The scent of the rose is for organs of smell, O bold man: this hole below is not the place for that scent.
How should the scent of Paradise come to thee from this place? If thou requirest the (sweet) scent, seek it from its (proper) place.

2230. Likewise, "love of country" is right, (but) first, O master, know (what really is) thy country.
That sagacious fish said, "I will journey, I will withdraw my heart from their advice and counsel."
'Tis no time for counsel. Hark, journey! Like 'Alí, sigh (the secret) into the well.
Very seldom is there found a fit confidant for that sigh: go by night and let thy movement be hidden, like (that of) the night-patrol.
Set out from this lake towards the sea: seek the sea and take leave of this whirlpool.

2235. That wary (fish) made its breast o afoot (swam away) and was going from its perilous abode to the sea of light,
Like the deer of which a dog is in pursuit and which keeps running so long as there is a single nerve in its body.
Hare's sleep (heedlessness) with the dog in pursuit is a sin: how indeed is sleep (dwelling) in the eye of him who hath fear?
That fish departed and took the way to the sea: it took the far way and the vast expanse.
It suffered many afflictions, and in the end it went after all towards safety and welfare.

2240. It cast itself into the deep Sea whose bound no eye can reach.
So when the fishermen brought their net (to the lake), the half-intelligent (fish) was bitterly grieved thereat.
And said, "Alas, I have lost the opportunity: how did not I accompany that guide?

He went off suddenly, but seeing that he went I ought to have gone after him in hot haste."
'Tis wrong to regret the past: what is gone will not come back: to remember it is of no avail.

Story of the captive bird which gave the (following) injunctions: do not feel sorrow for what is past, think about taking precaution for the present (need), and do not spend time in repenting.

2245. A certain man caught a bird by guile and trap: the bird said to him, "O noble sire,
Thou hast eaten many oxen and sheep, thou hast sacrificed many camels;
Thou hast never in the world been sated by them, neither wilt thou be sated by my limbs.
Let me go, that I may bestow on thee three counsels, that thou mayst perceive whether I am wise or foolish.
(I will give thee) the first of those counsels on thy hand, the second of them on thy plastered roof,

2250. And the third counsel I will give thee on a tree. (Let me go), for thou wilt become fortunate through these three counsels.
(As for) that saying which is (to be said) on thy hand, 'tis this: 'do not believe an absurdity (when thou hearest it) from any one.'"
When it (the bird) had uttered the first grave counsel on his palm, it became free and went (to perch) on the wall (of his house),
And said, "The second is, 'do not grieve over (what is) past: when it has passed from thee, do not feel regret for it.'"
After that, it said to him, "In my body is concealed a solitary (large and precious) pearl, ten dirhems in weight.

2255. By thy soul's truth (as sure as thou livest), that jewel was thy fortune and the luck of thy children.
Thou hast missed the pearl, for it was not thy appointed lot (to gain it)—a pearl the like of which is not in existence."
Even as a woman big with child keeps wailing at the time of parturition, so the Khwája began to cry out clamorously.
The bird said to him, "Did not I admonish thee, saying, 'Let there be no grief in thee for what passed yesterday'?
Since it is past and gone, why art thou grieving? Either thou didst not understand my counsel or thou art deaf.

2260. And (as regards) the second counsel I gave thee, (namely), 'Do not from misguidedness put any belief in an absurd statement,'
O lion, I myself do not weigh ten dirhems: how should the weight of ten dirhems be within me?"
The Khwája came back to himself (recovered his wits) and said, "Hark, disclose the third (piece of) excellent counsel."
"Yes," said the bird, "thou hast made good use of those (former counsels), that I should tell (thee) the third counsel in vain!"
To give counsel to a sleepy ignoramus is to scatter seed in nitrous soil.

2265. The rent of folly and ignorance does not admit of being patched up: do not give the seed of wisdom to him (the fool), O counsellor.

How the half-intelligent fish devised a means (of escape) and feigned to be dead.

The second fish said in the hour of tribulation, when he was left sundered from the shadow (protection) of the intelligent one,

"He hath gone towards the sea and is freed from sorrow: such a good comrade hath been lost to me!
But I will not think of that and will attend to myself: at this (present) time I will feign to be dead.
Then I will turn my belly upwards and my back downwards and will move on the water.

2270. I will move upon it as weeds move, not by swimming as a person (swimmer) does.
I will become dead, I will commit myself to the water: to die before death is to be safe from torment."
To die before death is to be safe, O youth: even so hath Mustafa (Mohammad) commanded us.
He said, "Die, all of you, ere death come, else ye will die with (the certainty of suffering) sore afflictions (hereafter)."
He (the fish) died in that manner and threw his belly upwards: the water was carrying him, now alow, now aloft.

2275. Every one of those pursuers (the fishermen) bore great vexation (in his heart), saying, "AJas, the best fish is dead."
He (the fish) was made glad by their saying "Alas": (he said to himself), "This trick of mine has come off, I am delivered from the sword."
Then a worthy fisherman seized him and spat on him and flung him on the ground.
He (the half-intelligent fish), rolling over and over, went secretly into the water; the (entirely) foolish one remained (where he was), moving to and fro in agitation.
That simpleton kept leaping about, right and left, in order that he might save his skin by his own efforts.

2280. They cast the net, and he (at last) remained in the net: foolish ness ensconced him in that fire (of perdition).
On the top of the fire, on the surface of a frying-pan, he be came the bedfellow of Folly.
(There) he was seething from the heat of the flames Reason was saving to him, "*Did not a warner come to thee?*"
He, from the rack of torture and tribulation, was replying like the souls of the unbelievers: *they said, "Yea."*
Then again he was saying, "If this time I escape from this neck-breaking affliction,

2285. I will not make my home except in a sea: I will not make a lake my dwelling-place.
I will seek the boundless sea and become safe: I will go in safety and welfare for ever."

Explaining that the promise made by the fool at the moment of seizure (punishment) and contrition is faithless, for though they should be sent back, they would surely return to that which they were forbidden to do, and verily they are liars. The false dawn keeps not faith.

Reason was saying to him, "Folly is with thee: with Folly (as thy companion), the promise will be broken.
The keeping of promises appertains to reason: thou hast not reason: begone, O thou whose value is that of an ass!
Reason remembers its covenant: understanding rends the veil of forgetfulness.

2290. Since thou hast not reason, forgetfulness is thy ruler: it is thy enemy and the bringer-to-naught of thy devising."
From deficiency of reason the wretched moth does not re member the flame and the burning and the (crackling) sound (when its wings are scorched).
When its wings are burnt, it repents; (but) cupidity and forgetfulness dash it (again) into the flame.

Grasp and apprehension and retentiveness and keeping in mind belong to Reason, for Reason has raised those (faculties).
When the pearl is not there, how should its lustre exist? When there is none to remind (admonish the fool), how should he turn back (from folly)?

2295. Moreover, this wish (to escape from the consequences of his folly) arises from his want of reason, for he does not see what is the nature of that folly.
That contrition was the result of pain, not of Reason which is bright as a treasure.
When the pain departed, that contrition became naught: that repentance and contrition hath not the worth (even) of dust.
That contrition burgeoned from (was produced by) the darkness of pain; hence (as the proverb says) day wipes out the words of night
When the darkness of pain is gone and he (the fool) has be come happy, its result and product also goes from his heart.

2300. He is making vow's of repentance, whilst the Pir, Reason, is crying, "Though they should be sent back, they would surely return."

Explaining that imagination (wahm) is the counterfeit of Reason and in opposition to it, and that though it resembles Reason it is not Reason; and the story of the replies given to each other by Moses, on whom be peace, who was the possessor of Reason, and Pharaoh, who was the possessor of imagination.

Reason is the contrary of sensuality: O brave man, do not call (by the name of) Reason that which is attached to sensuality.
That which is a beggar of sensuality—call it imagination: imagination is the counterfeit of the sterling gold of the rational faculties.
Without a touchstone, imagination and reason are not clearly distinguished: quickly bring both to the touchstone.
The *Qur'án* and the (spiritual) state of the Prophets are this touchstone: they, like a touchstone, say to the counterfeit coin, "Come,

2305. That by contact with me thou mayst see thyself (and know) that thou art not worthy of my higher and lower (degrees of spirituality)."
If a saw make Reason (to be severed into) two halves, it (Reason) will be smiling like gold in the fire.
Imagination belongs to Pharaoh, the world-incendiary; Reason to Moses, the spirit-enkindler.
Moses went on the way of non-existence (self-negation): Pharaoh said to him, "Tell (me), who art thou?"
He said, "I am Reason, the messenger of the Almighty: I am the proof of God, I am the protection against error."

2310. "Nay," said he, "hush, cease from (this ecstatic) outcry: tell (me) thy ancient lineage and name."
"My lineage," he said, "(is derived) from His dust-pit; my original name is 'the meanest of His slaves.'
I am the slave-born (slave) of that unique Lord—born of the (womb and) loins of slaves female and male.
My original lineage (is derived) from earth and water and clay: God gave unto water and clay a soul and heart.
To earth also will return this earthen body of mine; to earth thou likewise wilt return, O terrible one.

❧**2315.** Our origin and the origin of all the proud is from a piece of earth, and (there are) a hundred signs thereof;
For thy body receives support (sustenance) from the earth, and from earthly nutriment thy neck is wrapped in folds (of flesh).
When the spirit departs, it (the body) will again become earth in the dreaded and horrible grave.
Both thou and we and all who resemble thee will become earth, and thy power will remain no more."
He (Pharaoh) said, "Thou hast a name other than this lineage: truly that name is more proper for thee—

❧**2320.** 'Slave of Pharaoh and slave of his slaves,' (a slave) whose body and soul were first nurtured by him (Pharaoh),
A hostile, insolent and unrighteous slave, who fled from this country on account of an ill-omened deed.
Thou art a murderer and treacherous and ungrateful: from just these qualities, forsooth, form a judgement (as to the rest).
(Thou art) in exile, despised and poor and threadbare, since thou didst not acknowledge gratitude and obligation to me."
He (Moses) said, "Far be it that any other person should be a partner in Lordship with that King.

❧**2325.** (He is) One: He hath no associate in Kingship; His slaves have no master but Him.
His creatures have no other owner: does any one claim partnership with Him except one that is doomed to perish?
He hath made the design, He is my Designer; if another lay claim (to it), he is a seeker of iniquity.
Thou canst not fashion my eyebrow: how canst thou know my soul?
Nay, 'tis thou who art the traitor and the insolent one, for thou claimest duality with God.

❧**2330.** If I inadvertently killed a ruffian, I killed (him) neither for self's sake nor in sport.
I struck (him) a blow with my fist, and he suddenly fell: one who really had no soul gave up a soul.
I killed a cur: thou the children of him who was sent (by God)—hundreds of thousands of innocent and harmless babes—
Hast killed, and their blood is on thy neck: consider what shall come upon thee because of this blood-drinking of thine.
Thou hast killed the progeny of Jacob—those sought after in hope of slaying me.

❧**2335.** In despite of thee God Himself chose me out: that (plot) which thy soul was concocting was overthrown."
He (Pharaoh) said, "Let these things be without any doubt (grant that all this is true): is it (the gratitude) due to me and to the bread and salt (which thou hast eaten)
That thou shouldst treat me with contumely in the presence of the assembled people and make the bright day dark to my heart?"
He (Moses) said, "The contumely of the Resurrection is more grievous, (which thou wilt suffer) if thou do not pay regard to me in good and evil.
Thou canst not bear the bite of a flea: how wilt thou taste (endure) the bite of a snake?

❧**2340.** In appearance I am ruining thy work, but (in reality) I am making a thorn into a rose-garden.

Explaining that cultivation consists in devastation and composure in distraction and wholeness in brokenness and success in failure and existence in non-existence; and thus (with) the rest of the contraries and pairs.

A certain man came and was cleaving the soil: a fool cried out and could not control himself,
Saying, 'Wherefore are you ruining this soil and cleaving and scattering it?'
'O fool,' said he, 'begone, do not interfere with me: recognise (the difference of) cultivation from devastation.
How should this (soil) become a rose-garden or cornfield till this soil becomes ugly and ruined?

2345. How should it become orchards and crops and leaves and fruit till its arrangement is turned upside down?'
Till you pierce the purulent ulcer with a lancet, how will it become well and how will you become healthy?
Till he (the physician) cleanse your (corrupt) humours with medicine, how will the indisposition be removed? How will a cure be effected?
When a tailor cuts (the cloth for) a garment piece by piece, will any one strike that expert tailor,
Saying, 'Why have you torn this choice satin? What can I do with a torn (garment)?'

2350. Whenever they (the builders) put an old building in good repair, do not they first ruin the old one?
Likewise the carpenter, the iron-smith and the butcher—with them (too) there is destruction before restorations.
The pounding of myrobalan and bastard myrobalan—by reason of that destruction they become the means of restoring the body (to health).
Until you crush wheat in the mill, how will our table be garnished with it?
(The obligation of gratitude for) that bread and salt (of thine) demanded that I should deliver thee, O fish, from the net.

2355. If thou accept the counsel of Moses, thou wilt escape from such an evil infinite net.
Inasmuch as thou hast made thyself the slave of sensuality, thou hast made a petty worm into a dragon.
I have brought a dragon for (thy) dragon, that I may correct (thy dragon's) breath by (my dragon's) breath,
So that the breath of that one may be defeated by the breath of this one, and that my serpent may destroy that dragon (of thine).
If thou submittest, thou art freed from two serpents; otherwise, it (thy dragon) will bring thy spirit to utter perdition."

2360. He (Pharaoh) said, "In truth, thou art an exceedingly cunning sorcerer, for by craft thou hast introduced duality (disunion) here.
Thou hast made the unanimous people into two factions: sorcery makes fissures in rock and mountain."
He (Moses) said, "I am submerged in the message of God: who (ever) saw sorcery together with the name of God?
The substance of sorcery is forgetfulness (of God) and unbelief: the spirit of Moses is the flaming torch of the (true) religion.
How do I resemble sorcerers, O impudent one?—for the Messiah (Jesus) is becoming jealous of my (life-giving) breath.

2365. How do I resemble sorcerers, O polluted one?—for the (Revealed) Books are receiving light from my spirit.
Since thou art soaring on the wings of sensuality, inevitably thou bearest (in thy heart) that (ill) thought against me."
Every one whose actions are those of wild beasts hath ill thoughts against the noble.

Since thou art a part of the world, howsoever thou art thou deemest all to be of the same description as thyself, misguided man.
If thou whirl round and thy head whirl round, thy (organ of) sight sees the house whirling round;

2370. And if thou embark in a ship moving on the sea, thou deemest the seashore to be running (along).
If thou art narrow (oppressed) at heart from (being engaged in) combat, thou deemest the whole atmosphere of the world to be narrow;
And if thou art happy as thy friends would desire, this world seems to thee like a garden of roses.
How many a one has gone as far as Syria and ‛Iráq and has seen nothing but unbelief and hypocrisy;
And how many a one has gone as far as India and Hirá (Herát) and seen nothing but selling and buying;

2375. And how many a one has gone as far as Turkistán and China and seen nothing but deceit and hidden guile!
Since he has no object of perception save colour and perfume (external phenomena), let him seek (through) all the climes, (he will see nothing spiritual).
(If) a cow come suddenly into Baghdád and pass from this side (of the city) to that (farther) side,
Of all (its) pleasures and joys and delights she will see nothing but the rind of a water-melon.
(If) straw or hay has fallen on the road, (it is) suitable to his (such a one's) bovine or asinine disposition.

2380. (Hanging) dry on the nail of (his bestial) nature, like strips of meat (exposed to the sun), his spirit, bound with (the cords of) secondary causes, does not grow;
But the spacious realm where means and causes are torn to shreds (transcended) is *the earth of God*, O most honourable sire.
It is ever changing, like a (fleeting) picture: the spirit beholds in clairvoyance a world (appearing) anew and anew.
(Everything), though it be Paradise and the rivers of Eden, becomes ugly when it is congealed (fixed permanently) in one aspect.

Explaining that every percipient sense of man has different objects of perception too, of which the other senses are ignorant, as (for example) every skilled craftsman is unfamiliar with the work of those skilled in other crafts; and its (another sense's) ignorance of that which is not its business does not prove that those objects of perception are non-existent. Although it virtually denies them, yet here in this place we only mean by its 'denial' its ignorance.

Thy perception is the measure of thy vision of the world: thy impure senses are the veil (which prevents thee from having sight) of the pure (holy men).

2385. Wash thy senses for a while with the water of clairvoyance: know that the garment-washing of the Súfís is like this.
When thou hast become purified, the spirit of the pure ones will tear off the veil and attach itself to thee.
If the whole world be (filled with) light and (radiant) forms, (only) the eye would be aware of that loveliness.
(Suppose) thou hast shut the eye and art bringing forward the ear that thou mayst show unto it the locks and face of an adorable beauty,
The ear will say, "I do not attend to the (visible) form: if the form utter a cry, I will hearken.

2390. I am skilled, but (only) in my own art: my art is (the perception of) a (spoken) word or sound, no more."
(And if thou say), "Hey, nose, come and see this beauteous one," the nose is not fit for this purpose.
"If there be any musk or rose-water, I will smell it: this is my art and science and knowledge.
How should I see the face of that silver-shanked one? Take heed, do not lay (on me) as a task that which cannot be done."
Again, the crooked (perverted) sense hath naught but crooked (perverse) perception, (so) go crookedly into His presence or go straight, as thou wilt (it matters not).

2395. Know for sure that the eye of him who sees double is remote from seeing the Unity, O Khwája who aidest (the true Religion).
Thou who art a Pharaoh art wholly deceit and hypocrisy: (hence) thou knowest no difference between me and thyself.
Do not regard (judge of) me from thyself, O false-playing man, that thou mayst not see the single as double.
Regard (judge of) me from me (with my eyes) for one moment, that thou mayst behold a spacious region beyond (phenomenal) existence,
And mayst be delivered from straitness and dishonour and renown (good and evil repute) and behold love within love, and peace (be with thee)!

2400. Then, when thou hast been delivered from the body, thou wilt know that ear and nose can become eye.
That sweet-tongued (spiritual) king has said with truth that every hair of gnostics becomes an eye.
Certainly the eye had no eye (vision) at first: it was an embryo of flesh in the womb.
Deem not the fat (the white of the eye) to be the cause of sight, O son; otherwise none would see (visible) forms in dream.
The genie and the demon see the like, and there is no fat in the sight-organ of either.

2405. In fact there was (originally) no relationship between light and the fat (of the eye): the loving Creator gave them relationship.
Adam is of earth, (but) how does he resemble earth? The genie is of fire without any participation (of the other elements);
(But) the genie is not similar (in form) to fire, though when thou considerest (thou wilt acknowledge that) it is his origin.
The bird is (originally) of wind (air), (but) how does it resemble wind? God gave relationship to the unrelated.
The relation of these derivatives to the originals is ineffable, although He connected them.

2410. Since man is born of dust, where is the relation between this son and his father?
If there is a relation hidden from the understanding, it is ineffable, and how should the understanding follow its track?
If He did not give the wind vision without eye, how was it making a distinction among the people of 'Ád?
How was it knowing the true believer from the enemy? How was it knowing the wine from the gourd-shaped goblet?
If the fire of Nimrod hath no eye, how is a taking pains (to show respect) towards Abraham (explicable)?

2415. If the Nile had not possessed that light and sight, wherefore should it have picked out the Egyptians from the Israelites?

If mountain and rock had not been endowed with sight, then how should it (the mountain) have become a friend (accompanist) to David?
If this earth had not possessed a spiritual eye, wherefore should it have swallowed Qárún in such a fashion?
If the Moaning (Pillar) had not possessed the eye of the heart (*oculus cordis*), how should it have seen the separation (from it) of that august one (the Prophet)?
If the gravel had not been possessed of an eye, how should it have given testimony in the closed fist (of Abú Jahl)?

2420. O intellect, unfold thy wings and pinions: read the Súra (which begins with the words), (*when the earth) shall be caused to quake with a mighty quaking.*
At the Resurrection how should this earth give testimonies concerning good and evil without having seen?
For *she will relate her* experiences and *informations*: the earth will reveal her secrets to us.
"This sending of me (as a prophet) to thee, O prince, is a clear evidence that the Sender was aware
That such a medicine as this is suitable to such a desperate malady, for the purpose of success (in curing it).

2425. Heretofore thou hadst seen visions (warning thee) that God would choose me out (to go to thee),
(And that) I, having taken the rod and the Light in my hand, would break thy insolent horn.
On this account the Lord of the Judgement was showing unto thee terrible visions of diverse sorts,
Suitable to thy evil conscience and thy inordinate disobedience, that thou might'st know that He knows what is proper for thee;
That thou might'st know that He is wise and omniscient and the healer of irremediable maladies.

2430. Through false interpretations thou wert made blind and deaf to those (visions), saying, 'This is caused by heavy slumber';
And the physician and the astrologer in flashes (of intelligence) saw the (true) explanation thereof, but concealed it from (motives) of cupidity.
He (the physician) said, 'Far be it from thy empire and kingship that anxiety should enter into thy consciousness.
When the (human) constitution is indisposed by food that disagrees with it or by (rich) viands, it sees visions in sleep.'
(He said this) because he perceived that thou art not one that desires good counsel, and that thou art violent and blood-drinking and not of lowly nature.

2435. Kings shed blood for righteousness' sake, but their mercy is greater than their severity.
The king must have the nature of the Lord: His mercy hath precedence over His wrath.
Wrath must not prevail (in the king), like (as it does in) the Devil, (so that) he sheds blood unnecessarily for the purpose of guile;
Nor, again, (should) an effeminate mildness (prevail in him), for in consequence of that his wife and handmaids will become harlots.
Thou hadst made thy breast a house for the Devil, thou hadst made hatred a *qibla* (object on which thy mind was bent).

2440. Many are the hearts which thy sharp horn has wounded: lo, my rod has broken thy froward horn.

How the people of this world attack the people of that (other) world and charge (against them) as far as the frontier, namely, generation and propagation, which is

the boundary of the Unseen, and how they (the people of this world) are unaware of the ambush (prepared for them); for the infidel makes his assault (only) when the holy warrior does not go to war.

The army of the corporeal ones attacked in the direction of the fortress and stronghold of the spiritual ones,
In order that they might occupy the frontier-pass of the Unseen, so that no pure spirit should come (into the world) from that quarter.
When the holy warriors do not attack in warfare, the infidels on the contrary deliver an attack.
When the holy warriors of the Unseen in their forbearance refrained from delivering an attack on thee, man of evil practice,

2445. Thou madest an attack towards the frontier-passes of the Unseen, in order that the men of the Unseen should not come in this direction.
Thou didst lay a (violent) hand upon the loins and wombs, that thou might'st wickedly occupy (close) the thoroughfare (of sexual intercourse).
How should'st thou occupy (close) the highway which the Almighty hath opened for the purpose of procreation?
Thou didst block the passes, O contumacious one, (but) in despite of thee a captain issued forth.
Lo, I am the captain: I will break thy power. Lo, in His name I will break thy name and fame.

2450. Come now, close the passes tightly! Laugh at thy moustache (be the dupe of thy vainglory) a (little) while!
The Divine decree will tear out thy moustache piecemeal, that thou mayst know that the Decree makes precaution blind.
Is thy moustache fiercer than that of (the people of) 'Ád, at whose breath (all) the lands used to tremble?
Art thou more contentious in aspect or (the tribe of) Thamúd, the like of whom never came into existence?
Though I tell (thee) a hundred of these (proofs), thou art deaf: thou hearest and pretendest not to have heard.

2455. I repent of the words which I raised up: (now), without words, I have mixed for thee a medicine
Which I will place upon thy raw sore, that it may be assuaged, or that thy sore and thy beard may be burnt (destroyed entirely) unto everlasting,
To the end that thou mayst know that He is omniscient, O enemy: He gives to everything that which befits it.
When hast thou done wrong and when hast thou wrought evil but thou hast seen (suffered) the effect befitting it?
When hast thou once sent a good deed to Heaven but the like thereof has followed after?

2460. If thou wilt be observant and vigilant, thou wilt see at every moment the response to thy action.
When thou art observant and dost grasp the cord (of apprehension), thou needest not the coming of the Resurrection (to reveal the ultimate effects).
He that truly knows (the meaning of) an indication does not need to have it plainly declared to him.
This tribulation befalls thee from (thy) stupidity in not understanding the subtle hints and indications.
When thy heart has been blackened and darkened by wickedness, understand! One ought not to become besotted here;

2465. Otherwise, in sooth, that darkness will become an arrow (of woe), and the penalty of (thy) besottedness will overtake thee.
And if the arrow come not, 'tis from (God's) bounty; not because of (His) not seeing the defilement (of thy sin).
Hark, be observant if thou wouldst have a (pure) heart, for something is born to thee in consequence of every action.
And if thou hast an aspiration greater than this, (and if) the enterprise goes beyond (the spiritual rank of) the observant,

[Explaining that the earthen body of man, like iron of fine substance, is capable of becoming a mirror, so that therein even in this world Paradise and Hell and the Resurrection et cetera are shown by immediate vision, not in the mode of phantasy.]

Then, though thou art dark-bodied like iron, make a practice of polishing, polishing, polishing,

2470. That thy heart may become a mirror full of images, (with) a lovely silverbreasted (form reflected) therein on every side.
Although the iron was dark and devoid of light, polishing cleared away the darkness from it.
The iron saw (suffered) the polishing and made its face fair, so that images could be seen therein.
If the earthen body is gross and dark, polish it—for it is receptive to the polishing instrument—
In order that the forms of the Unseen may appear in it, and that the reflexion of houri and angel may dart into it.

2475. God hath given thee the polishing instrument, Reason, to the end that thereby the leaf (surface) of the heart may be made resplendent.
Thou, O prayerless man, hast put the polisher (Reason) in bonds and hast loosed the two hands of sensuality.
If bonds be put on sensuality, the hand of the polisher (Reason) will be untied.
A piece of iron that became a mirror of the Unseen—all the forms (of the Unseen) would be shot into it.
(But) thou madest (thy heart) dark and didst let the rust into thy nature: this is (the inner meaning of) *they work evil on the earth.*

2480. So hast thou done till now: now do it not. Thou hast made the water turbid: do not make it more (so).
Do not stir it up (befoul it): let this water become clear, and (then) behold the moon and stars circling therein.
For man is like the water of the river: when it becomes turbid, thou canst not see its bottom.
The bottom of the river is full of jewels and full of pearls: take heed, do not make (the water) turbid, for it is (originally) pure and free (from pollution).
The spirit of man resembles air: when it (air) is mixed with dust, it veils the sky,

2485. And prevents (the eye) from seeing the sun; (but) when its dust is gone, it becomes pure and undefiled.
Notwithstanding thy complete darkness, God was showing visions unto thee, that thou might'st wend the way of deliverance.

How Moses, on whom be peace, declared (by inspiration) from the Unseen the secret thoughts and visions of Pharaoh, in order that he might truly believe in the omniscience of God or (at least) hold that opinion.

From the dark iron (of thy nature) He, by His power, was showing forth the visions that should come to pass in the end,
In order that thou might'st lessen (refrain from) that injustice and wickedness: thou wert seeing those (visions) and becoming more wicked.
He was showing unto thee hideous forms in dream: thou wert shrinking back from them, and (in reality) they were thy (own) form;

2490. Like the Ethiopian (negro) who saw in the mirror that his face was ugly, et in speculum cacavit,
Saying, 'How ugly thou art! Thou art deserving only of this.' (The mirror replies), 'My ugliness belongs to thee, O vile blind one.
Thou art putting this filth on thy ugly face: it is not on me, for I have splendour.'
At one time thou wert seeing (in vision) thy raiment burnt; at another time thy mouth and eyes stitched up;
Now a (rapacious) animal seeking thy blood; now thy head in the teeth of a wild beast;

2495. Now (in thy dream thou wert) upside down in the midst of a latrine; now sunk in a fierce blood-dyed torrent;
Now from this pure heaven came to thee a voice crying, 'Thou art damned, thou art damned, damned';
Now from the mountains came to thee a voice, (saying) plainly, 'Begone! Thou art one of *the people of the left hand*';
Now from every inanimate thing was coming to thee a voice (which cried), 'Pharaoh is fallen into Hell for evermore';
(And thou sawest) worse things than these, which from shame I will not tell, lest thy perverted nature become hot (with anger).

2500. I have told thee a little, O thou who wilt not accept (my warning): from a little thou mayst know that I am acquainted (with the whole).
Thou wert making thyself blind and dead, that thou might'st not bethink thee of the dreams and visions.
How long wilt thou flee? Lo, it is come to thee in despite of thy guile-meditating perception.

Explaining that the door of repentance is open.

Hark, do not act (so) henceforth, (but) take precaution, for through (God's) bounty the door of repentance is open.
From the quarter of the West a door of repentance is open to mankind till the Resurrection.

2505. Till the sun lifts up its head (rises) from the West, that door is open: do not avert thy face from it.
By the mercy (of God) Paradise hath eight doors: one of those eight is the door of repentance, O son.
All the others are sometimes open, sometimes shut; and never is the door of repentance but open.
Come, seize the opportunity: the door is open: carry thy baggage thither at once in despite of the envious (Devil).

How Moses, on whom be peace, said to Pharaoh, "Accept one counsel from me and take four excellent qualities as recompense."

Come, accept from me one thing and bring (it into practice), and then take from me four as recompense for that."

2510. He replied, "O Moses, what is that one thing? Explain to me a little about that one thing."
"That one thing," said he, "is that thou shouldst say publicly that there is no god but the Maker,
The Creator of the heavenly spheres and of the stars on high and of man and devil and genie and bird,
The Creator of sea and plain and mountain and desert: His sovereignty is without limit and He is without like."
He (Pharaoh) said, "O Moses, what are those four things that thou wilt give me in recompense? Declare (what they are) and bring (them before me),

2515. That perchance, by the favour of that goodly promise, the crucifixion (torment) of my unbelief may be assuaged.
Perchance the lock of my hundred maunds' weight of unbelief may be opened by those fair and desirable promises.
Perchance, by the effect of the river of honey, this poison of hatred may be turned into honey in my body;
Or by the reflexion of the river of that pure milk, (my) captive intelligence may be nourished for a moment;
Or perchance, by the reflexion of those rivers of wine, I may be intoxicated and obtain a scent of the delight of (obedience to) the (Divine) command;

2520. Or perchance, by the favour of those rivers of water, my barren devastated body may gain refreshment—
Some verdure may appear on my barren soil, my thorn-brake may become the Garden of (everlasting) abode;
Perchance, by the reflexion of Paradise and the four rivers, my spirit, through God's befriending (it), may become a seeker of the Friend,
In the same fashion as from the reflexion of Hell I have become fire and am steeped in the wrath of God.
At one moment, from the reflexion of the snake of Hell I have become (engaged in) dropping poison, like a snake, on those who shall dwell in Paradise;

2525. At another time, from the reflexion of the boiling of the hot water (of Hell), the water of my oppression has made the people (like) rotten bones.
From the reflexion of the *zamharír* (intense cold of Hell) I am (as) the *zamharír*; or from the reflexion of the *sa'ír* (flames of Hell) I am as the *sa'ír.*
I am now the Hell of the poor and oppressed: woe to him whom I suddenly find subject (to me)!"

How Moses, on whom be peace, explained those four excellent qualities (which should be bestowed) as a reward for Pharaoh's coming into the Faith. Moses said, "The first of those four will be constant health for thy body: These maladies that are described in (books of) Medicine will be far from thy body, O estimable one.

2530. Secondly, thou wilt have a long life, for death will be cautious of (attacking) thy life;
And after a life uniform (in happiness) this will not be (the sequel, namely) that thou wilt go forth from the world against thy will;
Nay, but (thou wilt go) desiring death as the sucking babe (desires milk), not on account of the pain that holds thee captive.

Thou wilt be seeking death, but not from painful infirmity; nay, thou wilt see the treasure in the ruin of the house (of the body).
Therefore with thine own hand thou wilt take a pick-axe and smite upon the house without any care;

2535. For thou wilt deem the house to be the barrier to the treasure, and this single grain to be the obstacle to a hundred corn-stacks.
This grain, then, thou wilt cast into the fire and adopt the (only) profession that is worthy of a man."
O thou who because of (addiction to) a single leaf hast been left without (enjoyment of) a (whole) orchard, thou art like the worm which (desire for) a leaf has driven away from (deprived of) the vineyard.
When Grace awakened this worm, this worm devoured the dragon of ignorance.
The worm became a vineyard full of fruit and trees: even so is the blessed man transformed.

Exposition of "I was a hidden treasure, and I desired to be known."

2540. Demolish the house, for a hundred thousand houses may be made from the cornelian of this Yemen.
The treasure lies beneath the house, and there is no help (for it): do not be afraid of destroying the house and do not stand still,
For from one treasure in hand it is possible to build a thousand houses without suffering toil and pain.
In the end this house will fall of itself into ruin and the treasure beneath it will certainly be uncovered;
But it (the treasure) will not be thine, since the spirit receives that (Divine) gift as wages for destroying (the house).

2545. When it has not done that work, its wages are naught: *there is nothing for Man (hereafter) but (the recompense for) that which he wrought (here).*
After that, thou wilt gnaw thy hand (in remorse), saying, "Alas, a moon like this was (concealed) under the cloud.
I did not do the good which they told (me to do): the treasure and the house are gone, and my hand is empty."
Thou hast rented and hired a house: it is not thy property by any act of sale or purchase.
The period of this hiring is till death, in order that thou mayst work in it (the house) during this period.

2550. Thou art sewing patches in the shop, (while) under this shop of thine two mines (of treasure) are buried.
This shop is held on hire: be quick, take the pick-axe and break up its foundation,
That of a sudden thou mayst lay the axe on the mine and be delivered from the shop and from patch-sewing.
What is patch-sewing? The drinking of water and the eating of bread: thou art applying these patches to the heavy cloak.
This cloak, thy body, is always being torn, and thou art patching it by this eating and drinking of thine.

2555. O thou who art of the progeny of the fortunate King, come to thyself, be ashamed of this patch-sewing.
Tear a patch (piece) from off this shop-floor, in order that two mines (of treasure) may lift up their head (emerge into view) before thee,
Ere this lease of the hired house come to an end without thy having gained any profit from it.

Then the owner of the shop will turn thee out and will demolish this shop for the sake of the (hidden) mine,
(While) thou at one moment wilt beat thy head in remorse, and at another tear thy foolish beard,

2560. Saying, "Alas, this shop was mine, (but) I was blind and got no profit from this place of abode.
Alas, the wind swept our existence away: (the text) *O sorrow for the servants of God is* come (true) unto everlasting.

[How Man is deluded by the sagacity and imaginations of his (carnal) nature and does not seek knowledge of the Unseen, which is the knowledge possessed by the prophets.]

I saw (beautiful) pictures and paintings in the house: I was without self-control in (my) love of the house.
I was unaware of any hidden treasure; otherwise, the axe would have been (as) the pomander in my hand.
Ah, if I had given the axe its due, I should now have given a quittance to (should have been quit of) grief.

2565. I was casting my eye on the picture and falling idly in love (with it), like children."
That fortunate Sage, then, has said well, "Thou art a child: the house is full of pictures and paintings."
In the *Iláhí-náma* he gave many an injunction, saying, "Raise the dust from (utterly demolish) thine own household."
(Pharaoh said), "Enough, O Moses! Tell (me) the third promise, for my heart has become lost (distraught) from the agitation caused by (eagerness to hear) it."
Moses said, "This third (promise) is a twofold empire—(an empire) appertaining to the two worlds (temporal and spiritual), free from adversary and enemy;

2570. Greater than the empire of which thou art now in possession; for that was (whilst thou wert) at war (with God), and this (will be whilst thou art) at peace (with Him).
He who bestows on thee, (whilst thou art) at war, such an empire as this— consider how (bounteously) He will lay the table for thee (when thou art) at peace.
That (Divine) bounty which gave thee those (goodly) things in thy unrighteousness—consider what will be (its) care (for thee) in thy faithfulness."
"O Moses," said he, "what is the fourth (promise)? Quickly declare (it): my patience is gone and my desire has waxed great."
He said, "The fourth is that thou wilt remain (ever) young, (with) hair (black) like pitch and cheeks (pink) like the *arghawán* (flower of the Judas-tree).

2575. To us (prophets) colour and perfume are very worthless, but thou art low, (so) we have made our words low.
Boasting of colour and perfume and dwelling-place is a joy and deception (only) to children.

[Explanation of the Tradition, "Speak ye unto men according to the measure of their understandings, not according to the measure of your understandings, so that God and His messenger may not be given the lie."]

Since my business happens to be with a child, I must accordingly speak the language suited to children,
Saying, 'Go to school, that I may buy a bird for thee or bring (home) raisins and walnuts and pistachio nuts.'

Thou knowest only the youth of the body: take this youthfulness: take the barley, O ass!

2580. No wrinkle will fall upon thy face: thy fortunate youthfulness will remain fresh.
Neither will the witheredness of old age come over thy countenance, nor will thy cypress-like figure. be (bent) double;
Nor will the strength of youth vanish from thee, nor in thy teeth will there be decay or pain;
Nec libido et fututio et coitus maritalis adeo deficient ut feminis taedium sit propter languorem tuum.
The glory of youth will be opened to thee in such wise as the good tidings brought by 'Ukkásha opened (to him) the door (of Paradise).

[The saying of the Prophet, on whom be peace, "Whosoever shall bring me the glad news of the expiration of (the month) Safar, I will give him the glad news of (his being destined to enter) Paradise."]

2585. The decease of Ahmad (Mohammed), (the prophet) of the last (epoch of) time, will indisputably occur in (the month of) the First Rabí̂.
When his heart shall gain knowledge of this moment of decease, he will become intellectually in love with that moment,
And when (the month) Safar comes, he will rejoice on account of Safar, saying, 'After this month I will make the journey.'"
From this longing for (the Divine) guidance he (Mohammed) was crying, every night till daybreak, "O most High Companion on the Way!"
He said, "Any person who gives me the good news, when Safar steps forth from this world,

2590. That Safar is past and that the month of Rabí̂ is come—for him I will be a bearer of good news and an intercessor."
'Ukkásha said, "Safar is past and gone." He (Mohammed) said, "O mighty lion (valiant hero), Paradise is thine."
Some one else came, saying, "Safar is past." He (Mohammed) said, "'Ukkásha has borne away the fruit (has gained the reward) for the good news."
Men, therefore, rejoice in the world's departing (from them), while these children rejoice in its abiding (with them).
Inasmuch as the blind bird did not see the sweet water, the briny water seems to it (like) Kawthar.

2595. Thus was Moses enumerating the (gifts of) grace, saying, "The pure (liquor) of thy fortune will not be turned into dregs."
He (Pharaoh) said, "Thou hast done well and spoken well, but (give me time) that I may take counsel with (my) good friend."

How Pharaoh took counsel with Ésiya (Ásiya) as to believing in Moses, on whom be peace.

He related these words (of Moses) to Ésiya. She said, "Offer up thy soul to this, O black-hearted one,
At the back of this speech (of Moses) are many (Divine) favours: enjoy (them) quickly, O virtuous king!
The hour of sowing is come: bravo, (what) a profitable sowing!" She said this and wept and became hot (in urging him).

2600. She sprang up from her place and said, "Blessed art thou! A sun has become a tiara for thee, O poor bald man.

A cap in sooth covers the defect of the baldpate, especially when the cap is the sun and moon.
In that very chamber where thou heardest this (speech), how didst not thou say 'Yes' and (utter) a hundred expressions of praise?
If these words (of Moses) had entered into the ear of the sun, it (the sun) would have come down headlong in hope of this.
Dost thou understand at all what the promise is and what the gift is? God is showing solicitude for Iblís.

2605. When that gracious One called thee back so kindly, oh, 'tis a wonder how thy heart remained unmoved,
(And how) thy heart was not burst, so that, by means of that (burst) heart of thine, there might accrue to thee the portion (of felicity) in the two worlds.
The heart that is burst for the sake of God's portion eats fruit from (enjoys felicity in) the two worlds, as the martyrs (do).
True, (this) heedlessness and this blindness is (a manifestation of) Divine Wisdom, in order that he (the heedless man) may endure; but why (be heedless) to such an extent as this?
True, heedlessness is (a manifestation of) Divine Wisdom and Bounty, in order that (his) stock-in-trade may not suddenly fly out of (his) hand;

2610. But not (heedlessness) so great that it becomes an incurable sore and a poison to the spirit and intellect of one who is sick.
Who, really, can find bazaars like this where with a single rose thou art buying (whole) roseries;
(Where) a hundred groves come (are offered) to thee in exchange for one seed, a hundred mines in exchange for one groat?
Kána lilláh is the giving of that groat, in order that *kána 'lláh lahú* may come into (thy) hand;
For this weak unstable *hú* (personality) was brought into being by the steadfast (permanent) *hú* of the Lord.

2615. When the *hú* that passes away has surrendered itself to Him, it becomes everlasting and never dies.
('Tis) like a drop of water (which is) afraid of wind (air) and earth; for by means of these twain it is made to pass away (and perish.
When it has leaped (thrown itself) into the sea, which was its source, it is delivered from the heat of the sun and from wind and earth.
Its outward form has disappeared in the sea, but its essence is inviolate and permanent and goodly.
Hark, O (thou who art like a) drop, give thyself up without repenting, that in recompense for the drop thou mayst gain the Ocean.

2620. Hark, O drop, bestow on thyself this honour, and in the hand of the Sea become safe from destruction.
Whom indeed should fortune like this befall? A Sea has become the suitor for a drop.
In God's name, in God's name, sell and buy at once! Give a drop, and take (in return) the Sea which is full of pearls.
In God's name, in God's name, do not make any postponement, for these words (of Moses) come from the Sea of Grace.
(All other) grace is lost (vanishes away) in (comparison with) this grace, that one of the lowest is going up to the Seventh Heaven.

2625. Hark, for a marvellous falcon has fallen to thee: no seeker will find it in (his) search."
He (Pharaoh) said, "I will tell Hámán, O veiled (modest) one: the counsel of the vizier is necessary to the king."

She said, "Do not tell Hámán this secret: what should a blind decrepit old woman know about a falcon?"

Story of the king's falcon and the decrepit old woman.

(If) you give a white falcon to a decrepit old woman, she will clip its talons for the sake of (its supposed) welfare.
The blind old woman will blindly clip the talons which are the source of its usefulness in the chase,

2630. Saying, "Where has thy mother been, that thy talons are so long, O prince?"
She clipped its talons and beak and wings: the filthy old hag does this at the time of (at the time when she is moved by) affection.
When she gives it *tutmáj*, it will not eat; (then) she is enraged and tears up her feelings of affection,
Saying, "I have cooked such (fine) *tutmáj* for thee, and thou art showing pride and insolence.
Thou deservest to be in that trouble and affliction: how should happiness and prosperity be suitable for thee?"

2635. She gives it the *tutmáj* broth, saying, "Take this, if thou dost not wish to eat of the pastry."
The falcon's nature does not accept (rejects) *tutmáj* broth: the old woman frowns, and her anger is prolonged.
In her rage the woman pours down the burning hot soup on its head: the crown of its head is made bald.
On account of the burning pain the tears pour down from its eye: it remembers the kindness of the heart-delighting king.
(Tears pour) from those two charming coquettish eyes, which possess a hundred perfections (derived) from the countenance of the king.

2640. Its eye that *turned not aside (ma zágh*) has become full of wounds inflicted by the crow (*zágh*): the good eye is (smitten) with pain and anguish by the evil eye.
(It hath) an eye with the (vast) range of the sea, (an eye) from the (immense) range whereof both the worlds appear (no bigger than) a thread of hair.
If thousands of spheres should enter into its eye, they would vanish like a fountain before the ocean.
The eye that has passed beyond these objects of sense-perception and won kisses from vision of the Unseen—
Verily, I do not find a single ear to which I should tell a mystery concerning that beauteous eye.

2645. (If) the lauded and august water were to trickle (from that eye), Gabriel would (eagerly) carry off its drops,
That he might rub them on his wings and beak, if that person of goodly practice give him permission.
The falcon says, "If the anger of the old crone has blazed forth, (yet) it has not consumed my glory and splendour and self-denial and knowledge.
The falcon, (which is) my spirit, will still weave a hundred forms: the blow falls on the she-camel, not on Sálih.
At a single awful breath that Sálih heaves, the back (womb) of the mountain will bring to birth a hundred such she-camels."

2650. (My) heart is saying, "Be silent and observe discretion; otherwise, the (Divine) jealousy will end the warp and woof (of thy existence)."

His jealousy hath a hundred hidden clemencies; else in one moment it would consume a hundred worlds.
Kingly pride seized the place of (left no room for) admonition in him (Pharaoh), so that he wrenched his heart away from the bonds of admonition,
Saying, "I will take counsel with Hámán, for he is the support of the kingdom and the pivot of power."
The Lord's veracious witness was the counsellor of Mustafá (Mohammed); Bú Lahab became the counsellor of Bú Jahl.

2655. The homogeneity rooted in his nature drew him (towards Hámán) so (strongly) that those admonishments (of Ásiya) became irksome to him.
Congener flies to congener with a hundred wings and rives (all) bounds asunder in the fancy (desire) for him (who is congenial).

Story of the woman whose child crawled to the top of the water-spout and was in danger of falling; (whereupon) she besought help of 'Alí Murtadá, may God ennoble his person.

A woman came to Murtadá ('Alí) and said, "A child belonging to me has gone up on to the water-spout.
If I call it, it will not come to my hands; and if I leave it, I am afraid it will fall to the ground.
It is not intelligent, that it should apprehend, like us, if I say, 'Come to me (and escape) from the danger.'

2660. Moreover, it does not understand signs made by the hand; or if it should understand, it will not hearken: this too is bad (useless).
Many times have I shown to it the milk and the teat, (but) it always turns its eyes and face away from me.
For God's sake—(since) ye, O noble ones, are those who give succour in this world and that (other) world—
Quickly apply the remedy, for my heart is trembling lest I be torn painfully from the fruit of my heart."
He ('Alí) said, "Take another child up to the roof, in order that the boy may see his congener,

2665. And come nimbly from the water-spout to his congener: congener is ever in love with congener."
The woman did so, and when her child saw its congener, it turned its face towards it with delight
And came from the ridge of the water-spout to the roof: know that a congener attracts every congener.
The child came crawling along to the (other) child: it was saved from falling to (the ground) below.
The prophets are of humankind for this reason, that they (humankind), through the homogeneity (of the prophets with them), may be saved from the water-spout.

2670. Therefore he (the Prophet) called himself *a man like you*, that ye might come to your congener and might not become lost;
For homogeneity is a wondrous attractor: wheresoever there is a seeker, his congener is attracting him.
Jesus and Idrís ascended to heaven, since they were homogeneous with the angels.
Again, Hárút and Márút were homogeneous with the body: hence they descended from on high.
The infidels have become homogeneous with Satan: their spirits have become disciples of the devils.

2675. They have learned a hundred thousand evil dispositions; they have sewn up the eyes of intellect and heart.
Their least ugly disposition is envy—that envy which smote the neck of (destroyed) Iblís.
From those curs they have learned hatred and envy, for he (Satan) does not wish the kingdom everlasting (to be granted) to (God's) creatures.
When he sees, on left or right, any one perfect, colic comes to him and pain arises (in him) from envy,
Because every miserable wretch whose stack has been burnt is unwilling that any one's candle should be lighted.

2680. Hark, bring to hand (acquire) some (degree of) perfection, in order that thou too mayst not be aggrieved by the perfection of others.
Beg of God the removal of this envy, that God may deliver thee from the body,
And bestow on thee an inward occupation, from which thou wilt not become disengaged (so as to turn thy attention) outwards.
God gives to a draught of wine such (potency) that one intoxicated with it escapes from the two worlds.
He hath endowed *hashísh* with the property that, for a time, it delivers him (who eats it) from self-consciousness.

2685. God makes sleep to be (constituted) in such a manner that it erases (all) thought of the two worlds.
He made Majnún, through love for a (dog's) skin, to be such that he would not know an enemy from a friend.
He hath a hundred thousand wines of this sort which He sets (in authority) over thy (intellectual) perceptions.
For the carnal soul there are the wines of damnation, which carry that illstarred one out of the (right) way.
For the intellect there are the wines of felicity, so that it gains the abode whence is no departure.

2690. Through its intoxication it uproots the tent of the sky and takes the way (leading) onward from that (earthly) direction.
Hark, be not deceived, O heart, by every intoxication: Jesus is intoxicated with God, the ass is intoxicated with barley.
Seek wine like this from these jars: the intoxication (produced) by it is not (to be obtained) from the bobtailed;
For every object of love is like a full jar, one (full of) dregs, and another pure as pearls.
O connoisseur of wine, beware, taste with precaution, that thou mayst find a wine free from adulteration.

2695. Both (jars) will intoxicate thee, but this (blessed) intoxication, drawing (thee along), will lead thee to the Lord of the Judgement,
So that thou wilt be delivered from thought and anxiety and expedients, (whilst) this intellect (moves) unshackled at the camel's ambling pace.
Since the prophets are homogeneous with spirit and angel, they drew angels from heaven.
Wind (air) is the congener and friend of fire, for the tendency of both is upward.
When you stop the mouth of an empty pot and put it in a tank or river,

2700. It will not sink till the Resurrection, for its heart (interior) is void and there is (nothing but) wind (air) in it.
Since the desire of the wind (confined) in it is (to move) upward, it draws upward also the vessel containing it.

Again, the spirits that are homogeneous with the prophets are moving gradually, like shadows, towards them,
Because its (such a spirit's) intelligence is predominant; and beyond doubt the intelligence is homogeneous in nature with the angel;
While in the enemy (of God) the carnal soul's concupiscence is predominant: the carnal soul is homogeneous with the lowest (of the low) and goes to it.

2705. The Egyptian was a congener of the reprobate Pharaoh; the Israelite was a congener of Moses, the Kalim.
Hámán was more congenial (than any one else) to Pharaoh: he (Pharaoh) chose him out and brought him to the high-seat in the palace.
Inevitably he (Hámán) dragged him (Pharaoh) from the high-seat to the lowest depth, for those two unclean ones are homogenous with Hell.
Both, like Hell, are burning and contrary to light: both, like Hell, are exceedingly averse to the light of the heart;
For Hell says, "O true believer, pass by quickly, since thy light hath taken away (extinguished) the Fire.

2710. Pass, O true believer, for thy light, when it sweeps by', quenches my fire."
The man destined for Hell, also, is recoiling from the light, because he hath the nature of Hell, O worshipful one.
Hell flees from the true believer just as the true believer flees with (all) his soul from Hell,
Because his light is not homogeneous with the Fire: the seeker of the light is in reality the contrary of the Fire
It is related in the Hadith that when the true believer prays to. God for protection from Hell,

2715. Hell also begs earnestly for protection from him, saying, "O God, keep me far from such-and-such a one!"
'Tis the attracting power of homogeneity (that indicates one's real nature): consider now with whom thou art congenial in respect of infidelity or true religion.
If thou art inclined towards Hámán, thou hast the nature of Hámán, and if thou art inclined towards Moses, thou art a glorifier of God.
And if thou art inclined and impelled towards both, thou art carnal soul and reason both mingled together.
Both (these) are at war: take heed, take heed, and strive that the spiritual realities may prevail over the (sensuous) forms.

2720. In the world of war 'tis joy enough that thou shouldst always, see defeat (inflicted) on the enemy.
Finally that quarrelsome-looking (contumacious) man (Pharaoh) in his hardness (of heart) told Hámán, for the purpose of consultation.
He told (him) the promises pf the one (Moses) with whom God spoke, and made that misguided person his confidant.

How Pharaoh took counsel with ha vizier, Hámán, as to believing in Moses, on whom be peace.

He told Hamán when he saw him alone: Hámán sprang up and rent the bosom of his shirt.
That accursed one uttered loud cries' and sobs and beat his turban and cap on the ground,

2725. Saying, "How durst he say those vain words so impudently in the face of the king?
Thou hast made the whole world subject (to thy sway); thou, (attended) by fortune, hast made thy estate (brilliant) as gold.

From all parts of the East and West sultans, without (raising); opposition, bring tribute to thee.
Kings are rubbing their lips joyfully on the dust of thy thresh old, O mighty emperor.
When the enemy's horse sees our horse, it turns its face and flees without flogging'.

2730. Hitherto thou hast been worshipped and adored by the (whole) world: (now) thou wilt become the meanest of slaves.
To go into a thousand fires is better than this, that a lord should become the servant of a slave.
Nay, kill me first, 0 king of China, that mine eye may not be hold this (servility) in the king.
O emperor, behead me first, that mine eye may not behold this ignominy.
Truly never has there been—and never may there be!—such a thing as this, that the earth should become the sky, and the sky become the earth;

2735. (That) our slaves should become our fellow-servants, (and that) our timorous ones should become those who (cruelly) wound our hearts;
(That our) enemies (should be) bright-eyed and (our) friends blind: then (in that case) the rose-garden has become for us (like) the bottom of the tomb."

Showing the falsity of Hámán's speech— the curse (of God) be upon him!

He did not know friend from enemy: he was playing back gammon (all) wrong, like a blind man.
Thy enemy is none but thyself, O accursed one: do not de spitefully call the innocent (thy) enemies.
In thy sight this evil state (in which thou art) is *dawlat* (worldly fortune), whereof the beginning is *dawádaw* (running to and fro) and the end lat (blows).

2740. If by degrees thou do not run away from this worldly fortune, autumn will come o'er this spring of thine.
East and West have seen many like thee, whose heads have been severed from their bodies.
After all, how should East and West, which are not permanent, make any one enduring?
Thou takest pride in the fact that men, from fear and bondage, have become thy flatterers for a few days.
When men bow in adoration to any one, they are (really) cramming poison into his soul.

2745. When his adorer turns away from him, he knows that that (adoration) was poisonous and destructive to him.
Oh, blest is he whose carnal soul was abased! Alas who became like a mountain from arrogance
Know that this pride is a killing poison: that fool toxicated by the poisonous wine.
When an unhappy wretch drinks the poisonous wine, his head in delight for one moment.
After one moment the poison falls on his spirit the poison exercises (complete) sway over his spirit.

2750. If you have not firm belief in its being poisonous (and do not know) what (a deadly) poison it is, look at the people of 'Ad.
When one king gains the upper hand (prevails) over another. king, he kills him or confines him in a dungeon;
But if he find a fallen wounded man, the king will make a plaster for him and bestow gifts on him.
If that pride is not poison, then why did he kill the (vanquished) king without (his having committed any) crime or offence?
And how did he treat this other (helpless) man (so) kindly without (his having performed any) service? From these two actions you may recognise (the poisonous nature of) pride.

2755. No highwayman ever attacked a beggar does a wolf ever bite a dead wolf?

Khizr made a breach in the boat in order that the boat might be saved from the wicked.
Since the broken (contrite) one will be saved, be thou broken (contrite). Safety lies in poverty enter into poverty
The mountain that possessed some cash in its mine was riven to pieces by the strokes of the pick-axe.
The sword is for him who has a (high and proud) neck; no blow falls on the shadow that is thrown (flat upon the ground).

2760. Eminence is naphtha and fire, O misguided one: O brother, how (why) art thou going into the fire?
How should anything that is level with the earth become a target for arrows? Consider!
(But if) it raise its head from the earth, then, like targets, it will suffer blows irremediable.
This egoism is the ladder of (climbed by) the creatures (of God): they must fall from this ladder in the end.
The higher any one goes, the more foolish he is, for his bones will be worse broken.

2765. This is (constitutes) the derivatives (of the subject), and its fundamental principles are that to exalt one's self is (to claim) copartnership with God.
Unless thou hast died and become living through Him, th6u art an enemy seeking to reign in copartnership (with Him)
When thou hast become living through Him, that (which thou hast become) is in sooth He: it is absolute Unity; how is it co partnership?
Seek the explanation of this in the mirror of (devotional) works, for thou wilt not gain the understanding of it from speech and discourse.
If I tell that which I have within, many hearts will immediately be turned into blood,

2770. I will refrain; indeed, for the intelligent this (which has been said) is enough: I have shouted twice, if any one is in the village
To sum up, Hámán by means of those evil words waylaid Pharaoh in such a (terrible) way as this.
The morsel, felicity, had reached his (Pharaoh's) mouth, (when) he (Hámán) suddenly cut his throat.
He gave Pharaoh's stack to the wind (destroyed him): may no king have such a minister!

How Moses, on whom be peace, despaired of Pharaoh's accepting the true faith, because the words of Hámán made an impression on Pharaoh's heart.

Moses said, "We have shown kindness and generosity, (but) verily it was not the portion allotted to thy dominion

2775. The dominion that is not righteous—regard it as having neither hand nor sleeve
The dominion that is stolen (usurped) is without heart and without soul and without eye.
The dominion which the vulgar have given to thee they will take back from thee as a debt.
Give up to God the dominion held on loan, that He may bestow on thee the dominion to which all consent."

How the Amírs of the Arabs wrangled with Mustafá (Mohammed), on whom be peace, saying, "Share the kingdom with us, in order that there may be no contention"; and how Mustafá, on whom be peace, answered and said, "I am commanded (by God) in respect of this Amírate"; and the arguments on both sides.

The Amírs of the Arabs assembled and began to wrangle in the Prophet's presence,

2780. Saying, "Thou art an Amír; every one of us is an Amír likewise: distribute this kingdom and take thy share.
Each (of us) is seeking equity in regard to his share: do thou wash thy hands of our share."
He replied, "God hath given the Amírate to me: He hath given me the chief authority and the absolute command,
Saying, 'This is the epoch and cycle of Ahmad (Mohammed): hark, accept his command! *Have fear (of God)!*'"
The party (of Amírs) said to him, "We too are (made) rulers by that (Divine) destiny, and God hath given the Amírate to us."

2785. He said, "(Yes), but to me God gave it as a possession, and to you (only) as a loan for the sake of (furnishing you with) provisions for the road.
My Amírate is lasting till the Resurrection; the Amírate held on loan will be shattered."
The (opposing) party said, "O Amír, do not say too much (about this): what is thy argument for seeking more (than thy share)?"
Forthwith, by the bitter command (of God), a cloud arose; (then) came the torrent: the countryside was filled (with the flood).
The exceedingly frightful torrent set its face towards the town: the townsfolk (were) making loud lamentation, all (were) terrified.

2790. The Prophet said, "Now the time is come for the test, in order that opinion may become ocular vision."
Each Amír flung his lance (into the flood), that in the test it might become a barrier against the torrent.
Then Mustafá (Mohammed) cast his wand upon it—that sovereign wand that reduced (his foes) to helplessness.
The rapid water of the boiling tameless torrent swept away the lances like a bit of straw.
All the lances disappeared, while that wand stood on the surface of the water like a sentry.

2795. From anxious regard for that wand the mighty torrent turned its face away, and the flood-water departed.
When they beheld that great matter wrought by him, those Amírs, (overcome) by dread, confessed—
Save three persons, whose rancour was prevailing: they, from disbelief, called him a magician and soothsayer.
The kingship that has been tied on (artificially) is weak like that; the kingship that has grown up (naturally) is august like this.
If thou didst not see the lances together with the wand, (yet) consider the names of them (the Amírs) and consider the name of him (Mohammed), O noble one!

2800. Their names the rapid torrent of death has borne away; his name and his puissant fortune are not dead.
For him the drum is always beaten five times (daily): on this wise every day till the Day of Resurrection.
"If thou hast intelligence, (thou wilt see that) I have done kindnesses; and if thou art an ass, I have brought the rod for the ass.
I will turn thee out of this stable in such wise that I will make thy ears and head bloody with (blows of) the rod.
In this stable asses and men are getting no quarter from thy oppression.

2805. Lo, I have brought the rod, for correction's sake, for every ass that is not approved.
It will become a dragon in subduing thee, for thou hast become a dragon in (thy) deeds and disposition.

Thou art a mountain-dragon without mercy; but look at the dragon of Heaven!
This rod comes as a taste (sample) from Hell, saying, 'Ho! take refuge in the Light;
Else thou wilt be left helpless in my teeth: there will be no escape for thee through my passes.'

2810. This was a rod; it is now a dragon, to the end that thou mayst not say, 'Where is God's Hell?'"

Explaining that one who knows the power of God will not ask, "Where are Paradise and Hell?"

God makes Hell to be wheresoever He will: He makes the zenith to be a snare and trap for the bird.
Likewise from thy teeth arise pangs of pain, to the end that thou mayst say, "'Tis Hell and the dragon."
Or He makes the water of thy mouth to be (sweet as) honey, that thou mayst say, "'Tis Paradise and the robes (of Paradise)."
He makes sugar to grow from the roots of the teeth, that thou mayst know the power of the ordinance of the (Divine) decree.

2815. Do not, then, bite the innocent with thy teeth: bethink thee of the stroke that is not to be guarded against.
God makes the Nile to be blood for the Egyptians; He makes the Israelites safe from calamity,
That thou mayst know that with God there is discrimination between the sober (traveller) on the Way and the intoxicated.
The Nile has learned from God to discriminate, for it opened (the door) for these (Israelites) and shut fast (the door) against those (Egyptians).
His grace makes the Nile intelligent; His wrath makes Cain foolish.

2820. He, from kindness, created intelligence in lifeless things; He, because of His wrath, cut off intelligence from the intelligent one.
By (His) grace an intelligence appeared in lifeless matter, and through (His) chastisement knowledge fled from the intelligent.
There, by (His) command the rain-like intelligence poured down; here, intelligence saw God's anger and took to flight.
Clouds and sun and moon and lofty stars, all come and go according to arrangement.
None comes but at its appointed hour, so that it neither lags behind the time nor (arrives) before.

2825. How hast not thou understood this from the prophets? They brought knowledge into stone and rod,
That thou, (judging) by analogy, might'st undoubtingly deem the other lifeless things to be like rod and stone (in this respect).
The obedience (to God) of stone and rod is made manifest and gives information concerning the other lifeless things,
That (they say), "We are cognisant of God and obedient (to Him): we all are (bearing witness to His wisdom) not by chance and in vain.
As (for example) the water of the Nile: thou knowest that at the time of drowning it made a distinction between the two peoples;

2830. (And) as the earth: thou knowest it to be possessed of knowledge, at the time of (its) sinking, in regard to Qárún whom He subdued and swept away;
(And) as the moon, which heard the (Divine) command and hastened (to obey) and then became two halves in the sky and split;

(And) as the trees and stones which everywhere overtly made the salaam to Mustafá (Mohammed).

Reply to the materialist who disbelieves in the Deity and says that the world is eternal.

Yesterday some one was saying, "The world is originated in time: this heaven is passing away, and God is its inheritor."
A philosopher said, "How do you know (its) temporal origin? How should the rain know the temporality of the cloud?

2835. You are not even a mote of the (celestial) revolution: how should you know the temporality of the sun?
The little worm that is buried in filth—how should it know the end and beginning of the earth?
You have heard this by rote from your father: through foolishness you have become involved in this (belief).
What is the demonstrative argument for its temporality? Tell (me) or else keep silence and do not seek (indulge in) excessive talk."
He said, "One day I saw two parties searching in this deep sea,

2840. (Engaged) in disputation and controversy and desperate battle: a crowd gathered round those two persons.
I went towards the crowded multitude and took notice of their (the disputants') affair.
One was saying, 'The sky will pass away: without any doubt, this edifice hath a builder.'
The other said, 'It is eternal and timeless: it hath no builder, or else it is (itself) the builder.'
He (his adversary) said, 'You have denied the Creator, the Producer of day and night and the Giver of sustenance.'

2845. He (the philosopher) said, 'Without clear evidence, I will not listen to that which an ignoramus has accepted by rote.
Come, bring the proof and evidence, for never in the world will I hearken to this without proof.'
'The proof,' he replied, 'is within my soul: my evidence is hidden within my soul.
You, from weakness of eye, are not seeing the new moon: (if) I am seeing it, do not you be angry with me.'
There was much debate, and the people became perplexed as to the beginning and end of this well-ordered celestial sphere.

2850. He (the pious man) said, 'Friend, within me is a (decisive) proof: I have a (manifest) sign indicating the temporal origin of the sky.
I possess the certainty: for him that hath certain knowledge the token thereof is that he will go into the fire.
Like the inmost feelings of love in lovers, that proof, (you must) know, does not come (to utterance) on the tongue.
The inmost meaning of my words is not apparent, except (in) the pallor and haggardness of my face.
Tears and blood roll on my cheeks and become the proof of His (the Beloved's) comeliness and beauty.'

2855. He (the philosopher) replied, 'I do not deem these things to be such a proof as would be a manifest sign to the vulgar.'
He (the other) said, 'When a base and a genuine coin boast, saying (to each other), "Thou art base; I am good and valuable,"
Fire is the final test: (the test is) that these two rivals should be dropped into the fire.

(Then) the vulgar and the elect will become acquainted with their (real) state and will advance from opinion and doubt to certain knowledge.
Water and fire, O (dear) soul, are the test for the pure and the base coin that is hidden.

2860. Let me and thee, both of us, go into the fire and become a lasting proof for the perplexed.
Let me and thee, both of us, fall into the sea, for thou and I are a sign unto this multitude.'
Even so they did and entered the fire: both cast themselves upon the heat of the fire.
The God-proclaiming man who engaged in controversy was saved, while that bastard (impostor) was burnt in the fire.
Hear from the muezzin this announcement, to the confusion of the foolish transgressors,

2865. That this name (Mohammed) has not been burnt (destroyed) by Death, since its bearer was a prince and most noble.
In the course of time hundreds of thousands of the veils of the unbelievers have been rent by this laying down of stakes.
When they (the devout men and the philosopher) made the wager, the truth prevailed as regards immortality and evidentiary miracles and the answer (given to unbelievers).
I perceived that he who spoke (in support) of the priority (of non-existence) and of the temporal origin of the celestial sphere was victorious and in the right."
The unbeliever's argument is always shamefaced: where is a single sign that indicates the truth of that unbelief?

2870. Where in this world is (to be found) a single minaret in praise (honour) of the unbelievers, so that it should be a sign (of their veracity)?
Where is (to be found) a single pulpit where a preacher commemorates the life of an unbeliever?
The face of gold and silver coins, from (bearing) their (the prophets') names, is giving a token of this truth till the Resurrection.
The dies of the kings are ever being changed: behold the die of Ahmad (Mohammed) till the end of the world.
Show (me) the name of a single unbeliever on the design (stamped) on the face of any piece of silver or gold!

2875. Even (supposing that you) do not admit (arguments), behold this Miracle, (manifest) like the sun, hundred-tongued, whereof the name is *Ummu 'l-Kitáb.*
None dares either steal (take away) a single letter thereof or add to the plain Word.
Become a friend to the conqueror, that thou mayst conquer: beware, do not become a friend to the vanquished, O misguided man!
The unbeliever's argument is just this, that he says, "I see no place of abode except this external (world)."
He never reflects that, wherever there is anything external, that (object) gives information of hidden wise purposes.

2880. The usefulness of every external object is, indeed, internal: it is latent, like the beneficial quality in medicines.

Commentary on the Verse, "And We did not create the heavens and the earth and what is between them save with real ground": (i.e.) "I did not create them for the sake of just this which ye see; nay, but for the sake of the essential meaning and everlasting providence which ye see not."

Does any painter paint a beautiful picture for the sake of the picture itself, without hope of conferring benefit?

Nay, (he paints it) for the sake of guests and young people who by diverting themselves (with it) may be relieved from cares.
From his picture (arises) the joy of children and the remembering of departed friend's by their friends.
Does any potter make a pot in haste for the sake of the pot itself and not in hope of the water?

2885. Does any bowl-maker make a finished bowl for the sake of the bowl itself and not for the sake of the food?
Does any calligrapher write artistically for the sake of the writing itself and not for the sake of the reading?
The external form is for the sake of the unseen form; and that took shape for the sake of another unseen (form).
Count up these corollaries to the third, fourth, or tenth in proportion to (your) insight.
As (for example) the moves in chess, O son: behold the result of each move in the next one.

2890. They made this (move) for the sake of that concealed move, and that for the next, and that (again) for such and such.
Even so (proceed), having perceived reasons within reasons, one after the other, in order that you may arrive at victory and checkmate.
The first is for the sake of the second, like mounting on the steps of a ladder;
And deem the second to be for the sake of the third, (and so on) to the end, in order that you may arrive, step by step, at the roof.
The desire to eat is for the sake of the semen: that semen is for the sake of procreation and the light (which glows in the eyes of parents).

2895. The man of dull sight sees naught but this: his intelligence is without motion, like the plants of the earth.
Whether the plant is summoned (to move) or not summoned, its foot remains stuck fast in the mud.
If its head move with the motion of the wind, go, be not deceived by its moving its head.
Its head says, "We obey, O zephyr!" Its foot says, "We refuse to obey: let us alone!"
Since he (the man of dull sight) does not know how to move (on the Way to God), he advances like the vulgar, stepping (forward) on trust, like a blind man.

2900. Consider what comes of acting on trust in warfare: (it is vain) like the trust of dice-players.
But those insights that are not frozen (dense and dull) are nothing if not piercing and veil-rending.
He (such a one) sees with his own eye at the present moment that which will come to pass in ten years.
Similarly, every one sees the unseen and the future, (both) good and evil, according to the measure of his insight.
When the barrier in front and the barrier behind are removed, the eye penetrates and reads the tablet of the Unseen.

2905. When he (such a one) looks back to the origin of existence, the past circumstances and beginning of existence display themselves (to him)—
(Namely), the disputation of the terrestrial angels with the (Divine) Majesty as to making our Father (Adam) the Vicegerent.
When he casts his eye forward he sees plainly that which shall be (all that shall come to pass) till the (Last) Congregation.
Therefore he sees back to the root of the root (the primal origin), and he sees forward clairvoyantly to the Day of Decision.

Every one, according to the measure of his spiritual enlightenment, sees the things unseen in proportion to the polishing (of the heart's mirror).

2910. The more he polishes, the more he sees and the more visible does the form (of things unseen) become to him.
If you say that that (spiritual) purity is (bestowed by) the grace of God, this success in polishing (the heart) is also (derived) from that (Divine) bounty.
That (devotional) work and prayer is in proportion to the (worshipper's) aspiration: *Man hath nothing but what he hath striven after.*
God alone is the giver of aspiration: no base churl aspires to be a king.
God's assignment of a particular lot to any one does not hinder (him from exercising) consent and will and choice;

2915. But when He brings some trouble on an ill-fated man, he (that man) ungratefully packs off in flight;
(Whereas), when God brings some trouble on a good-fortuned (blessed) man, he always (approaches and) abides nearer (to God).
In battle the pusillanimous from fear for their lives have chosen the means (resource) of flight,
(While) the courageous, also from fear for their lives, have charged towards the ranks of the enemy.
Rustams (heroes) are borne onward by (their) fear and pain; from fear, too, the man of infirm spirit dies within himself.

2920. Tribulation and fear for one's life are like a touchstone: thereby the brave man is distinguished from every coward.

How God made a revelation to Moses, on whom be peace, saying, "O Moses, I who am the exalted Creator love thee."

God spoke to Moses by inspiration of the heart, saying, "O chosen one, I love thee."
He (Moses) said, "O Bountiful One, (tell me) what disposition (in me) is the cause of that, in order that I may augment it."
He (God) said, "Thou art like a child in the presence of its mother: when she chastises it, it still lays hold of her.
It does not even know that there is any one in the world except her: it is both afflicted with headache (sorrow) by her and intoxicated (with joy) by her.

2925. If its mother give it a slap, still it comes to its mother and clings to her.
It does not seek help from any one but her: she is all its evil and its good.
Thy heart, likewise, in good or evil (plight) never turns from Me to other quarters.
In thy sight all besides Me are as stones and clods, whether (they be) boys or youths or old men."
Just as *Thee we worship* in yearning entreaty, (so) in tribulation *we ask help* of none but Thee.

2930. This *Thee we worship* is (used) idiomatically for the purpose of (expressing) appropriation, and that (appropriation) is for the purpose of negating hypocrisy.
Of Thee we ask help also is for the purpose of appropriation: he (who recites these words) appropriates and restricts the asking of help,
Meaning, "We perform worship to Thee alone; we have hope of help from Thee alone."

How a king was enraged with his boon-companion, and an intercessor interceded on behalf of the object of (the king's) anger and begged the king (to pardon the

offender); and how (when) the king accepted his intercession, the boon-companion resented the action of the intercessor and asked, "Why did you intercede?"

A king was enraged with a boon-companion and was about to reduce him to smoke and dust.
The king drew his sword from the scabbard that he might inflict upon him the punishment for that disobedience.

2935. No one had the courage to utter a word nor any intercessor to venture on intercession,
Except one amongst the courtiers named 'Imádu 'l-Mulk, (who was) privileged in respect of intercession, like Mustafá (Mohammed).
He sprang up and at once prostrated himself: the king immediately put away from his hand the sword of vengeance,
And said, "If he is the (very) Devil, I forgive him; and if he has done a satanic deed, I cover it up.
Since thou hast intervened, I am satisfied, (even) if the culprit has committed a hundred acts of harm.

2940. I can break (annul) a hundred thousand angers, seeing that thou hast such excellence and such worth;
(But) nowise can I break (annul) thy supplication, because thy supplication is assuredly my supplication.
(Even) if he had thrown earth and heaven into confusion, this man would not have escaped from (my) vengeance;
And if (the whole world) atom by atom had become a suppliant (for his release), he would not have saved his head from the sword at this moment.
We confer no obligation on thee (by this), O noble one; but (on the contrary) 'tis (only) to explain thy honour (the honour in which I hold thee), O boon-companion.

2945. Thou didst not make this (intercession), for assuredly I made it, O thou whose qualities are buried in my qualities.
In this (matter) thou art the one employed to do the work, not the (prime) doer (of it), inasmuch as thou art borne by me and art not (thyself) the bearer.
Thou hast become (the instrument of my action, according to the text) *Thou didst not throw when thou threwest:* like the foam, thou hast abandoned thyself in the wave.
Thou hast become '*not*'; (now) take up thy abode beside '*except*.' This is wonderful, that thou art both a prisoner and a prince.
Thou didst not give what thou gavest: the king gave it. He alone is. God best knoweth the right course."

2950. And the boon-companion who had been delivered from the stroke of calamity was offended with this intercessor and drew back from (his former) fealty.
He cut off all (relations of) friendship with that sincere man, and turned his face to the wall in order that he might not give (him) the salaam.
He became estranged from his intercessor; in astonishment at this the people began to talk,
Saying, "(If) he is not mad, how did he cut off friendly relations with the person who redeemed his life?
He (the intercessor) redeemed (saved) him from beheading at that moment: he (the culprit) ought to have become the dust of his (the intercessor's) shoe.

2955. He has gone the reverse way and has taken (the course of) renouncing (his friend): he has taken to cherishing enmity against a beloved like this."
Then a certain mentor reproached him, saying, "Why are you acting so unjustly towards a loyal friend?
That elect beloved redeemed your life and saved you from beheading at that moment.

If he had done evil (towards you), you ought not to have turned away (from him; but) that praiseworthy friend was especially your benefactor."
He replied, "Life is freely given for the king's sake: why should he come as an intercessor between (us)?

2960. At that moment mine was (the state described by the words) —'I am with God in a state wherein no chosen prophet is my peer.'
I desire no mercy but the blows of the king; I desire no refuge except that king.
I have naughted all besides the king for the reason that I have devoted myself to the king.
The king, if he behead me in his wrath, will bestow on me sixty other lives.
'Tis my business to hazard (and lose) my head and to be selfless; 'tis the business of my sovereign king to give (me) a (new) head."

2965. Honour to the head that is severed by the King's hand! Shame on the head that betakes itself to another!
The night which the King in his wrath covered with pitch (pitchy darkness) holds in disdain a thousand days of festival.
Verily, the circumambulation performed by him who beholds the King is above wrath and grace and infidelity and religion.
Not one word (capable of) expressing it has (ever) come into the world, for it is hidden, hidden, hidden,
Inasmuch as these glorious names and words were manifested from the reel (uttered from the mouth) of Adam.

2970. *He (God) taught (him) the names* was an Imám (an infallible authority) for Adam; but (the teaching was) not in the garb of (letters such as) '*ayn* and *lám.*
When he put on his head the cap of water and clay, those spiritual names became black-faced,
For they assumed the veil of letters and breath, (only) in order that the essential reality might (gradually) be made manifest to the water and clay.
Although from one point of view speech is a revealer, yet from ten points of view it is a curtain and concealer.

How Khalíl (Abraham) answered Gabriel, on both of whom be peace, when he asked him, "Hast thou any need?"—"As regards need of thee, no!"

"I am the Khalíl (Abraham) of the present time, and he is the Gabriel: I do not want him as a guide (to deliver me) in calamity.

2975. He did not learn respectfulness (as he might) from noble Gabriel, who asked the Friend of God (Abraham) what was his wish,
Saying, 'Hast thou a wish?—that I may help (thee to obtain it); otherwise, I will flee and make a speedy departure.'
Abraham said, 'No; begone out of the way! After direct vision the intermediary is (only) an inconvenience.'
On account of this present life the (Divine) messenger is a link for the true believers, because he is the intermediary (between them and God).
If every heart were hearing the hidden (Divine) revelation, how should there be in the world any words and sounds (to make it known)?

2980. Though he (the intercessor) is lost in God and headless (devoid of self existence), yet my case is more delicate than that.
His act is the act of the king, but to my infirmity the good (which he did) appears to be evil."

That which is the very essence of grace to the vulgar becomes wrath to the noble favourites (of God).
Much tribulation and pain must the vulgar endure in order that they may be able to perceive the difference;
For, O (my) companion in the Cave, these intermediary words are, in the sight of one united (with God), thorns, thorns, thorns.

2985. Much tribulation and pain and waiting were needed in order that that pure spirit might be delivered from the (intermediary) words;
But some (persons) have become more deaf (than others) to this echo; some, again, have become purified and have mounted higher.
This tribulation is like the water of the Nile: it is water to the blessed and blood to the damned.
The more one descries the end, the more blessed is he: the greater one sees the crop (to be), the more zealously he sows,
Because he knows that this world of sowing is for the sake of the (Last) Congregation and (for the sake of) gathering in (the harvest).

2990. No contract (of sale) was (ever made) for the sake of itself; nay, but for the sake of (being in) the position of (making) gain and profit.
There is no disbeliever, if you look (carefully), whose disbelief is for the sake of the disbelief itself;
Nay, but (it is) for the purpose of subduing his adversary in envy (of him), or seeking superiority and self-display.
And that superiority too is for the sake of some other desire: the forms give no relish without the essential meanings.
You ask "Why art thou doing this?" because the forms are (as) the oil, and the essential meaning is (as) the light.

2995. Otherwise, wherefore is this saying "why"?—since (hypothetically) the form is for the sake of the form itself.
This saying "why" is a question concerning the use (reason): it is bad to say "why" for any cause but this.
Wherefore, O trusty one, should you desire (to know) the use (reason)?—since (hypothetically) the use of this (form) is only this (form itself).
Hence it is not (in accordance with) wisdom that the forms of heaven and (those of) the people of the earth should be (created) for this only.
If there is no Wise (Creator), what is (the reason of) this orderly arrangement (the cosmos)? And if there is a Wise (Creator), how is His action devoid (of meaning)?

3000. No one makes pictures and colouring in a bath-house except for (some) purpose (either) right or wrong.

How Moses, on whom be peace, besought the Lord, saying, "Thou didst create creatures and destroy them," and how the answer came.

Moses said, "O Lord of the Reckoning, Thou didst create the form: how didst Thou destroy it again?"
Thou hast made the form, male and female, that gives unto the spirit increase (of joy); and then Thou dost ruin it: why?"
God said, "I know that this question of thine is not from disbelief and heedlessness and idle fancy;
Else I should have corrected and chastised thee: I should have afflicted thee on account of this question.

3005. But (I know that) thou wishest to discover in My actions the wisdom and hidden meaning of (phenomenal) duration,
That thou mayst acquaint the vulgar therewith and by this means make every raw (ignorant) person to become cooked.
Thou hast become a questioner on purpose to disclose (this matter) to the vulgar, albeit thou art acquainted with it;
For this questioning is the half of knowledge, and this ability (to ask questions) does not belong to every outsider."
Both question and answer arise from knowledge, just as the thorn and the rose from earth and water.

3010. Both perdition and salvation arise from knowledge, just as bitter and sweet (fruit) from moisture.
This hatred and love arise from acquaintance, and from wholesome food (arise both) sickness and (bodily) powers.
That Kalím (Moses) became (like) an ignorant enquirer in order that he might make the ignorant acquainted with this mystery.
Let us too feign ourselves to be ignorant thereof and elicit the answer to it (to the question) as (if we were) strangers (seeking information).
(Similarly) the ass-sellers became rivals to one another in order that they might open the way to the contract (of sale).

3015. Then God spake unto him, saying, "O thou who possessest the most excellent (understanding), since thou hast asked (the question), come, hear the answer.
O Moses, sow some seed in the earth, that thou thyself mayst render justice to this (question)."
When Moses had sown and the seed-corn was complete (in growth) and its ears had gained beauty and symmetry,
He took the sickle and was cutting that (crop); then a voice from the Unseen reached his ear,
Crying, "Why dost thou sow and tend some seed-corn and (now) art cutting it when it has attained to perfection?"

3020. He replied, "O Lord, I destroy and lay it low because straw is here and (also) grain.
The grain is not suitable (to be stored) in the straw-barn; the straw likewise is bad (for putting) in the corn-barn.
'Tis not wisdom to mix these twain: it (wisdom) makes necessary the separation (of them) in winnowing."
He (God) said, "From whom didst thou gain this knowledge, so that by means of the knowledge thou didst construct a threshing-floor?"
He replied, "Thou, O God, gavest me discernment." He (God) said, "Then how should I not have discernment?"

3025. Amongst the created beings are pure spirits; there are (also) spirits dark and muddy.
These shells are not in one grade: in one (of them) is the pearl and in another the (worthless) bead.
It is necessary to make manifest (the difference between) this good and evil, just as (it is necessary) to make manifest (distinguish) the wheat from the straw.
(The creation of) these creatures of the world is for the purpose of manifestation, to the end that the treasure of (Divine) providences may not remain hidden.
He (God) said, "I was a hidden treasure": hearken! Do not let thy (spiritual) substance be lost: become manifest!

Explaining that the animal spirit and the particular (discursive) reason and the imagination and the fancy may be compared to buttermilk, while the spirit, which is everlasting, is hidden in this buttermilk, like the butter.

3030. Thy true substance is concealed in falsehood, like the taste of butter in the taste of buttermilk.
Thy falsehood is this perishable body; thy truth is that lordly spirit.
(During many) years this buttermilk, (which is) the body, is visible and manifest, (while) the butter, (which is) the spirit, is perishing and naughted within it,
Till God send a messenger (prophet), a (chosen) servant, a shaker of the buttermilk in the churn,
That he may shake (it) with method and skill, to the end that I may know that (my true) ego was hidden;

3035. Or (till) the speech of a (chosen) servant, which is part is part of (the speech of) him (the prophet), enter into the ear of him who is seeking inspiration.
The true believer's ear is retaining our inspiration: such an ear is closely linked to the caller (the perfect saint)—
Just as (for example) the infant's ear is filled with its mother's words, (and then) it (the infant) begins to speak articulately;
And if the infant have not a right (rightly-hearing) ear, it does not hear its mother's words and becomes a mute.
Every one born deaf has always been dumb: (only) that one who heard (speech) from his mother became a speaker.

3040. Know that the deaf ear and the dumb man are the result of a certain defect; for it (the deaf ear) is not capable of (hearing) words and being taught.
The (only) one that possessed speech without being taught is God, whose attributes are separated (exempt) from infirmities,
Or one like Adam whom God instructed without the screen (mediation) of mother and nurse and necessaries,
Or the Messiah (Christ) who, through being taught by the Loving (God), at his birth came speaking into the world,
For the purpose of repelling the suspicion as to his birth (and proving) that he was not born of fornication and wickedness.

3045. A (great) shaking was required in the effort that the buttermilk might render back that butter from its (inmost) heart.
The butter in the buttermilk is (invisible) like non-existence; the buttermilk has raised its banner (has become manifest) in existence.
That which seems to you to be (really) existent is (mere) skin, while that which seems to have perished—that (in reality) is the root.
The buttermilk has not (yet) taken (the form of) butter and is old: lay it (in store) and do not squander it till you pick out (the butter from it).
Hark, turn it knowingly from hand to hand (side to side), that it may reveal that which it has hidden;

3050. For this perishable (body) is a proof of the everlasting (spirit): the maundering of the intoxicated is a proof of (the existence of) the Cupbearer.

Another parable on the same subject.

The gambols of the lion on the banner are indicative of winds concealed (from view).
If there were not the movement of those winds, how would the dead lion leap into the air?

By that (means) you know whether the wind is the east-wind or the westwind: this (movement of the lion) is the explanation of that occult matter.
This body is like the lion on the banner: thought is causing it to move continually.

3055. The thought that comes from the east is (as) the (refreshing) east-wind, and that which (comes) from the west is (as) the west-wind fraught with pestilence.
The east of this wind of thought is different; the west of this wind of thought is from Yonder side.
The moon is inanimate, and its east is inanimate: the heart's east is the soul of the soul of Soul.
The east of that Sun which illumines the inward part—the sun of day is (only) the husk and reflexion thereof;
For when the body is dead (and) without the (vital) flame, neither day nor night appears to it;

3060. But though it (the flame) be not (there), (yet) when this (spiritual Sun) is (present) in perfection, it (the Sun) maintains itself intact without night and day,
Just as the eye, without moon and sun, sees moon and sun in dream.
Since our sleep is the brother of death, O such and such, know (the difference of) that brother from this brother.
And if they tell thee that that is the branch (derivative) of this, do not hear (believe) it, O follower of authority, without (having) certain knowledge.
During sleep thy spirit is beholding the representation of a state (of things) which thou wilt not behold, whilst thou art awake, in twenty years,

3065. And thou art running, for (whole) lifetimes, to the sagacious (spiritual) kings in quest of the interpretation thereof,
Saying, "Tell (me), what is the interpretation of that dream?" To call such a mystery a "branch" is currishness.
This is the sleep of the vulgar; but truly the sleep of the elect is the root of (their) privilege and election.
There must needs be the elephant, in order that, when he sleeps supinely, he may dream of the land of Hindustán.
The ass does not dream of Hindustán at all: the ass has never journeyed from Hindustán to a foreign country.

3070. There is need of the elephant-like and very robust spirit, that in sleep it may be able to go speedily to Hindustán.
Because of desire the elephant remembers Hindustán; then by night that remembrance of his takes form.
(The worship commanded in the text) *Remember ye Allah* is not a (devotional) work (that is within the reach) of every rascal; (the command) *Return thou* is not (a fetter) on the foot of every reprobate.
But still do not thou despair, be an elephant; and if thou art not an elephant, be in quest of transmutation.
Behold the alchemists of Heaven; hear at every moment the sound (of the words that come) from the (spiritual) makers of the philosophers' stone.

3075. They are designers in the celestial atmosphere; they are workers for me and thee.
If thou dost not see the musky-bosomed people, behold this touch (laid upon thee), O night-blind (purblind) one.
At every moment the touch is (laid) upon thy apprehension: behold the plants ever springing up anew from thy earth!
Of this (sort) was Ibráhím son of Adham, who beheld in sleep, without veil, the unfolding of the spiritual Hindustán.

(Therefore), of necessity, he burst the (worldly) chains asunder and dashed his kingdom to pieces and disappeared.

3080. The sign of beholding Hindustán is that he (who beholds it) starts up from sleep and becomes mad.
He will scatter dust upon (worldly) plans and will burst the links of the chains (that bind him),
Even as the Prophet said of the (Divine) light, that the sign thereof in (men's) breasts
Is that he (who hath the light) withdraws from the abode of delusion and also turns back from the abode of joy.
For the exposition of this *hadíth* of Mustafá (Mohammed), hearken to a tale, O sincere friend.

Story of the prince to whom the true kingdom displayed itself, (so that the realities of) "on the Day when a man shall flee from his brother and his mother and his father" became the object of his immediate experience; (and he saw that) the kingdom of this earth-heap of the childish (is like the game) called "castle-taking," (in which) the child that gains the victory mounts upon the earth-heap and says boastfully, "The castle belongs to me," while the other children envy him; for (to play with) earth is the pastime of boys. When the prince was delivered from the bondage of colours, he said, "I say that these coloured pieces of earth (earthly gauds) are just the same vile earth; I do not call them gold and satin and brocade: I have been delivered from this brocade (aksún) and have gone to that which is simple (yaksún)." (God hath said), "And We bestowed wisdom upon him whilst he was yet a boy"; it needeth not the passing of (many) years for (any one to receive) the guidance of God: none speaks of the capacity to receive in (connexion with) the Power of Be, and it is.

3085. A certain king had a young son, adorned with excellence within and without.
He dreamed that suddenly that son died: the pure (pleasure) of the world was changed, for the king, to dregs.
His water-skin (eye) was dried up by the heat of the fire (of anguish), for because of the glow of the fire his tears remained not.
The king became so full of smoke and grief that sighs were finding no way (of entrance) into him.
He was about to die, his body became inert; (but) his life had been left (for completion): the king awoke.

3090. From awaking, there came to him a joy which he had not experienced in (all) his life;
For (now) from joy likewise he was about to perish: this spirit and body is mightily shackled with the collar (of death).
This lamp dies from (is extinguished by) the breath of sorrow, and it also dies from the breath of joy. Here, look you, is a pleasant jest!
He (Man) is living between these two deaths: this (being) that resembles one shackled with a collar is an occasion for laughter.
The king said to himself, "In consequence of the Lord's causation such a sorrow as that was the cause of joy."

3095. Oh, wonderful (that) the same thing from one aspect (is) death and from another aspect a quickening with life and a provision!
The same thing is destructive in relation to one circumstance, while again it is preservative in regard to another.
Bodily joy is perfection in regard to that which is of the present world, (but it is) defect and failure in regard to the Day of the latter end.
The oneiromancer, too, declares laughter in dreams to be (a presage of) weeping with regrets and griefs,

(While) for weeping in dreams joy and gladness are (presaged) in the interpretation, O gleeful man.

3100. The king pondered, saying, "This sorrow, indeed, is past, but my soul has become suspicious (has misgivings and fears) of (being afflicted by) one of the same kind;
And if such a thorn enter my foot (if such a calamity befall me) that the rose departs (that my son dies), I must needs have a keepsake."
Since the causes of mortality are infinite, which road, then, shall we bar?
A hundred windows and doors facing towards mordant death are ever creaking as they are opened,
(But) from greed for (worldly) provision the ear of the covetous does not hear the harsh creaking of those doors of death.

3105. From the side of the body, pains are the noise of the door; and from the side of enemies, maltreatment is the noise of the door.
My dear friend, read for one moment the table of contents of (books on) Medicine; look at the flaming fire of diseases!
Through all those tumours (maladies) there is a way (for death) into this house: at every two steps there is a pit full of scorpions.
(The king said), "The wind is fierce and my lamp is a docked (imperfect) one: I will light another lamp from it,
So that maybe one complete (lamp) will arise from them both, if that one lamp be put out by the wind,"

3110. Like the gnostic who, for the sake of (gaining) freedom from care, has lit the candle of the heart (spirit) from this defective lamp of the body,
In order that, one day when this (bodily lamp) dies of a sudden, he may place before his eye the candle of the spirit.
He (the king) did not understand this; therefore in his heedlessness he applied the perishing candle to another perishable.

How the king brought his son a bride for fear of his race coming to an end.

(The king said to himself), "It is necessary, then, to seek a bride for him, that from this marriage offspring may appear,
(So that) if this falcon (my son) return to the state of mortality his young may become a falcon after (the death of) the falcon,

3115. (And that) if the form of this falcon go from here, his inward meaning may endure in his son.
On account of this, that renowned (spiritual) king, Mustafá (Mohammed), said, 'The son is the marrow of his father.'
For this reason all people, (being moved) by heartfelt love, teach their children (their own) trades,
To the end that these inward meanings may remain in the world when that body of theirs becomes hidden.
God in His wisdom has given them intense desire for the right guidance of every little one capable (of learning).

3120. I too, for the purpose of (ensuring) the continuance of my race, will seek for my son a wife of good principles.
I will seek a girl who is the offspring of a righteous man, not the offspring of a stern-visaged king."

This righteous man is himself a king, he is free, he is not the prisoner of lust and gluttony.
They (the people) have given (those) prisoners the title of "king" by inversion, just as *Káfúr* (Camphor) is the name of that negro.
The blood-drinking (deadly) wilderness is named *mafáza* (place of safety); the vulgar call the leper *Níkbakht* (Fortunatus).

3125. They have described the prisoner of lust and anger and ambition by the name of *Mír* or *Sadr-i ajall* (most honourable prince).
To those prisoners of Doom (*asírán-i ajal*) the vulgar in (all) the lands have given the title of "most honourable Amírs" (*amírán-i ajall*).
They call high-placed (*Sadr*) him whose soul is (placed) low in the vestibule, that is to say, (worldly) power and riches.
When the king chose (matrimonial) relationship with an ascetic, this news came to the ears of (his) ladies.

How the king chose the daughter of a poor ascetic for his son and how the ladies of the harem raised objections and disdained the (proposed) alliance with the dervish.

The prince's mother, from deficiency of understanding, said, "According to reason and tradition equality (of rank) is requisite.

3130. Thou from stinginess and miserliness and shrewdness wishest to ally our son with a beggar."
He (the king) said, "It is a fault to call the righteous man a beggar, for through the grace of God he is spiritually rich.
He is taking refuge in contentment because of piety, not because of meanness and laziness, like the beggar.
The penury which arises from contentment and piety is distinct from the poverty and penury of the base.
If that one (the beggar) find a single groat, he bows his head (in homage), while this one (the righteous man) in his lofty aspiration recoils from a treasure of gold.

3135. The king who from cupidity is betaking himself to everything unlawful— the man of noble mind calls him a beggar."
She (the prince's mother) said, "Where are his cities and castles (to furnish) the wedding-outfit, or (where are his means of) scattering gems and pieces of gold?"
He (the king) said, "Begone! Whosoever prefers to care for religion, God cuts off from him all remaining cares."
The king prevailed and gave (in marriage) to him (his son) a maiden of goodly nature, belonging to the family of a righteous man.
Verily, she had none to rival her in loveliness: her face was brighter than the sun at morn.

3140. Such was the maiden's beauty; and her qualities were such that, on account of their excellence, they are not (to be) contained in (any) description.
Make religion thy prey, that in consequence (as a corollary) there may come (to thee) beauty and riches and power and advantageous fortune.
Know that the next world, in respect of ownership, is (like) files of camels: the present world is its corollary, like the (camels') hair and dung.
(If) thou choose the hair, the camel will not be thine, and if the camel be thine, what value has the hair?
When the marriage (matrimonial alliance) with the family of the uncontentious righteous folk was achieved (successfully arranged) by the king,

3145. By (Divine) destiny a decrepit old witch, who was in love with the handsome and generous prince—
An old woman of Kábul—bewitched him with a sorcery of which the magic of Babylon (itself) would be envious.
The prince fell in love with the ugly hag, so that he abandoned his bride and the wedding.
A black devil and woman of Kábul suddenly waylaid (seduced) the prince.
That stinking ninety years old hag left to the prince neither wisdom nor understanding.

3150. For a (whole) year the prince was captivated: the sole of the hag's shoe was the place where he bestowed his kisses.
Association with the hag was mowing (consuming) him, till through wasting away (only) half a spirit remained (in him).
Others had the headache (were sorely grieved) on account of his weakness, (while) he, from the intoxicating effect of the sorcery, was unconscious of himself.
This world had become (as) a prison to the king, while this son (of his) was laughing at their tears.
The king became exceedingly desperate in the struggle (to save his son): day and night he was offering sacrifice and giving alms (but without avail),

3155. For whatever remedy the father might apply, (the son's) love for the old hag would always increase.
Then it became clear to him that that (infatuation) was absolutely a (Divine) mystery, and that thenceforth his (only) remedy was supplication.
He was prostrating himself in prayer, saying, "It beseems Thee to command: to whom but God belongeth the command over God's kingdom?
But this poor wretch is burning like aloes-wood: take his hand (help him), O Merciful and Loving One!"
(So did he pray) until, because of the "O Lord! O Lord!" and lamentation of the king, a master-magician came from the road into his presence.

How the king's prayer for the deliverance of his son from the witch of Kábul was granted.

3160. He had heard from afar the news that that boy had been captivated by an old woman,
A crone who in witchery was unrivalled and secure from likeness and duality.
Hand is above hand, O youth, in skill and in strength up to the Essence of God.
The ultimate end of (all) hands is the Hand of God: the ultimate end of (all) torrents is undoubtedly the sea.
From it the clouds take their origin, and in it too the torrent hath an end.

3165. The king said to him, "This boy has passed out of control (has lost his wits)." He (the magician) said, "Look you, I am come as a potent remedy.
None of these sorcerers is equal to the old woman except me, the sagacious one, who have arrived from yonder shore.
Lo, by command of the Creator, I, like the hand of Moses, will utterly destroy her sorcery;
For to me this knowledge hath come from yonder region, not from having been schooled in the sorcery which is held cheap (by the wise).
I am come to undo her sorcery, so that the prince may not remain pale-faced.

3170. Go to the graveyard at the hour of the meal taken before dawn: beside the wall is a whitened tomb.
Dig up that place in the direction of the *qibla*, that thou mayst behold the power and the working of God."

This story is very long, and you (O reader) are weary: I will relate the cream (of it), I dismiss what is superfluous.
He (the magician) untied those heavy knots: then he gave to the king's son a way (of escape) from the affliction.
The boy came to himself and with a hundred tribulations went running towards the throne of the king.

3175. He made prostration and was beating his chin on the earth: the boy held in his arms a sword and winding-sheet.
The king ordered the city to be decorated, and the citizens and the despairing disappointed bride rejoiced.
The (whole) world revived once more and was filled with radiance: (the people said), "Oh, what a wondrous difference between that day (of sorrow) and to-day!"
The king made such a (lavish) wedding-feast for him that sugared julep was (placed) before the dogs.
The old witch died of vexation and gave up her hideous face and (foul) nature to Málik.

3180. The prince was left in amazement: (he said to himself), "How did she rob me of understanding and insight?"
He beheld a newly wedded bride like the beauteous moon, who was (as a brigand) infesting the road of beauty (and occupying it) against (all) the (other) fair ones.
He became senseless and fell on his face: for three days the heart (consciousness) vanished from his body.
Three days and nights he became unconscious of himself, so that the people were (sorely) perturbed by his swoon.
By means of rose-water and (other) remedies he came to himself (again): little by little, good and evil were apprehended by him (once more).

3185. After a year the king said to him jokingly in conversation, "O son, bethink thee of that old friend (of thine),
Bethink thee of that bedfellow and that bed: do not be so faithless and harsh!"
"Go to!" said he; "I have found the abode of joy, I am delivered from the pit of the abode of delusion."
'Tis even so: when the true believer has found the way towards the Light of God, he averts his face from the darkness (of this world).

Explaining that the prince is Man, the vicegerent of God, and that his father is Adam, the chosen one, the vicegerent of God, he to whom the angels bowed in worship; and that the old hag of Kábul is the World which separated Man from his Father by sorcery, while the prophets and saints are (like) the physician who applied the remedy.

O brother, know that thou art the prince born anew in the old world.

3190. The witch of Kábul is this World which made men captive to colour and perfume.
Since she hath cast thee into this polluted stream, continually recite and utter (the words), *Say, I take refuge.*
In order that thou mayst be delivered from this witchery and this distress, beg of *the Lord of the daybreak* that thou mayst say "I take refuge."
The Prophet called this world of thine an enchantress because through her spells she lodged mankind in the pit.
Beware! The stinking hag hath hot (potent) spells: her hot breath hath made kings captive.

3195. She is *the witches who blow (on knots)* within (thy) breast: she is the (means of) maintaining the knots of sorcery.
The sorceress, (who is) the World, is a mightily cunning woman: 'tis not in the power of the vulgar to undo her sorcery;
And if (men's) understandings could loose her knot, how should God have sent the prophets?
Hark, seek one whose breath is pure, a looser of knots, one who knows the mystery of *God doeth whatso He willeth.*
She (the World) hath imprisoned thee, like a fish, in her net: the prince remained (there) one year, and thou sixty.

3200. From (being enmeshed in) her net thou art in tribulation sixty years: neither art thou happy nor (dost thou walk) in the way of the Sunna.
Thou art a miserable unrighteous man: neither is thy worldly life good (happy) nor art thou delivered from guilt and sins.
Her (the World's) breathing hath made these knots tight: seek, then, the breathing of the unique Creator,
In order that "*I breathed of My spirit into him*" may deliver thee from this (sorcery) and say (to thee), "Come higher!"
The breathing of sorcery is not consumed save by the breathing of God: this (the former) is the breathing of (Divine) wrath, (while) that (the latter) exhalation is the breathing of (Divine) love.

3205. His mercy is prior to His wrath: (if) thou desirest priority (in spiritual rank), go, seek that (attribute) which is prior,
That thou mayst attain unto the souls that *are wedded*; for lo, this, O ensorcelled prince, is thy way of escape.
With the existence of the old woman, there can be no undoing (of the knots), (whilst thou art) in the net and in the arms of that (paramour) full of blandishments.
Hath not the Lamp of the peoples called this world and that world the two fellow-wives (who are always quarrelling with each other)?
Therefore union with this (world) is separation from that (world): the health of this body is the sickness of the spirit.

3210. Hard is the separation from this transitory abode: know, then, that the separation from that permanent abode is harder
Since it is hard for thee to be separated from the form, how hard must it be to be parted from its Maker!
O thou that hast not the patience to do without the vile world, how, O friend, how hast thou the patience to do without God?
Since thou hast not the patience to do without this black water, how hast thou the patience to do without God's (pure) fountain?
Since thou art restless without this (worldly) drink, how art thou (remaining patiently) apart from *the righteous* and from *they shall drink* (of the wine of Paradise)?

3215. If for one moment thou behold the beauty of the Loving One and cast thy soul and existence into the fire (of love),
After that thou wilt regard this (worldly) drink as a carcase, when thou beholdest the glory and splendour of nighness (unto Him).
Like the prince, thou wilt attain unto thy Beloved; then thou wilt draw out from thy foot the thorn of self.
Strive for selflessness, find thy (true) self as soon as possible— and God best knoweth the right course.
Take heed, never be wedded to self: do not, like an ass, be always falling into water and mud.

3220. That stumbling arises from shortsightedness; for like a blind man, he (such a one) does not see the ups and downs.
Make the scent of Joseph's shirt thy stay, because his scent makes the eye clear.
The hidden Form and the Light of that Brow have made the eyes of the prophets far-seeing.
The Light of that Countenance will deliver (thee) from the fire: hark, be not content with borrowed light.
This (borrowed) light makes the eye to see that which is transient: it makes body and mind and spirit to be scabby (diseased).

3225. It has the appearance of light, but in reality it is fire: keep thy hands off it, if thou desire the (true) radiance.
The eye and spirit that sees (only) the transient falls on its face continually wherever it goes.
A far-seeing man who lacks knowledge may see far, just as (one has) far sight in dreams.
You are asleep with parched lips on the bank of the river, and (in your dream) are running in search of water towards the mirage.
You see the mirage far away and run (towards it): you become in love with your own sight.

3230. In the dream you boast to your friends, saying, "I am the one whose heart possesses vision, and (I am) the one that rends the veil.
Lo, I see water yonder: hark, make haste that we may go there"—and 'tis (only) the mirage.
At every step you hurry farther away from the water, whilst you keep running on towards the perilous mirage.
Your very setting-out has become the barrier (which prevents you) from (seeing) this that has come close to you.
Oh, many a one sets out to some place from the spot where the object of his quest is (to be found).

3235. The (far) sight and boasting of the sleeper is of no avail; it is naught but a phantasy: hold aloof from it.
Thou art sleepy, but anyhow sleep on the Way: for God's sake, for God's sake, sleep on the Way of God,
That perchance a Traveller (on the Way) may attach himself to thee and tear thee from the phantasies of slumber.
(Even) if the sleeper's thought become (subtle) as a hair, he will not find the way to the Abode by that subtlety.
Whether the sleeper's thought is twofold or threefold, still it is error on error on error.

3240. The waves are beating upon him without restraint, (whilst) he asleep is running in the long wilderness.
The sleeper dreams of the sore pangs of thirst, (whilst) the water is *nearer unto him than the neck-vein.*

Story of the ascetic who, notwithstanding his destitution and numerous family, was rejoicing and laughing in a year of drought whilst the people were dying of hunger. They said to him, "What is the occasion for joy? It is an occasion for a hundred mournings." "For me at any rate 'tis not (so)," he replied.

Even as (for example) that ascetic was laughing in a year of drought, while all (his) folk were weeping.
So they said to him, "What is the occasion for laughter, (when) the drought has uprooted (destroyed) the true believers?
The (Divine) mercy hath closed its eyes to us: the plain is burnt by the fierce sun.

3245. Crops and vineyards and vines are standing black: there is no moisture in the earth, neither up nor down.
The people are dying from this drought and torment by tens and hundreds like fish far from the water.
Thou art taking no pity on the Moslems; (yet) the true believers are kinsmen and one body (of) fat and flesh.
The pain of one part of the body is the pain of all (its parts), whether it be the hour of peace or war."
He (the ascetic) replied, "In your eyes this is a drought, (but) to my eye this earth is like Paradise.

3250. I am beholding in every desert and everywhere ears of corn in abundance, reaching up to the waist;
(I see) the wilderness full of ears of corn (tossed) in waves by the east-wind, (so that it is) greener than the leek.
By way of trial I am putting my hand thereon: how should I remove my hand and eye?
Ye are friends of Pharaoh, (who is) the body, O base people: hence the Nile seems to you to be blood.
Quickly become friends of Moses, (who is) the intellect, in order that the blood may remain not and ye may behold the river-water.

3255. (If) an injustice is proceeding from (is being done by) thee towards thy father, that father will become (as) a (biting) cur in thine eyes.
That father is not a cur: 'tis the effect of (thy) injustice that such mercy appears to thy sight (as) a cur.
Since the brethren (of Joseph) had envy and anger, they were regarding Joseph as the wolf.
When thou hast made peace with thy father, anger is gone; that currishness departs, and thy father at once becomes thy friend.

Explaining that the whole world is the form of Universal Reason, (and that) when by trespassing you act unjustly towards Universal Reason, in most cases the aspect of the world increases your vexation, just as when you show ill-feeling to your father the aspect of your father increases your vexation and you cannot (bear to) look on his face, though before that he will have been the light of your eye and the comfort of your soul.

The whole world is the form of Universal Reason, which is the father of whosoever is a follower of the (Divine) Word.

3260. When any one shows excessive ingratitude to Universal Reason, the form of the universe appears to him (as) a cur accordingly.
Make peace with this Father, abandon disobedience, that the water and clay (the world) may appear (to thee as) a carpet of gold.
Then the Resurrection will become thy present state (immediate experience): heaven and earth will be transfigured before thee.
Since I am ever at peace with this Father, this world is like Paradise in my sight.
At every moment (appears) a new form and a new beauty, so that from seeing the new (visions) ennui dies away.

3265. I see the world to be full of bounty—the waters constantly gushing from the springs.
The noise of their water is coming into mine ear: my inner consciousness and intelligence are being intoxicated.
(I see) the boughs dancing like penitents, the leaves clapping their hands like minstrels.

The gleam of the mirror is flashing through the (cover of) felt cloth: think how it will be if the mirror (itself) be displayed!
I am not telling one (mystery) out of thousands, because every ear is filled with a doubt.

3270. To Opinion this saying (of mine) is (only) a joyful announcement (concerning the future), (but) Reason says, 'What (occasion for) announcement? It is my cash in hand (actual and present experience).'"

Story of the sons of 'Uzayr, on whom be peace, who were making inquiries about their father from (one who really was) their father. "Yes," he replied, "I have seen him: he is coming." Some (of them) recognised him and became unconscious, (while) others did not recognise him and said, "He has only announced (our father's coming): what is this unconsciousness?"

(The case is) like (that of) the sons of 'Uzayr who came into the thoroughfare, asking news of their father.
They had grown old, while their father had been made young. Then suddenly their father met them.
So they inquired of him, saying, "O wayfarer, we wonder if thou hast news of our 'Uzayr;
For some one told us that to-day that man of (great) authority would arrive from abroad after we had given up hope (of seeing him)."

3275. "Yes," he replied, "he will arrive after me." That one (the son of 'Uzayr) rejoiced when he heard the good tidings,
Crying, "Joy to thee, O bringer of the good news!" But the other (son) recognised (him) and fell (to the ground) unconscious,
Saying, "What occasion is there for good tidings, O scatterbrain, when we have fallen into the mine (the very midst) of sugar?"
To Opinion it is (merely) good tidings, whereas in the sight of Reason it is ready cash (actuality), because the eye of Opinion is veiled by missing (the object sought).
It is pain to the infidels and glad news to the faithful, but in the eye of the seer it is immediate experience.

3280. Inasmuch as the lover is intoxicated at the moment of immediacy, he is necessarily superior to infidelity and faith.
Indeed, both infidelity and faith are his door-keeper (who secures him from intrusion); for he is the kernel, while infidelity and religion are his two rinds.
Infidelity is the dry peel that has averted its face (from the kernel); faith, again, is the peel (inner integument) that has gained a delicious flavour.
The place for the dry peels is the fire, (but) the peel attached to the spiritual kernel is sweet.
The kernel itself is above the grade of "sweet": it is above "sweet" because it is the dispenser of deliciousness.

3285. This discourse hath no end: turn back, that my Moses may cleave the sea asunder.
This (preceding part) of the discourse hath been spoken suitably to the intelligence of the vulgar; the remainder thereof hath been concealed.
The gold, (which is) thy intelligence, is in fragments, O suspected one: how should I set the stamp of the die upon clippings?
Thy intelligence is distributed over a hundred important affairs, over thousands of desires and great matters and small.
Thou must unite the (scattered) parts by means of love, to the end that thou mayst become sweet as Samarcand and Damascus.

3290. When thou becomest united, grain by grain, from (after thy dispersion in) perplexity, then it is possible to stamp upon thee the King's die;
And if thou, foolish man, become greater than a *mithqál* (dinar), the King will make of thee a cup of gold.
Then thereon will be both the name and the titles of the King and also his effigy, O thou that cravest to attain,
So that the Beloved will be to thee both bread and water and lamp and minion and dessert and wine.
Unite thyself—union is (a Divine) mercy—that I may be able to speak unto thee that which is;

3295. For speaking is for the purpose of (producing) belief: the spirit of polytheism is quit (devoid) of belief in God.
The spirit that has been distributed over the contents of the (mundane) sphere is shared amongst sixty passions;
Therefore silence is best: it gives peace to it (to that spirit); therefore (I ought to follow the adage) "Silence is the answer to fools."
This I know, but intoxication of the body is opening my mouth without volition on my part,
Just as in sneezing and yawning this mouth becomes open without your willing it.

Commentary on the Tradition, "Verily, I ask pardon of God seventy times every day."

3300. Like the Prophet, I repent seventy times daily of speaking and giving out (mysteries);
But that intoxication becomes a breaker of (vows of) penitence: this intoxication of the body causes oblivion and tears the robe (of penitence).
The (Divine) purpose of making manifest the (things of) long ago (the eternal things) cast an intoxication upon the knower of the mystery,
(So that) with such drum and banner (conspicuousness) the hidden mystery has become water gushing from (the fountain of) "the Pen is dry."
The infinite Mercy is flowing continually: ye are asleep to the perception thereof, O men!

3305. The sleeper's garment drinks water from the river, (while) the sleeper is seeking the mirage in his dream.
He keeps running (to and fro), saying, "Yonder there is hope of water": by this (false) thought he has barred the way against himself.
Because he said "yonder" he became far from here (from the place where the water is): (through resting) in a vain imagination he was banished from a reality.
They (the worldly) are far-seeing (for their selfish ends) and very fast asleep spiritually: take some mercy upon them, O travellers on the Way!
I never saw thirst (eager desire) induce sleep: (only) the thirst of the unintelligent induces sleep.

3310. The (true) intelligence, indeed, is that which was fed by God, not the intelligence that was bestowed by (the planet) Mercury.

Explaining that the particular (discursive) intellect does not see beyond the grave and, as regards all the rest, is subject to the authority of the saints and prophets.

The foresight of this intellect extends (only) to the grave, while that of the spiritual man is till the blast of the trumpet (of Resurrection).
This intellect does not pass beyond a grave and sepulchre, and this (intellectual) foot does not tread the arena of marvels.
Go, become quit of this foot and this intellect: seek the eye appertaining to the invisible (the inward eye) and enjoy (contemplation).

How should one subservient to a preceptor and in pupilage to a book find, like Moses, light from (his own) bosom?

3315. From this (scholastic) study and this intellect comes naught but vertigo; therefore leave this study and adopt (in its stead) expectation.
Do not seek (spiritual) eminence from disputation: for him who is expectant (of Divine inspiration) listening is better than speaking.
The office of teaching is a sort of sensual desire: every sensual fancy is an idol (source of polytheism) in the Way.
If every busybody had found the track (had attained) to His grace, how should God have sent so many prophets?
The particular intellect is like the lightning and the flash: how is it possible to go to Wakhsh in a flash?

3320. The light of the lightning is not for guidance on the way; nay, it is a command to the cloud to weep.
The lightning of our intellect is for the sake of weeping, to the end that nonexistence may weep in longing for (real) existence.
The child's intellect said, "Attend school"; but it cannot learn by itself.
The sick man's intellect leads him to the physician; but his intellect is not successful in curing him.
Mark, the devils were going heavenward and listening to the secrets on high

3325. And carrying away a little of those secrets, till the shooting stars quickly drove them from heaven,
Saying, "Begone! A prophet is come there (on the earth): from him will be obtained whatsoever ye crave.
If ye are seeking priceless pearls, *enter the houses by their doors.*
Keep knocking that door-ring and stand at the door: there is no way for you in the direction of the vault of heaven.
Ye need not take this long road: We have bestowed on an earthly one the secrets of the mystery.

3330. Come to him, if ye are not disloyal; be made sugar-cane by him, though ye are (empty) reeds."
That Guide will cause verdure to grow from thy earth: he is not inferior to the hoof of the horse of Gabriel.
Thou wilt be made verdure, thou wilt be made fresh anew, if thou become the dust of the horse of a Gabriel—
The life-giving verdure which Sámirí put into the (golden) calf, so that it became endowed with the (vital) essence.
From that verdure it took life and bellowed—such a bellowing as confounded the foe.

3335. If ye come loyally to the possessors of the mystery, ye will be freed from the hood, like a falcon—
The hood that binds eye and ear, whereby the falcon is (made) wretched and abject.
The hood is (placed as) a blind on the eyes of falcons because its (the falcon's) whole desire is for its own kind.
When it has been severed from its kind, it associates with the king: the falconer unveils its eye.
God drove the devils from His place of watch, (He drove) the particular intellect from its autonomy,

3340. Saying, "Do not domineer: thou art not autonomous; nay, thou art the pupil of the heart and predisposed (to learn from it).

Go to the heart, go, for thou art a part of the heart: take heed, for thou art a slave of the just King."
To be His slave is better than being a sovereign, for "*I am better*" is the word of Satan.
Do thou see the distinction and pick out (choose by preference), O prisoner, the slavery of Adam from the pride of Iblís.
He who is the Sun of the Way uttered the saying, "Good (*túbá*) betide every one whose carnal soul is abased!"

3345. Behold the shade of Túbá (the tree in Paradise) and sleep well; lay thy head in the shade and sleep without lifting thy head (haughtily).
The shade of (one) "whose carnal soul is abased" is a pleasant place for reclining: it is a (good) sleeping-place for him that is predisposed to that (spiritual) purity.
If thou go from this shade towards egoism, thou wilt soon become disobedient (to God) and lose the way.

Explaining (the Verse), "O ye that believe, do not put (yourselves) forward in the presence of God and His Apostle." Since thou art not the Prophet, be one of the religious community; since thou art not the sovereign, be a subject.

Go therefore, be silent in submission beneath the shade of the command of the Shaykh and Master;
Otherwise, though thou art predisposed and capable, thou wilt become deformed through boasting of (thy) perfection.

3350. Thou wilt be deprived even of (thy good) predisposition, if thou rebel against the Master of the mystery who is endowed with knowledge.
Do thou still have patience in cobbling; for if thou be impatient, thou wilt become a rag-stitcher.
If the stitchers of old clothes had patience and forbearance, all of them too would become stitchers of new garments through (acquisition of) knowledge.
Thou strivest much, and at last even thou thyself sayest in weariness that the intellect is a fetter,
Like the philosopher (who) on the day of his death perceived his intellect to be very poor and feeble,

3355. And in that hour disinterestedly confessed (the truth), saying, "(Impelled) by acuteness of mind we galloped in vain.
In delusion we drew (scornfully) away from the holy men, we swam in the sea of phantasy."
In the spiritual Sea swimming is naught (of no avail): here is no resource but the ship (ark) of Noah.
Thus said that king of the prophets, "I am the ship in this universal Sea,
Or that person who, in respect of my (inward) clairvoyances, has become a true vicegerent in my stead."

3360. We (saints) are the ship (ark) of Noah in the Sea, in order that thou mayst not turn thy face away from the ship, O youth.
Go not, like Canaan, to every mountain: hear from the *Qur'án* (the warning), "*There is naught that will protect (thee) to-day.*"
This ship, because of the bandage (on thy vision), seems to thee low, (while) the mountain of (intellectual) thought seems very high.
Beware, beware! Do not regard this "low" with contempt: regard the grace of God that is attached (to it).
Do not regard the height of the mountain of thought, for a single wave turns it upside down.

3365. If thou art (like) Canaan, thou wilt not believe me though I foster (for thy sake) two hundred times as many counsels.
How should Canaan's ear accept these words? for God's seal and signet is upon it.
How should admonition pass through God's seal? How should the new (admonition) avert the (eternal) pre-ordainment?
But I am telling the news of good fortune in the hope that thou art not (like) Canaan.
Thou wilt make this confession at last. Hark, from the first day do thou behold the last!

3370. Thou canst see the end: do not make blind and old thine eye that sees the end.
Whosoever is blessedly a seer of the end will never stumble in wayfaring.
Unless thou desire this incessant lying down and rising up (this stumbling on the way), sharpen thine eye with the dust on the foot of a holy man.
Make the dust of his foot collyrium for thine eye, that thou mayst strike off the head of the blackguards;
For through this pupilage and this poverty (of spirit), (though) thou be (as) a needle, thou wilt become (a trenchant sword like) Dhu 'l-faqár.

3375. Use the dust of every elect one as collyrium: it will both burn the eye and do it good.
The eye of the camel is very luminous because he (the camel) eats thorns for the sake of (increasing) the light of his eye.

Story of the mule's complaining to the camel (and saying), "I often fall on my face when going along, while you seldom do so: why is this?" and the camel's answer to him.

One day a mule saw a camel, since he had been put into a stable with him.
He (the mule) said, "I often fall on my face in hill and road and in market and street.
Particularly (in descending) from the top of the mountain to the bottom I come down on my head every moment from terror.

3380. Thou dost not fall on thy face: why is it? Or maybe in sooth thy pure spirit is destined to felicity.
I come down on my head every instant and strike my knees (on the ground): by that slipping I make muzzle and knees all bloody.
My pack-saddle and trappings become awry (lie in disorder) on my head, and I always get a beating from the muleteer;
Like the unintelligent man who, from corrupt understanding, in (the case of his committing) sin continually breaks (his vow of) penitence.
Through weakness of resolution that breaker of (vows of) penitence becomes the laughing-stock of Iblís in the world.

3385. He constantly comes down on his head, like a lame horse, for his load is heavy and the road is (full of) stones.
He is always getting blows on his head from the Unseen, that man of luckless nature, from breaking (his vows of) penitence.
Then again he repents with infirm resolution: the Devil spits (in scorn) and shatters his penitence.
Weakness on weakness! (Yet) his arrogance is such that he regards with contempt those that attain (to God).
O camel, thou who art a type of the true believer dost not fall on thy face, nor dost thou turn up thy nose (in disdain).

3390. What hast thou that thou art so untouched by bane and free from stumbling and dost not fall on thy face?"
He (the camel) said, "Though every felicity is from God, there are many differences between me and thee.
I have a high head, my eyes are high: lofty vision is a protection against injury.
From the top of the mountain I see the mountain-foot, I see every hollow and level, fold by fold,
Just as that most noble prince (the perfect saint) saw his future destiny till the day of death.

3395. That person of goodly qualities knows at the present time what will happen after twenty years.
That God-fearing man did not see his own destiny only; nay, the destiny of (every) inhabitant of the West and East.
The Light makes its abode in his eye and heart. Wherefore does it make (its abode there)? For love of home.
(He is) like Joseph, who at first dreamed that the sun and moon bowed in worship before him:
After ten years, nay, more, that which Joseph had seen came to pass.

3400. That (saying), 'he sees by the Light of God,' is not vain: the Divine Light rives the sky asunder.
In thine eye that Light is not. Go! Thou art in pawn to the animal senses.
From weakness of eye thou seest (only) in front of thy foot: thou art weak and thy guide, too, is weak.
The eye is the guide for hand and foot, for it sees (both) the right and the wrong place.
Another thing is that my eye is clearer; another, that my nature is purer,

3405. Because I am one of the lawfully begotten, not one of the children of adultery and the people of perdition.
Thou art one of the children of adultery: without doubt the arrow flies crookedly when the bow is bad."

How the mule declared the replies of the camel to be true and acknowledged his (the camel's) superiority to himself and besought his aid and took refuge with him sincerely; and how the camel treated him with kindness and showed him the way and gave help in fatherly and kingly fashion.

The mule said, "Thou hast spoken the truth, O camel." This he said and filled his eye with tears.
He wept awhile and fell at his (the camel's) feet and said, "O chosen of the Lord of men,
What harm will it do if thou, by (favour of) thy blessedness, wilt receive me into thy service?"

3410. He (the camel) said, "Since thou hast made confession in my presence, go (in peace), for thou art saved from the contaminations of Time.
Thou hast given justice (hast made just amends) and art saved from tribulation: thou wast an enemy, thou hast become one of the leal.
The evil disposition was not original (innate) in thy person; for from original evil comes naught but denial.
The borrowed (temporary) evil is such that he (in whom it appears) makes confession and desires to repent;
Like Adam, whose lapse was temporary: of necessity he showed penitence at once.

3415. Since the sin of Iblís was original, for him there was no way to precious penitence.
Go, for thou art delivered from thyself and from the evil disposition and from the (flaming) tongue of the Fire and from the teeth of the wild beasts (of Hell).
Go, for now thou hast grasped felicity, thou hast thrown thyself into everlasting fortune.

Thou hast gained (that which is signified by the words) *Enter in amongst My servants*; thou hast annexed (the implication of) *Enter into My Paradise.*
Thou hast made a way for thyself (to enter) amongst His servants; thou hast gone into Eden by the secret way.

3420. '*Guide us*,' thou saidst, '*in the straight path*': He took thy hand and led thee to the abode of bliss.
Thou wast fire: thou hast become light, O noble one; thou wast an unripe grape: thou hast become a (ripe) grape and raisin.
Thou wast a star: thou hast become the Sun. Rejoice! God best knoweth the right."
O Ziyá'u 'l-Haqq (Radiance of God) Husámu'ddín, take thy honey and cast it into the basin of milk,
To the end that that milk may escape from having its savour corrupted and may gain much increase of savour from the Sea of Deliciousness,

3425. (And) may be united with the Sea of *Alast*: when it becomes the Sea, it is delivered from every corruption;
(If) it find a passage into that Sea of honey, no contamination will have an effect upon it.
Roar like a lion, O Lion of God, in order that that roar may mount to the seventh tier (of Heaven)!
(But) what knowledge (thereof) hath the weary surfeited soul? How should the mouse know the roar of the lion?
(Therefore) write thy (spiritual) experiences with gold-water for the sake of every one of goodly substance whose heart is (deep) as the sea.

3430. This spirit-augmenting discourse is (like) the water of the Nile: O Lord, let it seem blood to the eye of the Egyptian!

How the Egyptian entreated the Israelite, saying, "Of thine own intention fill a jug from the Nile and put it to my lips, that I may drink. (I beseech thee) by the right of friendship and brotherhood; for the jug which ye Israelites fill from the Nile for yourselves is pure water, while the jug which we Egyptians fill is pure blood."

I heard that an Egyptian, on account of thirst, came into the house of an Israelite.
He said, "I am thy friend and kinsman: to-day I have become in need of thee,
Because Moses wrought sorcery and enchantments, so that he made the water of the Nile to be blood for us.
The Israelites drink pure water from it, (but) to the Egyptians the water has become blood from the spell laid on our eyes.

3435. Look, the Egyptians are dying of thirst in consequence of their ill-fortune or their evil nature.
Fill one cup with water for thyself, that this old friend may drink of thy water.
When thou fillest that cup for thine own sake, 'twill not be blood, 'twill be water pure and free (from taint).
I too will drink the water as thy parasite; for a parasite, in following (his host), is relieved from anguish."
He (the Israelite) said, "O (thou who art to me as) soul and world, I will do (this) service (for thee); I will pay (thee) regard (in this matter), O (thou who art as) my two bright eyes!

3440. I will do according to thy desire, I will rejoice (to serve thee); I will be thy slave, I will act (generously) as a freeman."
He filled the cup with water from the Nile, put it to his lips, and drank one half (of the water).

(Then) he tilted the cup towards him who craved the water, saying, "Drink thou too!" That (water) became black blood.
Again he tilted it on this side (towards himself): the blood became water (once more). The Egyptian was enraged and incensed.
He sat down awhile till his anger departed; after that, he said to him, "O mighty sword (of the Faith),

3445. O brother, what is the expedient for (loosing) this knot?" He (the Israelite) said, "(Only) he that is God-fearing drinks this (water)."
The God-fearing man is he that has become quit of (has renounced) the way of Pharaoh and has become like unto Moses.
Become (as) the people of Moses and drink this water; make peace with the Moon and behold the moonbeams.
There are a hundred thousand darknesses in thine eye (which arise) from thy wrath against the servants of God.
Extinguish wrath, open the (spiritual) eye, rejoice, take a lesson from (true) friends, become a teacher (of the Truth).

3450. How wilt thou become my parasite (follower) in scooping up (the water) when thou hast an unbelief (as great) as Mount Qáf?
How should a mountain go into the cavity (eye) of a needle, unless indeed it become a single thread?
By asking forgiveness (of God) make the mountain (like) a straw, and (then) take joyously the cup of the forgiven and drain (it) joyously!
Inasmuch as God hath made it unlawful to the unbelievers, how wilt thou drink of it (whilst thou art endued) with this imposture?
How should the Creator of imposture buy (accept) thy imposture, O fabricator of fiction?

3455. Become (like) the kinsfolk of Moses, for deceit is useless: thy deceit is (like) measuring the empty wind.
Will the water dare to turn aside from the command of the Lord and bestow refreshment on the unbelievers?
Or dost thou suppose that thou art eating bread? Thou art eating snake-venom and (that which causes) wasting away of the spirit.
How should bread restore to health the spirit that averts its heart from the command of the Beloved Spirit?
Or dost thou suppose that when thou readest the words of the *Mathnawí* thou hearest them gratis (without giving aught in return)?

3460. Or that the discourse of wisdom and the hidden mystery comes easily into thy ear and mouth?
It comes in, but, like fables, it shows (only) the husk, not the kernel of the berries,
(As) a sweetheart who has drawn a veil over her head and face and has hidden her face from thine eye.
By reason of contumacy the *Sháhnáma* or *Kalíla* seems to thee just like the *Qur'án.*
The difference between truth and falsehood is (visible) at the moment when the collyrium of (Divine) favour opens the eye;

3465. Otherwise, dung and musk are both the same to one whose nose is obstructed (by disease), since (in him) there is no sense of smell.
His aim is to divert himself from ennui (by reading such books), and neglect the Word of the Almighty,

That by means of that (entertaining) discourse he may quench the fire of distress and anxiety and provide a cure (for his malady).
For the purpose of quenching this amount of fire, pure water and urine are alike in skill (are equally serviceable).
Both this urine and (this) water will quench the fire of distress, just as (it is quenched) during sleep.

3470. But if thou become (really) acquainted with this pure water, which is the Word of God and spiritual,
All distress will vanish from the soul, and the heart will find its way to the Rose-garden,
Because every one who catches a scent of the mystery of the (Divine) scriptures flies into an orchard with a running brook.
Or dost thou suppose that we see the face of the Saints as it is (in reality)?
Hence the Prophet remained in astonishment, saying, "How are the true believers not seeing my face?

3475. How are the people not seeing the light of my face, which has borne away the prize from the orient sun?
And if they are seeing (it), wherefore is this perplexity?"— until a revelation came (to him from God), saying, "That face is in concealment.
In relation to thee it is the moon, and in relation to the people it is the cloud, in order that the infidel may not see thy face for nothing.
In relation to thee it is the bait, and in relation to the people it is the trap, in order that the vulgar may not drink of this chosen wine."
God said, "*Thou seest them looking*," (but) they are (like) the pictures in a bathhouse: *they do not see.*

3480. The form appears, O worshipper of form, as though its two dead eyes were looking.
Thou art showing reverence before the eye of the image, saying, "I wonder why it pays no regard to me.
Wherefore is this goodly image (so) very irresponsive that it does not say '*alayk* (on thee be peace!) in reply to my salaam?
It does not nod its head and moustache generously in regard for my having made a hundred prostrations before it."
God, though He does not nod the head outwardly, (yet) in regard for that (worship of Him) bestows an inward delight,

3485. Which is worth two hundred noddings of the head: in this fashion, after all, do Intellect and Spirit nod the head.
(If) thou serve Intellect in earnest, the regard of Intellect (for thee) is (shown by this), that it increases (thy) righteousness.
God does not nod the head to thee outwardly, but He makes thee a prince over the princes (of the world).
To thee God gives secretly something (of such power) that the people of the world bow down before thee,
Just as He gave to a stone such virtue that it was honoured by His creatures: that is to say, (it became) gold.

3490. (If) a drop of water gain the favour of God, it becomes a pearl and bears away the palm from gold.
The body is earth; and when God gave it a spark (of His Light) it became adept, like the moon, in taking possession of the world.

Beware! this (worldly empire) is a talisman and a dead image: its eye hath led the foolish astray from the (right) path.
It appears to wink: the foolish have made it their support (have put their trust in it).

How the Egyptian besought blessing and guidance from the Israelite, and how the Israelite prayed for the Egyptian and received a favourable answer to his prayer from the Most Gracious and Merciful (God).

The Egyptian said, "Do thou offer a prayer (for me), since from blackness of heart I have not the mouth (fit for offering an acceptable prayer),

3495. For it may be that the lock of this heart will be opened and that a place will be (granted) to this ugly one at the banquet of the beauteous.
Through thee the deformed may become endowed with beauty, or an Iblís may again become one of the Cherubim;
Or, by the august influence of Mary's hand, the withered bough may acquire the fragrance of musk and freshness and fruit."
Thereupon the Israelite fell to worship and said, "O God who knowest the manifest and the hidden,
To whom but Thee should Thy servant lift his hand? Both the prayer and the answer (to prayer) are from Thee.

3500. Thou at first givest the desire for prayer, and Thou at last givest likewise the recompense for prayers.
Thou art the First and the Last: we between are nothing, a nothing that does not come into (admit of) expression."
He was speaking in this wise, till he fell into ecstasy and his heart became senseless.
(Whilst engaged) in prayer, he came back to his senses (and witnessed the effect of his prayer): *Man shall have nothing but* what he hath wrought.
He was (still) praying when suddenly a loud cry and roar burst from the heart of the Egyptian,

3505. (Who exclaimed), "Come, make haste and submit (the profession of) the Faith (for my acceptance), that I may quickly cut the old girdle (of unbelief).
They have cast a fire into my heart, they have shown affection with (all) their soul for an Iblís (like me).
Praise be to God! Thy friendship and (my) not being able to do without thee have succoured me at last.
My consortings with thee were (as) an elixir: may thy foot never disappear from the house of my heart!
Thou wert a bough of the palm-tree of Paradise: when I grasped it, it bore me to Paradise.

3510. That which carried away my body was a torrent: the torrent bore me to the brink of the Sea of Bounty.
I went towards the torrent in hope of (obtaining) water: I beheld the Sea and took pearls, bushel on bushel."
He (the Israelite) brought the cup to him, saying, "Now take the water!" "Go," he replied; "(all) waters have become despicable in my sight.
I have drunk such a draught from *God hath purchased* that no thirst will come to me till the Congregation (at the Last Judgement).
He who gave water to the rivers and fountains hath opened a fountain within me.

3515. This heart, which was hot and water-drinking—to its high aspiration water has become vile.

He (God), for the sake of His servants, became (symbolised by) the (letter) *káf* of *Káfí* (All-sufficing), (in token of) the truth of the promise of *Káf, Há, Yá, 'Ayn, Sád.*
(God saith), 'I am All-sufficing: I will give thee all good, without (the intervention of) a secondary cause, without the mediation of another's aid.
I am All-sufficing: I will give thee satiety without bread, I will give thee sovereignty without soldiers and armies.
I will give thee narcissi and wild-roses without the spring, I will give thee instruction without a book and teacher.

3520. I am All-sufficing: I will heal thee without medicine, I will make the grave and the pit a (spacious) playing-field.
To a Moses I give heart (courage) with a single rod, that he may brandish swords against a multitude.
(Such) a light and splendour do I give to the hand of Moses that it is slapping the sun (in triumph).
I make the wooden staff a seven-headed dragon, which the female dragon does not (conceive and) bring to birth from the male.
I do not mingle blood in the water of the Nile: in sooth by My cunning I make the very essence of its water to be blood.

3525. I turn thy joy into sorrow like the (polluted) water of the Nile, so that thou wilt not find the way to rejoicings.
Again, when thou art intent on renewing thy faith and abjurest Pharaoh once more,
Thou wilt see (that) the Moses of Mercy (has) come, thou wilt see the Nile of blood turned by him into water.
When thou keepest safe within (thee) the end of the rope (of faith), the Nile of thy spiritual delight will never be changed into blood.'
I thought I would profess the Faith in order that from this deluge of blood I might drink some water.

3530. How did I know that He would work a transformation in my nature and make me a (spiritual) Nile?
To my own eye, I am a flowing Nile, (but) to the eyes of others I am at rest."
Just as, to the Prophet, this world is plunged in glorification of God, while to us it is heedless (insensible).
To his eye, this world is filled with love and bounty; to the eyes of others it is dead and inert.
To his eye, vale and hill are moving swiftly: he hears subtle discourse from clod and brick.

3535. To the vulgar, all this (world) is a bound and dead (thing): I have not seen a veil (of blindness) more wonderful than this.
To our eye, (all) the graves are alike; to the eyes of the saints, (one is) a garden (in Paradise), and (another is) a pit (in Hell).
The vulgar would say, "Wherefore has the Prophet become sour (of visage) and why has he become pleasure-killing?"
The elect would say, "To your eyes, O peoples, he appears to be sour; (But) come for once into our eyes, that ye may behold the laughs (of delight described) in (the Súra beginning with the words) *Hal atá (Did not there come?).*"

3540. That appears (to thee) in the form of inversion (illusion) from the top of the pear-tree: come down, O youth!
The pear-tree is the tree of (phenomenal) existence: whilst thou art there, the new appears old.
Whilst thou art there, thou wilt see (only) a thorn-brake full of the scorpions of wrath and full of snakes.

When thou comest down, thou wilt behold, free of cost, a world filled with rose-cheeked (beauties) and (their) nurses.

Story of the lewd woman who said to her husband, "Those illusions appear to thee from the top of the pear-tree, for the top of that pear-tree causes the human eye to see such things: come down from the top of the pear-tree, that those illusions may vanish." And if any one should say that what that man saw was not an illusion, the answer is that this (story) is a parable, not a (precise) similitude. In the (story regarded as a) parable this amount (of resemblance) is sufficient, for if he had not gone to the top of the peartree, he would never have seen those things, whether illusory or real.

That woman desired to embrace her paramour in the presence of her foolish husband.

3545. Therefore the woman said to her husband, "O fortunate one, I will climb the tree to gather fruit."
As soon as she had climbed the tree, the woman burst into tears when from the top she looked in the direction of her husband.
Marito dixit, "O cinaede improbe, quis est ille paedicator qui super te incumbit? Tu sub eo velut femina quietus es: O homo tu vero catamitus evasisti."
"Nay," said the husband: "one would think thy head is turned (thou hast lost thy wits); at any rate, there is nobody here on the plain except me."

3550. Uxor rem repetivit. "Eho," inquit, "iste pileatus quis est super tergo tuo incumbens?"
"Hark, wife," he replied, "come down from the tree, for thy head is turned and thou hast become very dotish."
When she came down, her husband went up: (then) the woman drew her paramour into her arms.
Maritus dixit, "O scortum, iste quis est qui velut simia super te venit?"
"Nay," said the wife, "there is no one here but me. Hark, thy head is turned: don't talk nonsense."

3555. He repeated the charge against his wife. "This," said the wife, "is from the pear-tree.
From the top of the pear-tree I was seeing just as falsely as you, O cuckold.
Hark, come down, that you may see there is nothing: all this illusion is caused by a pear-tree."
Jesting is teaching: listen to it in earnest, do not thou be in pawn to (taken up with) its appearance of jest.
To jesters every earnest matter is a jest; to the wise (all) jests are earnest.

3560. Lazy folk seek the pear-tree, but 'tis a good (long) way to *that* pear-tree.
Descend from the pear-tree on which at present thou hast become giddy-eyed and giddy-faced.
This (pear-tree) is the primal egoism and self-existence wherein the eye is awry and squinting.
When thou comest down from this pear-tree, thy thoughts and eyes and words will no more be awry.
Thou wilt see that this (pear-tree) has become a tree of fortune, its boughs (reaching) to the Seventh Heaven.

3565. When thou comest down and partest from it, God in His mercy will cause it to be transformed.
On account of this humility shown by thee in coming down, God will bestow on thine eye true vision.
If true vision were easy and facile, how should Mustafá (Mohammed) have desired it from the Lord?

He said, "Show (unto me) each part from above and below such as that part is in Thy sight."
Afterwards go up the pear-tree which has been transformed and made verdant by the (Divine) command, "*Be.*"

3570. This tree has (now) become like the tree connected with Moses, inasmuch as thou hast transported thy baggage towards (hast been endued with the nature of) Moses.
The fire (of Divine illumination) makes it verdant and flourishing; its boughs cry "*Lo, I am God.*"
Beneath its shade all thy needs are fulfilled: such is the Divine alchemy.
That personality and existence is lawful to thee, since thou beholdest therein the attributes of the Almighty.
The crooked tree has become straight, God-revealing: *its root fixed (in the earth) and its branches in the sky.*

....

The diverse modes and stages of the nature of Man from the beginning.

First he came into the clime (world) of inorganic things, and from the state of inorganic things he passed into the vegetable state.
(Many) years he lived in the vegetable state and did not remember the inorganic state because of the opposition (between them);
And when he passed from the vegetable into the animal state, the vegetable state was not remembered by him at all,

3640. Save only for the inclination which he has towards that (state), especially in the season of spring and sweet herbs—
Like the inclination of babes towards their mothers: it (the babe) does not know the secret of its desire for being suckled;
(Or) like the excessive inclination of every novice towards the noble spiritual Elder, whose fortune is young (and flourishing).
The particular intelligence of this (disciple) is derived from that Universal Intelligence: the motion of this shadow is derived from that Rose-bough.
His (the disciple's) shadow disappears at last in him (the Master); then he knows the secret of his inclination and search and seeking.

3645. How should the shadow of the other's (the disciple's) bough move, O fortunate one, if this Tree move not?
Again, the Creator, whom thou knowest, was leading him (Man) from the animal (state) towards humanity.
Thus did he advance from clime to clime (from one world of being to another), till he has now become intelligent and wise and mighty.
He hath no remembrance of his former intelligences (souls); from this (human) intelligence also there is a migration to be made by him,
That he may escape from this intelligence full of greed and self-seeking and may behold a hundred thousand intelligences most marvellous.

3650. Though he fell asleep and became oblivious of the past, how should they leave him in that self-forgetfulness?
From that sleep they will bring him back again to wakefulness, that he may mock at his (present) state,

Saying, "What was that sorrow I was suffering in my sleep? How did I forget the states of truth (the real experiences)?
How did not I know that that sorrow and disease is the effect of sleep and is illusion and phantasy?"
Even so this world, which is the sleeper's dream: the sleeper fancies that it is really enduring,

3655. Till on a sudden there shall rise the dawn of Death and he shall be delivered from the darkness of opinion and falsehood.
(Then) laughter at those sorrows of his will take possession of him when he sees his permanent abode and dwelling-place.
Everything good or evil that thou seest in thy sleep will be made manifest, one by one, on the Day of the (Last) Congregation.
That which thou didst in this sleep in the (present) world will become evident to thee at the time of awaking.
Take care not to imagine that this (which thou hast done) is (only) an evil action committed in this (state of) sleep and that there is no interpretation (thereof) for thee.

3660. Nay, this laughter (of thine) will be tears and moans on the Day of interpretation, O oppressor of the captive!
Know that in the hour of thy awakening thy tears and grief and sorrow and lamentation will turn to joy.
O thou that hast torn the coat of (many) Josephs, thou wilt arise from this heavy slumber (in the form of) a wolf.
Thy (evil) dispositions, one by one, having become wolves will tear thy limbs in wrath.
According to (the law of) retaliation, the blood (shed by thee) will not sleep (remain unavenged) after thy death: do not say, "I shall die and obtain release."

3665. This immediate retaliation (which is exacted in the present world) is (only) a makeshift: in comparison with the blow of that (future) retaliation this is a (mere) play.
God hath called the present world *a play* because this penalty is a play in comparison with that penalty.
This penalty is a means of allaying war and civil strife: that one is like a castration, while this one resembles a circumcision.

Explaining that the people of Hell are hungry and make lamentable entreaty to God, saying, "Cause our portions to be fat and let the provender reach us quickly, for we can endure no more."

This discourse hath no end. (God said), "Hark, O Moses, let those asses go to the grass,
That they may all be fattened by that goodly fodder. Hark, (let them in), for We have wrathful wolves.

3670. We surely know the plaintive cry of Our wolves: We make these asses a means of livelihood for them.
The gracious alchemy breathed from thy lips wished to make these asses human.
Much kindness and favour didst thou show in calling them (to God), (but) 'twas not the fortune and provision allotted to those asses.
Therefore let the quilt of bounty cover them, that the slumber of forgetfulness may overtake them speedily,
So that, when this troop (of asses) shall start up from suchlike slumber, the candle will have been extinguished and the cup-bearer will have gone.

3675. Their rebellious disobedience kept thee in a (great) perplexity: therefore they shall suffer in retribution a (great) sorrow,
To the end that Our justice may step forth and bestow in retribution what is appropriate to every evil-doer;
For the King, whom they were not seeing openly, was (always) with them secretly in their lives."
Inasmuch as the intellect is with thee, overseeing thy body, and though this perception of thine is unable to apprehend it,
(Yet) its perception, O such and such, is not unable to apprehend thy motion and rest when it tries,

3680. What wonder if the Creator of that intellect too is with thee? How art thou not conceding (the truth of that)?
He (some one) pays no heed to his intellect and embarks on evil; afterwards his intellect rebukes him.
You forgot your intellect, your intellect did not (forget you), since that act of rebuke is the result of its presence (attention).
If it had not been present (attentive) and had been heedless, how should it have slapped you in rebuke?
And if your carnal soul had not been inattentive to it, how should your madness and heat have acted thus?

3685. Hence you and your intellect are like the astrolabe: by this means you may know the nearness of the Sun of existence.
Your intellect is indescribably near to you: it is neither to the left nor to the right nor behind nor in front.
How (then) should not the King be indescribably near? for intellectual search cannot find the way (to Him).
The motion that you have in your finger is not in front of your finger or behind it or to the left or to the right.
At the time of sleep and death it (the motion) goes from it (the finger); at the time of waking it rejoins it.

3690. By what way doth it come into your finger, (that motion) without which your finger hath no use?
The light of the eye and pupil, by what other way than the six directions doth it come into your eye?
The world of creation is endued with (diverse) quarters and directions, (but) know that the world of the (Divine) Command and Attributes is without (beyond) direction.
Know, O beloved, that the world of the Command is without direction: of necessity the Commander is (even) more without direction.
The intellect was (ever) without direction, and the Knower of the exposition is more intelligent than intellect and more spiritual even than spirit.

3695. No created being is unconnected with Him: that connexion, O uncle, is indescribable,
Because in the spirit there is no separating and uniting, while (our) thought cannot think except of separating and uniting.
Pursue that which is without separation and union by (aid of) a spiritual guide; but the pursuit will not allay your thirst.
(Yet) pursue incessantly, if you are far from the Source, that the vein of (true) manhood (in you) may bring you to the attainment (of your desire).
How should the intellect find the way to this connexion? This intellect is in bondage to separation and union.

3700. Hence Mustafá (Mohammed) enjoined us, saying, "Do not seek to investigate the Essence of God."
(As regards) that One whose Essence is an object of thought, in reality the (thinker's) speculation is not concerning the Essence.
It is (only) his (false) opinion, because on the way to God there are a hundred thousand veils.
Every one is naturally attached to some veil and judges that it is in sooth the identity (‘*ayn*) of Him.
Therefore the Prophet banished this (false) judgement from him (the thinker), lest he should be conceiving in error a vain imagination.

3705. And (as for) him in whose judgement (conception of God) there is irreverence, the Lord hath doomed the irreverent to fall headlong.
To fall headlong is that he goes downward and thinks that he is superior,
Because such is the case of the drunken man who does not know heaven from earth.
Go ye and think upon His wonders, become lost (to yourselves) from the majesty and awe (of Him).
When he (who beholds the wonders of God) loses beard and moustache (abandons pride and egoism) from (contemplating) His work, he will know his (proper) station and will be silent concerning the Worker (Maker).

3710. He will only say from his soul, "I cannot (praise Thee duly)," because the declaration thereof is beyond reckoning and bound.

How Dhu 'l-Qarnayn went to Mount Qáf and made petition, saying, "O Mount Qáf, tell me of the majesty of the Attributes of God"; and how Mount Qáf said that the description of His majesty is ineffable, since (all) perceptions vanish before it; and how Dhu 'l-Qarnayn made humble supplication, saying, "Tell of His works that thou hast in mind and of which it is more easy for thee to speak."

Dhu 'l-Qarnayn went towards Mount Qáf: he saw that it was (made) of pure emerald,
And that it had become a ring surrounding the (whole) world. He was amazed at that immense creation (work of God).
He said, "Thou art the mountain (indeed): what are the others? for beside thy magnitude they are (but) playthings."
It replied, "Those (other) mountains are my veins: they are not like unto me in beauty and glory.

3715. I have a hidden vein in every land: (all) the regions of the world are fastened to my veins.
When God wills an earthquake in any land, He bids me and I cause the vein to throb.
Then I make to move mightily the vein with which the (particular) land is connected.
When He says 'Enough!' my vein rests. I am (apparently) at rest, but actually I am in rapid motion"—
At rest, like the (medicinal) ointment, and very active (efficacious); at rest, like the intellect, while the speech (impelled) by it is moving.

3720. In the opinion of him whose intelligence does not perceive this, earthquakes are caused by terrestrial vapours.

An ant, walking on a piece of paper, saw the pen writing and began to praise the pen. Another ant, which was more keen-sighted, said, "Praise the fingers, for I deem this accomplishment to proceed from them." Another ant, more clear-sighted than either, said, "I praise the arm, for the fingers are a branch of the arm," et cetera.

A little ant saw a pen (writing) on a paper, and told this mystery to another ant,
Saying, "That pen made wonderful pictures like sweet basil and beds of lilies and roses."
The other ant said, "That artist is the finger, and this pen is actually (no more than) the derivative (instrument) and the sign."
A third ant said, "It is the work of the arm, by whose strength the slender finger depicted it."

3725. In this fashion it (the argument) was carried upward till a chief of the ants, (who) was a little bit sagacious,
Said, "Do not regard this accomplishment as proceeding from the (material) form, which becomes unconscious in sleep and death.
Form is like a garment or a staff: (bodily) figures do not move except by means of intellect and spirit."
He (the wise ant) was unaware that without the controlling influence of God that intellect and heart (mind) would be inert.
If He withdraw His favour from it for a single moment, the acute intellect will commit (many) follies.

3730. When Dhu 'l-Qarnayn found it (Mount Qáf) speaking, he said, after Mount Qáf had bored the pearls of speech,
"O eloquent one, who art wise and knowest the mystery, expound to me the Attributes of God."
It answered, "Go, for those qualities are too terrible for (oral) exposition to put its hand on them,
Or for the pen to dare inscribe with its point information concerning them on the pages (of books)."
He said, "Relate a lesser tale concerning the wonders of God, O goodly divine."

3735. It said, "Look, the King (God) hath made a plain full of snow-mountains, for the distance of a three hundred years' journey—
Mountain on mountain, beyond count and number: the snow comes continually to replenish them.
One snow-mountain is being piled on another: the snow brings coldness to the earth.
At every moment snow-mountain is being piled on snow-mountain from the illimitable and vast storehouse.
O king, if there were not a valley (of snow) like this, the glowing heat of Hell would annihilate me."

3740. Know that (in this world) the heedless are (like) snow-mountains, to the end that the veils of the intelligent may not be consumed.
Were it not for the reflexion (effect) of snow-weaving (chilling) ignorance, that Mount Qáf would be consumed by the fire of longing.
The Fire (of Hell) in sooth is (only) an atom of God's wrath; it is (only) a whip to threaten the base.
Notwithstanding such a wrath, which is mighty and surpassing all, observe that the coolness of His clemency is prior to it.
('Tis) a spiritual priority, unqualified and unconditioned. Have you seen the prior and the posterior without duality (have you seen them to be one)?

3745. If you have not seen them (as one), that is because of feeble understanding; for the minds of God's creatures are (but) a single grain of that mine.
Lay the blame on yourself, not on the evidences of the (true) Religion: how should the bird of clay reach the sky of the (true) Religion?
The bird's lofty soaring-place is (only) the air, since its origin is from lust and sensuality.

Therefore be dumbfounded without nay or yea, in order that a litter may come from (the Divine) Mercy to carry you.
Forasmuch as you are too dull to apprehend these wonders (of God), if you say "yea" you will be prevaricating;

3750. And if you say "nay," the "nay" will behead (undo) you: on account of that "nay" (the Divine) Wrath will shut your (spiritual) window.
Be, then, only dumbfounded and distraught, nothing else, that God's aid may come in from before and behind.
When you have become dumbfounded and crazed and naughted, you have said with mute eloquence, "*Lead us.*"
It (the wrath of God) is mighty, mighty; but when you begin to tremble, that mighty (wrath) becomes assuaged and equable,
Because the mighty shape is for (terrifying) the unbeliever; when you have become helpless, it is mercy and kindness.

How Gabriel, on whom be peace, showed himself to Mustafá (Mohammed), God bless and save him, in his own shape; and how, when one of his seven hundred wings became visible, it covered the horizon (on all sides), and the sun with all its radiance was veiled over.

3755. Mustafá said in the presence of Gabriel, "Even as thy shape (really) is, O friend,
Show it to me sensibly and visibly, that I may behold thee as spectators (who fix their eyes on an object of interest)."
He replied, "Thou canst not (bear this) and hast not the power to endure it; the sense (of sight) is weak and frail: 'twould be grievous for thee (to behold me)."
"Show thyself," said he, "that this body may perceive to what an extent the senses are frail and resourceless."
Man's bodily senses are infirm, but he hath a potent nature within.

3760. This body resembles flint and steel, but in quality (intrinsically) it is a striker of fire.
Flint and steel are the birth-place whence fire is brought into being: (from them) fire is born, domineering over both its parents.
Fire, again, exercises sway over the bodily nature: it is dominant over the body and flaming;
Yet again, there is in the body an Abraham-like flame whereby the tower of fire is subdued.
In consequence (of this) the all-accomplished Prophet said symbolically, "We are the hindmost and the foremost."

3765. The material form of these twain (flint and steel) is vanquished by a (hammer and) anvil, (but) in quality (intrinsically) they are superior to the mine of iron ores.
Therefore Man is in appearance a derivative of the world, and intrinsically the origin of the world. Observe this!
A gnat will set his outward frame whirling round (in pain and agitation); his inward nature encompasses the Seven Heavens.
When he (the Prophet) persisted (in his request), he (Gabriel) displayed a little the awful majesty by which a mountain would be reduced to dust.
A single royal pinion (of his) covered the east and the west: Mustafá (Mohammed) became senseless from awe.

3770. When Gabriel saw him senseless from fear and dread, he came and drew him into his arms.
That awe is the portion of aliens, while this fond affection is freely bestowed on friends.

Kings, when seated on the throne, have formidable guardsmen (around them) with swords in their hands,
Staves and lances and scimitars, so that (even) lions would tremble in awe;
The shouts of sergeants with their maces, by the terror of which (men's) souls are enfeebled.

3775. This is for the high and low in the street, to announce to them (the presence of) an emperor.
This pomp is for the sake of the vulgar, that those people may not put on the tiara of arrogance;
That it may break their egoism and that the self-conceited carnal soul may not work mischief and evil.
The country is preserved from that by the king's having force and authority to inflict punishment.
Therefore those vain desires are extinguished in (men's) souls: awe of the king prevents that disaster.

3780. Again, when he (the king) comes to the private banquet, how should awe or retaliation be (in place) there?
There clemency on clemency is (shown) and mercies overflowing; you will hear no noise but that of the harp and flute.
In time of war there is the terrible drum and kettle-drum; in the hour of feasting with favourites there is (only) the sound of the harp.
The Board of Audit is for the vulgar, while the fair ones resembling peris are for the cup-companion.
The coat of mail and the helmet are for the battle, while this silken raiment and music are for the bower.

3785. This topic hath no end, O generous one: conclude it, and God best knoweth the right course.
The (corporeal) senses in Ahmad (Mohammed), which are mortal, are now laid asleep under the soil of Yathrib (Medina),
But that mighty-natured part of him, which is unconquerable, dwells, without having suffered corruption, within *the abode of truth* (in Paradise).
The bodily attributes are exposed to corruption; the everlasting spirit is a shining sun,
Incorruptible, for it is not of the east; unchangeable, for it is not of the west.

3790. How was the sun (ever) dumbfounded by a mote? How was the candle (ever) made senseless by a moth?
The body of Ahmad was liable to that (corruption): know that this corruption belongs (only) to the body,
Such as sickness and sleep and pain; the spirit is untouched by these affections and wholly detached (from them).
Indeed I cannot describe the spirit, and if I describe it, quaking would fall upon this (world of) phenomenal existence and spatiality.
If its fox (the body) was perturbed for a moment, belike the lion-spirit was then asleep.

3795. That lion which is immune from sleep was (apparently) asleep: lo, a complaisant terrible lion!
The lion feigns to be asleep so (well) that those curs think he is quite dead; Else, who in the world would dare to rob a poor man (even) of a grain of turpeth mineral?
The foam (body) of Ahmad was torn (powerfully affected) by that sight (of Gabriel), (but) his sea (spirit) surged up (displayed itself in action) for love of the foam.
The moon (the spirit of Ahmad) is entirely a bounteous light-diffusing hand: if the moon have no hand (with which to bestow light), let it have none!

3800. If Ahmad should display that glorious pinion (his spiritual nature), Gabriel would remain dumbfounded unto everlasting.
When Ahmad passed beyond the Lote-tree (on the boundary of Paradise) and his (Gabriel's) place of watch and station and farthest limit,
He said to him (Gabriel), "Hark, fly after me." He (Gabriel) said, "Go, go; I am not thy companion (any farther)."
He answered him, saying, "Come, O destroyer of veils: I have not yet advanced to my zenith."
He replied, "O my illustrious friend, if I take one flight beyond this limit, my wings will be consumed."

3805. This tale of the elect losing their senses in (contemplation of) the most elect is (naught but) amazement on amazement.
Here all (other) unconsciousnesses are (a mere) play. How long will you keep possession of your soul? for it is (a case of) abandoning your soul.
O "Gabriel," though you are noble and revered, you are not the moth nor the candle either.
When the candle calls at the moment of illumination, the soul of the moth does not shrink from burning.
Bury this topsy-turvy discourse: make the lion contrariously the prey of the onager.

3810. Stop up thy word-sweating water-skin, do not open the bag of thy reckless talk.
He whose (intellectual and spiritual) parts have not passed beyond the earth— this is absurd and reckless talk in *his* view.
Do not resist them, O my beloved; deal gently with them, O stranger lodging in their home.
Give (them) what they wish and desire, and satisfy them, O emigrant dwelling in their land.
Till (the hour of) coming to the king and to sweet delight, O man of Rayy be on good terms with the man of Merv.

3815. O "Moses," in presence of the Pharaoh of the time you must speak softly *with mild words.*
If you put water into boiling oil, you will destroy (both) the trivet and the kettle.
Speak softly, but do not speak aught except the truth: do not offer temptation in your mildness of address.
The time of afternoon is come: cut short the discourse, O thou whose expression (of the hidden truth) makes (the people of) the age acquainted (with reality).
Do thou tell the clay-eater that sugar is better: do not show injurious softness, do not give him clay.

3820. Speech would be a spiritual garden to the soul, if it were independent of letters and sounds.
Oh, there is many a one in whom this donkey's head amidst the sugar plantation has fixed a thorn!
He, (seeing it) from afar, supposed that it (the sugar-plantation) is just that (donkey's head), nothing more; (so) he was retiring, like a ram vanquished in fight.
Know for sure that the (literal) form (of speech) is (like) that donkey's head in the vineyard and highest Paradise of the spiritual reality.
O Ziyá'u 'l-Haqq Husámu'ddín, bring this donkey's head into that melon-field,

3825. In order that, when the donkey's head has died to (has passed beyond) the skinning-place, that kitchen may bestow on it another growth (a spiritual regeneration).
Hark, the shaping (of the poem) is from me, and the spirit (of it) from thee; nay, (I spoke) in error: truly both this and that are from thee.
Thou art glorified in Heaven, O conspicuous Sun: be thou also glorified on earth unto everlasting,

That the inhabitant of the earth may become one in heart and one in aim and one in nature with the sublime celestial.
(Then) separation and polytheism and duality will disappear: in real existence there is (only) unity.

3830. When my spirit (fully) recognises thy spirit, they (both) remember their being one in the past,
And on the earth become (as) Moses and Aaron, sweetly mingled like milk and honey.
When it (my spirit) recognises (thy spirit) a little and (then) denies (it), its denial becomes a veil covering (the truth).
Many a one who recognised (part of the truth) averted his face: that Moon was angered by his ingratitude.
Hence the evil spirit became unable to recognise the spirit of the Prophet and turned on its heel.

3835. You have read all this: read (the Súra beginning with the words) *Lam yakun*, that you may know the obstinacy of that old infidel.
Ere the (bodily) form of Ahmad (Mohammed) displayed its glory, the description of him (in the Pentateuch and the Gospel) was a phylactery for every infidel.
"There is some one like this" (they said): "(let us wait) till he shall appear"; and their hearts were throbbing at the imagination of (seeing) his face.
They were prostrating themselves (in prayer), crying, "O Lord of mankind, wilt Thou bring him before our eyes as quickly as may be?"
(This they did) in order that, by *asking (God) to grant them victory* in the name of Ahmad, their enemies might be overthrown.

3840. Whenever a formidable war arose, Ahmad's pertinacity in onset was always their succour;
Wherever there was a chronic sickness, mention (invocation) of him (Ahmad) was always their healing medicine.
In (all) their way his form was coming into their hearts and into their ears and into their mouths.
How should every jackal perceive his (real) form? Nay, (they perceived only) the derivative of his form, that is to say, the imaginal idea (of it).
If his (real) form should fall on the face of a wall, heart's blood would trickle from the heart of the wall;

3845. And his form would be so auspicious for it (would bestow such blessing on it) that the wall would at once be saved from having a double face.
Beside the single-facedness (sincerity) of the pure (in spirit), that double-facedness has become a fault (even) in the wall.
All this veneration and magnification and affection (which they had shown towards the Prophet) the wind swept away, as soon as they saw him in (bodily) form.
The false coin saw the fire and immediately became black: when has there (ever) been a way for the false coin (of hypocrisy) to enter the (pure) heart?
The false coin was talking boastfully of its desire for the touchstone, that it might cast the (sincere) disciples into doubt.

3850. A worthless one falls into the snare of its deceit; (for) from every base fellow the thought pops up,
That if this were not genuine coin, how should it have become eager for the touchstone?
It desires the touchstone, but one of such a kind that its falseness will not be clearly exposed thereby.
The touchstone that keeps hidden the quality (of that which is tested) is not a (true) touchstone, nor (is it) the (discriminating) light of knowledge.

The mirror that keeps hidden the defects of the face to flatter every cuckold

3855. Is not a (true) mirror; it is hypocritical. Do not seek such a mirror so long as you can (help).

THE MATHNAWÍ
OF
JALÁLU'DDÍN RÚMÍ

EDITED FROM THE OLDEST MANUSCRIPTS
AVAILABLE: WITH CRITICAL NOTES,
TRANSLATION & COMMENTARY
BY

REYNOLD A. NICHOLSON
LITT.D., LL.D., F.B.A.
Sir Thomas Adams's Professor of Arabic and sometime
Lecturer in Persian in the University of Cambridge

VOLUME V & VI
CONTAINING THE TRANSLATION
OF THE THIRD & FOURTH BOOKS

1925–1940

INTRODUCTION

With the publication of the sixth volume this work has reached a turning-point, and I should have liked to call a half for refreshment, especially as the next stages, though perhaps less tedious, are more difficult and hazardous than those already traversed. It would be pleasant to employ a sabbatical year in studies unconnected with the Mathnawí; for example, in making a catalogue of a small but interesting collection of Oriental manuscripts which I hope will go to the University Library after I have done with them. But such diversions, while they might help to relieve the ἀπραγμοσύνη statutorily prescribed for persons of my age, cannot be allowed to interrupt the progress of the work in hand. Now that text and translation are complete, a commentary is needed to give substance to the translation, which by itself is often little more than a shadow; and the commentary must be reasonably full. At present I can only guess how far it may spread: in any case it will not exceed three volumes, and if two suffice, so much the better. Economy of space is comparatively unimportant, but one has to save time.

The Fifth and Sixth Books of the Mathnawí, composed when the author was approaching his seventieth year, show signs, I think, of failing power. An abnormally large number of anecdotes belong to the class which booksellers term "facetiae"; certain motifs, such as that of "the hidden treasure," are overworked; sometimes the poet lets his habitual bias towards prolixity carry him beyond all bounds; and we seldom meet with passages that lay hold of our imagination like the memorable verses (Book IV, 3637 foll.), where the Mathnawí seems to attain its climax. If so, the descent is very gradual, though the latter half of the Sixth Book "drags its slow length along" till it breaks off in the course of an allegory depicting the quest for union with God, which probably was intended to conclude both the Book and the Poem. In the Búláq edition the unfinished Sixth Book is followed not only by two short epilogues ascribed to the poet's son Sultán Walad, but also by a Seventh Book containing 1751 verses. This is a patent forgery and has been generally recognised as such. It was first brought to light in A.H. 1035/ A.D. 1626 in Constantinople by Ismá'íl Dedeh of Angora, whose Turkish commentary on the Mathnawí is a work of great merit. He professed to have found it in a manuscript of the poem, dated A.H. 814; but even if that were true, it would merely prove that he himself was not the fabricator. The so-called "Seventh Book" is wanting in all MSS. of the Mathnawí known to me. Style and matter alike stamp it as the production either of Ismá'íl

Dedeh—and in my opinion the circumstantial evidence is quite enough to convict him—or some learned man who was no poet, however good he may have been at rhyming. This volume of the translation, like those which have preceded it, gives a literal rendering of the text in English or, where necessary, in Latin. While revising it, I have noted a few errors and misprints that should be added to the List of Errata, Vol. v, pp. xxi–xxiv.

Book v, *v.* ۵۸۸. Delete the *iḍáfat* of معشوق.
" ۱۱۷۱, Heading, l. 4. Read يَنْهى.
" ۲۲۱۴. Read تا مُنى.
" ۲۹۷۶. Read آنگه.
" ۳۱۲۴. Read روى‌زرد.
" ۳۳۹۷. Read يك ستاره.
" ۳۵۱۸. Read وقتِ, with *iḍáfat*.
" ۳۹۱۸. Read قَرْنِ حملهٔ.

Book vi, *v.* ۵۲۱. Read كاغذها رقم.
" ۱۶۱۵. Read عاشقان.
" ۳۳۴۶. Read پگاه.
" ۳۴۹۶. Read خشمِ شحنه.
" ۴۴۴۵. Read همچو دلوت.

No version of a work so idiomatic and ambiguous can be free from faults, but those which I may have committed are at any rate not due to the method of loose paraphrase adopted by some of my predecessors—a method full of pitfalls for the student. Doubts and difficulties will be considered in their proper place; also questions of wider interest. Any one who reads the poem attentively will observe that its structure is far from being so casual as it looks. To say that “the stories follow each other in no order” is entirely wrong: they are bound together by subtle links and transitions arising from the poet's development of his theme; and each Book forms an artistic whole. The subject cannot be discussed here, but I may refer to an excellent analysis and illustration of these technicalities by Dr Gustav Richter which has been published recently.

Familiarity does not always breed disillusion. To-day the words I applied to the author of the *Mathnawí* thirty-five years ago, “the greatest mystical poet of any age,” seem to me no more than just. Where else shall we find such a panorama of universal existence unrolling itself through Time into Eternity? And, apart from the supreme mystical quality of the poem, what a wealth of satire, humour and pathos! What masterly pictures drawn by a hand that touches nothing without revealing its essential character! In the *Díwán* Jalálu’ddín soars higher; yet we must read the *Mathnawí* in order to appreciate all the range and variety of his genius.

در دائرهٔ سماع ما می‌نآیی
تا چرخ زنی چون فلك مینائی ؟
در جذبهٔ رقص بشنوی از نایی
[3]اسرار ازل از دم مولانایی

REYNOLD A. NICHOLSON

CAMBRIDGE,
April 19, 1933

BOOK V

In the Name of God the Compassionate, the Merciful.

Whose help we implore and in whom we trust, and with whom are the keys to our hearts. And God bless the best of His creatures, Mohammed, and all his Family and Companions!

This is the Fifth Book of the Poem in rhymed couplets and the spiritual Exposition, setting forth that the Religious Law is like a candle showing the way. Unless you gain possession of the candle, there is no wayfaring; and when you have come on to the way, your wayfaring is the Path; and when you have reached the journey's end, that is the Truth. Hence it has been said, “If the truths (realities) were manifest, the religious laws would be naught.” As (for example), when copper becomes gold or was gold originally, it does not need the alchemy which is the Law, nor need it rub itself upon the philosophers' stone, which (operation) is the Path; (for), as has been said, it is unseemly to demand a guide after arrival at the goal, and blameworthy to discard the guide before arrival at the goal. In short, the Law is like learning the theory of alchemy from a teacher or a book, and the Path is (like) making use of chemicals and rubbing the copper upon the philosophers' stone, and the Truth is (like) the transmutation of the copper into gold. Those who know alchemy rejoice in their knowledge of it, saying, “We know the theory of this (science)”; and those who practise it rejoice in their practice of it, saying, “We perform such works”; and those who have experienced the reality rejoice in the reality, saying, “We have become gold and are delivered from the theory and practice of alchemy: we are God's freedmen.” *Each party is rejoicing in what they have.*

Or the Law may be compared to learning the science of medicine, and the Path to regulating one's diet in accordance with (the science of) medicine and taking remedies, and the Truth to gaining health everlasting and becoming independent of them both. When a man dies to this (present) life, the Law and the Path are cut off (fall away) from him, and there remains (only) the Truth. If he possess the Truth, he will be crying, “*Oh, would that my people knew how my Lord hath forgiven me*”; and if he possess it not, he will be crying, “*Oh, would that I had not been given my scroll and had not known my reckoning! Oh, would that it (death) had been the (final) decision! My riches have not availed me, my authority hath perished from me.*”
The Law is knowledge, the Path action, the Truth attainment unto God. *Then whoso hopeth to meet his Lord, let him do good works and associate none other in the service of his Lord.* And God bless the best of His creatures, Mohammed, and his Family and his Companions and the people of his House, and grant them peace!

IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE

1. The (spiritual) King, Husámu’ddín, who is the light of the stars, demands the beginning of the Fifth Book.
O Ziyá’u ’l-Haqq (Radiance of God), noble Husámu’ddín, master to the masters of purity,
If the people were not veiled (from the Truth) and gross, and if their throats (capacities) were not narrow and feeble,
In (my) praise of thee I should have done justice to the reality and expressed myself in language other than this;

5. But the falcon's mounthful is not that of the wagtail: now (therefore) recourse must be had to water and oil.
’Tis wrong to praise thee to the prisoners (of sensuality): I will tell (thy praise) in the assembly of the spiritual.
’Tis fraud to discourse of thee to the worldly: I will keep it hidden like the secret of love.
Praise consists in describing (excellent qualities) and in rending the veil (of ignorance): the Sun is independent of exposition and description.
The praiser of the Sun is (really) pronouncing an encomium on himself, for (he says implicitly), “My eyes are clear and not inflamed.”

To blame the Sun of the world is to blame one's self, for (it implies), “My eyes are blind and dark and bad.”
Do thou pity any one in the world who has become envious of the fortunate Sun.
Can he ever mask it (the Sun) from (men's) eyes and (prevent it) from giving freshness to things rotten?
Or can they diminish its infinite light or rise in resistance to its power?
Whosoever is envious of (him who is) the World—verily, that envy is everlasting death.

Thy dignity hath transcended intellectual apprehension: in describing thee the intellect has become an idle fool.
(Yet), although this intellect is too weak to declare (what thou art), one must weakly make a movement (attempt) in that (direction).
Know that when the whole of a thing is unattainable the whole of it is not (therefore to be) relinquished.
If you cannot drink (all) the flood-rain of the clouds, (yet) how can you give up water-drinking?
If thou wilt not communicate the mystery, (at least) refresh (our) apprehensions with the husk thereof.

(My) spoken words are (only) a husk in relation to thee, but they are a good kernel for other understandings.
The sky is low in relation to the empyrean; else, in respect of the earth-mound, it is exceedingly high.
I will tell thy description in order that they (my hearers) may take their way (towards thee) ere they grieve at the loss of that (opportunity).
Thou art the Light of God and a mighty drawer of the soul to God. His creatures are in the darkness of vain imagination and opinion.
Reverence is the necessary condition for this goodly Light to bestow a salve on these sightless ones.

The ready sharp-eared man gains the Light—he who is not in love with darkness like a mouse.
The weak-eyed (bat-like) ones that go about at night, how shall they make a circuit round the Cresset of the Faith?
Difficult subtle points of disputation are the chains of (hold in bondage) the nature that has become dark (blind) to the (true) Religion.
So long as he (such an one) decks out the warp and woof of (his own) cleverness, he cannot open his eyes to the Sun.
He does not lift up branches (to the sky) like a date-palm: he has bored holes in the earth after the fashion of mice.

This humankind have four heart-oppressing qualities: these four have become the gibbet of Reason.

Commenting on “Take four birds and turn them towards thee.”

O thou whose intelligence is (resplendent) as the Sun, thou art the Khalíl (Abraham) of the time: kill these four birds that infest the Way,
Because each of them, crow-like, is plucking the eye from the intellect of the intelligent.
The four bodily qualities resemble the birds of Khalíl: their slaughter makes way for the soul (to ascend).
O Khalíl, in (accomplishing) the deliverance of good and bad (alike), cut off their heads that the feet (of the people) may escape from the barrier (which confines them).

Thou art all, and they all are parts of thee: open (the prison), for their feet are thy feet.
By thee the (whole) world is made a place abounding in spirit: a single cavalier becomes the support of a hundred armies.
Inasmuch as this body is the abode (nest) of (these) four dispositions, they are named the four mischief-seeking birds.
If thou wish the people to have everlasting life, cut off the heads of these four foul and evil birds,
(And then) revive them again in another sort, so that afterwards no harm will be done by them.

The four immaterial birds which infest the Way have made their home in the hearts of the people.
Since in this epoch thou, O Vicegerent of God, art the commander of all righteous hearts,

Cut off the heads of these four live birds and make everlasting the creatures that are not enduring for ever.
There is the duck and the peacock and the crow and the cock: these are a parable of the four (evil) dispositions in (human) souls.
The duck is greed, and the cock is lust; eminence is like the peacock, and the crow is (worldly) desire.

45. His (the crow's) object of desire is this, that he forms hopes and wishes for immortality or long life.
The duck is greed, for her bill is always in the ground, seeking what is buried in the wet and dry.
That gullet (of hers) is never idle for a moment: it hearkens unto naught of the (Divine) ordinance save the command "*Eat ye!*"
'Tis like the looter who digs up (ravages) the house and very quickly fills his bag,
Cramming into the bag good and bad (indifferently), single pearls and chickpeas,

50. Cramming dry and wet into the sack, for fear lest another enemy should arrive.
Time presses, the opportunity is small, he is terrified: without delay he heaves it under his arm as speedily as possible.
He hath not (such) confidence in his Sovereign (as to believe) that no enemy will be able to come forward (against him).
But the true believer, from his confidence in that (Divine) Life, conducts his raid in a leisurely manner and with deliberation.
He hath no fear of missing his chance or of the enemy, for he recognises the King's dominion over the enemy.

55. He hath no fear of the other fellow-servants coming to jostle him and gain the advantage,
(For) he perceived the King's justice in restraining his followers so that none durst do violence to any one.
Consequently he does not hurry and is calm: he hath no fear of missing his (appointed) portion.
He hath much deliberation and patience and long-suffering; he is contented and unselfish and pure of heart,
For this deliberation is the ray of the Merciful (God), while that haste is from the impulse of the Devil,

60. Because the Devil frightens him (the greedy man) away from poverty and kills the beast of burden, patience, by stabbing.
Hear from the *Qur'án* that the Devil in menace is threatening thee with hard poverty,
That in haste thou mayst eat foul things and take foul things, (having in thee) no generosity, no deliberation, no merit acquired by good works.
Necessarily (therefore) the infidel takes his food in seven bowels: his religion and spirit are thin and lean, his belly fat.

Concerning the occasion of the coming of the Tradition of Mustafá (Mohammed), the blessings of God be upon him, that the infidel takes his food in seven bowels, while the true believer takes his food in one bowel.

The infidels became the guests of the Prophet: they came to the mosque at eventide,

65. Saying, "We have come here as visitors seeking hospitality, O King, O thou who art the entertainer of (all) the inhabitants of the world.
We are destitute and have arrived from afar: hark, shed thy grace and light upon us!"
He said (to his Companions), "O my friends, divide (these guests amongst you), for ye are filled with me and with my nature."
The bodies of every army are filled with the King; hence they would draw the sword against (his) Majesty's enemies.
'Tis because of the King's anger you draw the sword; otherwise, what (cause of) anger have you against your brethren?

70. (From) the reflexion of the King's anger you are striking your innocent brother with a mace of ten *manns*' weight.
The King is one soul, and the army is filled with him: the spirit is like the water, and these bodies are the river-bed.

If the water of the King's spirit be sweet, all the river-beds are filled with the sweet water;
For only the King's law do his subjects have (a[#] their own): so hath the sovereign of '*Abas* declared.
Each Companion chose a guest. Amongst them,(the infidels) was one stout and incomparable (in that respect).

He had a huge body: no one took him along, he remained in the mosque like the dregs in a cup.
As he was left behind by all, Mustafá (Mohammed) took him away. In the (Prophet's) herd there were seven goats that gave milk,
For the goats used to stay in the house for milking in preparation for mealtime.
That famishing giant son of a Ghuzz Turcoman devoured the bread and (other) food and (drank all) the milk of the seven goats.
The whole household became enraged, for they all desired goat's milk.

He made his voracious belly like a drum: he consumed singly the portion of eighteen persons.
At bed-time he went and sat in his room; then the maid angrily shut the door.
She put in (fastened) the door-chain from the outside, for she was angry with him and resentful.
At midnight or dawn, when the infidel felt an urgent need and stomach-ache,
He hastened from his bed towards the door, (but) laying his hand on the door he found it shut.

The cunning man employed various devices to open it, but the fastening did not give way.
The urgency increased, and the room was narrow: he remained in dismay and without remedy and dumbfounded.
He made shift and crept to sleep: in his slumber he dreamed that he was in a desolate place.
Since a desolate place was in his mind, his (inward) sight went thither in sleep.
Cum sese videret in loco vastato et vacuo, tanta necessitate coactus extemplo cacavit.

Experrectus vidit stratum lecti in quo dormiverat sordibus plenum: pudore commotus insanire coepit.
E corde ejus ascendunt centum gemitus propter tale opprobrium pulvere non coopertum.
"Somnus meus," inquit, "pejor quam vigilia mea; hic enim edo, illic caco."
He was crying, "Woe and alas! Woe and alas!" even as the unbeliever in the depths of the tomb,
Waiting to see when this night would come to an end, that the noise of the door in opening might rise (to his ear),

In order to flee like an arrow from the bow, (for fear) lest any one should see him in such a condition.
The story is long: I will shorten it. The door opened: he was delivered from grief and pain.

How Mustafá (Mohammed) opened the door of the room for his guest and concealed himself in order that he (the guest) might not see the form of the person who opened it and be overcome with shame, but might go forth boldly.

At dawn Mustafá came and opened the door: at dawn he gave the way (means of escape) to him who had lost the way (of salvation).
Mustafá opened the door and became hidden, in order that the afflicted man might not be ashamed,
But might come forth and walk boldly away and not see the back or face of the door-opener.

Either he became hidden behind something, or the skirt (merciful palliation) of God concealed him from him (the infidel).
The dye of Allah sometimes makes (a thing to be) covered and draws a mysterious veil o'er the beholder,
So that he does not see the enemy at his side: the power of God is more than that, (yea), more.
Mustafá was seeing all that happened to him in the night, but the command of the Lord restrained him
From opening a way (of escape) before the fault (was committed), so that he (the infidel) should not be cast into a pit (of grief) by the disgrace (which he had incurred).

(Otherwise, Mustafá would have let him out in time), but it was the (Divine) wisdom and the command of Heaven that he should see himself thus (disgraced and confounded).

There be many acts of enmity which are (really) friendship, many acts of destruction which are (really) restoration.
A meddlesome fellow purposely brought the dirty bed-clothes to the Prophet,
Saying, “Look! Thy guest has done such a thing!” He smiled, (he who was sent as) *a mercy to all created beings*,
And said, “Bring the pail here, that I may wash all (clean) with my own hand.”

110. Every one jumped up, saying, “For God's sake (refrain)! Our souls and our bodies are a sacrifice to thee.
We will wash this filth: do thou leave it alone. This kind (of affair) is hand's work, not heart's work.
O *La-‘amruk*, God pronounced unto thee (the word) ‘life’; then He made thee (His) Vicegerent and seated thee on the throne.
We live for thy service: as thou (thyself) art performing the service, what then are we?”
He said, “I know that, but this is an (extraordinary) occasion; I have a deep reason for washing this myself.”

115. They waited, saying, “This is the Prophet's word,” till it should appear what these mysteries were.
(Meanwhile) he was busily washing those filthy things, by God's command exclusively, not from blind conformity and ostentation;
For his heart was telling him, “Do thou wash them, for herein is wisdom manifold.”

The cause of the guest's return to the house of Mustafá, on whom be peace, at the hour when Mustafá was washing his befouled bed-rug with his own hand; and how he was overcome with shame and rent his garment and made lamentation for himself and for his plight.

The wretched infidel had an amulet (which he carried) as a keepsake. He observed that it was lost, and became distracted.
He said, “The room in which I lodged during the night—I (must have) left the amulet there unawares.”

120. Though he was ashamed, greed took away his shame: greed is a dragon, it is no small thing.
In quest of the amulet he ran hastily into the house of Mustafá and saw him,
That *Hand of God*, cheerfully washing the filth by himself— far from him be the evil eye!
The amulet vanished from his mind, and a great rapture arose in him: he tore his collar,
Smiting his face and head with both hands, beating his pate against wall and door,

125. In such a wise that blood poured from his nose and head, and the Prince (Mohammed) took pity on him.
He uttered shrieks, the people gathered round him: the infidel was crying, “O people, beware!”
He smote his head, saying, “O head without understanding!” He smote his breast, saying, “O bosom without light!”
Prostrating himself, he cried, “O (thou who art) the whole earth, this despicable part is abashed on account of thee.
Thou, who art the whole, art submissive to His command; I, who am (but) a part, am unjust and wicked and misguided.

130. Thou, who art the whole, art humble and trembling in fear of God; I, who am (but) a part, am (engaged) in opposition and in rivalry.”
At every moment he was turning his face to heaven, saying, “I have not the face (to look towards thee), O *qibla* of the world!”
When he had trembled and quivered beyond (all) bounds, Mustafá clasped him in his arms,
Quieted him and caressed him much and opened his (inward) eye and gave him (spiritual) knowledge.
Till the cloud weeps, how should the garden smile? Till the babe cries, how should the milk begin to flow?

135. The one-day-old babe knows the way: (its instinct says), “I will cry, that the kind nurse may come.”
Do not you know that the Nurse of (all) nurses gives no milk gratis without (your) crying?

He (God) hath said, “*Let them weep much.*” Give ear, that the bounty of the Creator may pour forth the milk.
The cloud's weeping and the sun's burning are the pillar of this world: twist these two strands (together).
If there were not the sun's heat and the cloud's tears, how would body (substance) and accident become big and thick?

140. How would these four seasons be flourishing unless this glow and weeping were the origin?
Since the burning (heat) of the sun and the weeping of the clouds in the world are keeping the world fresh and sweet,
Keep the sun of your intelligence burning, keep your eye glistening with tears like the cloud!
You must needs have a weeping eye, like the little child: do not eat the bread (of worldliness), for that bread takes away your water (spiritual excellence).
When the body is in leaf (well-furnished), on that account by day and night the bough, (which is) the soul, is shedding its leaves and is in autumn.

145. The leafage (flourishing state) of the body is the leaflessness (unprovidedness) of the soul. Be quick! You must let this (body) dwindle and that (soul) increase.
Lend unto God, give a loan of this leafage of the body, that in exchange a garden may grow in your heart.
Give a loan, diminish this food of your body, that there may appear the face (vision) of (that which) eye hath not seen.
When the body empties itself of dung, He (God) fills it with musk and glorious pearls.
He (such a person) gives this filth and gets purity (in return): his body enjoys (what is signified by the words) *He will purify you.*

150. The Devil frightens you, saying, “Hark and hark again! You will be sorry for this and will be saddened.
If you waste away your body in consequence of these idle whims, you will become very sorry and anxious.
Eat this, it is hot and good for your health; and drink that for your benefit and as a cure,
With the intention (of acting on the principle) that (since) this body is your riding-beast that to which it is accustomed is best for it.
Beware, do not alter your habit, else mischief will ensure and a hundred maladies will be produced in brain and heart.”

155. Such menaces does the vile Devil employ, and he chants a hundred spells over the people.
He makes himself out to be a Galen (for skill) in medicine, that he may deceive your ailing soul.
“This,” says he, “is of use to you against any sorrow and pain.” He said the same thing to Adam about an ear of wheat.
He utters (hypocritical expressions such as) “Ah, ah” and “Alas,” while he twists your lips with the farrier's barnacle,
As (the farrier twists) the lips of a horse when shoeing it, in order that he (the Devil) may cause an inferior (worthless) stone to appear as a ruby.

160. He takes hold of your ears as (though they were) the ears of a horse, pulling you towards greed and acquisition (of worldly goods).
He claps on your foot a shoe of perplexity, by the pain of which you are left incapable of (advancing on) the Way.
His shoe is that hesitation between the two works (of this world and of the world hereafter)—“Shall I do these or shall I do those?” Take heed!
Do that which is chosen by the Prophet, don't do that which (only) a madman or (foolish) boy ever did.
“Paradise is encompassed”—by what is it encompassed? By things disliked, from which there comes increase of the seed sown (for the future life).

165. He (the Devil) hath a hundred spells of cunning and deceit, which would entrap (any one), even if he is (strong and wily as) a great serpent.
He (the Devil) will bind him, though he be (swift and elusive as) running water; he will make a mock of him, though he be the most learned man of the time.

(Therefore) associate your intelligence with the intelligence of a friend: recite (the text) *their affairs are (carried on by) taking counsel with each other*, and practise it.

How Mustafá, on whom be peace, treated the Arab guest with loving kindness and calmed his distress and stilled the sobbing and lamentation for himself which he was making in his shame and penitence and fire of despair.

This topic hath no end. The Arab was astounded by the kindnesses of that (spiritual) King.
He was wellnigh becoming crazed, his reason fled (from him), but the hand (power) of Mustafá's reason drew him back.

170. He (Mustafá) said, "Come hither." He came in such fashion as one rises up from heavy slumber.
"Come hither," said he, "do not (lose thy wits); hark, come to thyself, for there are (great) things to be done with thee here."
He threw water on his face, and he (the infidel) began to speak, saying, "O witness of God, recite the Testimony (profession of the Faith),
That I may bear witness (to its truth) and go forth (from unbelief): I am weary of this (unreal) existence and will go into the wilderness (of reality)."
In this court of the Judge who pronounces the Decree we are (present) for the purpose of (making good) our claim (to fulfil the covenant signified by the words) "*Am not I (your Lord)?*" and "*Yea*";

175. For we said, "*Yea*," and (since we are) on trial our acts and words are the (necessary) witnesses and evidence of that (assent).
Wherefore do we keep silence in the court of the Judge? Have not we come (here) to bear testimony?
How long, O witness, wilt thou remain under detention in the court of the Judge? Give thy testimony betimes.
Thou hast been summoned hither that thou mayst give the testimony and show no disobedience;
(But) in thy obstinacy thou hast sat down and closed (both) hand and mouth in this confinement.

180. Until thou give that testimony, O witness, how wilt thou escape from this court?
'Tis the affair of a moment. Perform (thy duty) and run away: do not make a short matter long (tedious and irksome) to thyself.
As thou wilt, whether during a hundred years or in a moment, discharge this trust and acquit thyself (of it).

Explaining that (ritual) prayer and fasting and all (such) external things are witnesses to the inner light.

This (ritual) prayer and fasting and pilgrimage and holy war are the attestation of the (inward) belief.
The giving of alms and presents and the abandonment of envy are the attestation of one's secret thoughts.

185. Dishes of food and hospitality are for the purpose of declaring that "we, O noble (guests), have become in true accord with you."
Gifts and presents and offerings bear witness (saying implicitly), "I am pleased with thee."
(If) any one exerts himself in (giving) money or in conjuration, what is (the meaning of) it? (He means to say), "I have a jewel within.
I have a jewel, namely, abstinence or generosity": this alms-giving and fasting are witnesses in regard to both (these qualities).
Fasting says (implicitly), "He has abstained from what is lawful: know (therefore) that he has no connexion with what is unlawful";

190. And his alms-giving said (implicitly), "He gives of his own property: how, then, should he steal from the religious?"
If he act as a cutpurse (from self-interest), then the two witnesses are invalidated in the court of Divine justice.
He is a fowler if he scatter grain not from mercy and munificence but in order to catch (the birds).
He is a cat keeping the fast and feigning to be asleep at fast-time for the purpose of (seizing) his ignorant prey.

By this unrighteousness he makes a hundred parties (of people) suspicious, he causes the generous and abstinent to be in ill repute.

195. (But) notwithstanding that he weaves crookedly, in the end the grace of God will purge him of all this (hypocrisy).
His (God's) mercy takes precedence (over His wrath) and bestows on that treachery (hypocrisy) a light that the full-moon does not possess.
God cleanses his effort of this contamination: the (Divine) Mercy washes him clean of this folly.
In order that His great forgivingness may be made manifest, a helmet (of forgiveness) will cover his (the hypocrite's) baldness.
The water rained from heaven, that it might cleanse the impure of their defilement.

How the water cleanses all impurities and then is cleansed of impurity by God most High. Verily, God most High is exceeding holy.

200. When the water had done battle (in its task of ablution) and had been made dirty and had become such that the senses rejected it,
God brought it back into the sea of Goodness, that the Origin of the water might generously wash it (clean).
Next year it came sweeping proudly along. “Hey, where hast thou been?” “In the sea of the pure.
I went from here dirty; I have come (back) clean. I have received a robe of honour, I have come to the earth (again).
Hark, come unto me, O ye polluted ones, for my nature hath partaken of the nature of God.

205. I will accept all thy foulness: I will bestow on the demon purity like (that of) the angel.
When I become defiled, I will return thither: I will go to the Source of the source of purities.
There I will pull the filthy cloak off my head: He will give me a clean robe once more.
Such is His work, and my work is the same: *the Lord of all created beings* is the beautifier of the world.”
Were it not for these impurities of ours, how would the water have this glory?

210. It stole purses of gold from a certain One: (then) it runs in every direction, crying, “Where is an insolvent?”
Either it sheds (the treasure) on a blade of grass that has grown, or it washes the face of one whose face is unwashed,
Or, porter-like, it takes on its head (surface) the ship that is without hand or foot (helplessly tossing) in the seas.
Hidden in it are myriads of salves, because every salve derives from it its nature and property.
The soul of every pearl, the heart of every grain, goes into the river (for healing) as (into) a shop of salves.

215. From it (comes) nourishment to the orphans of the earth; from it (comes) movement (growth) to them that are tied fast, the parched ones.
When its stock (of spiritual grace) is exhausted, it becomes turbid: it becomes abject on the earth, as we are.

How the water, after becoming turbid, entreats God Almighty to succour it.

(Then) from its interior it raises cries of lamentation, saying, “O God, that which Thou gavest (me) I have given (to others) and am left a beggar.
I poured the (whole) capital over pure and impure (alike): O King who givest the capital, *is there any more*?”
He (God) saith to the cloud, “Bear it (the water) to the delectable place; and thou too, O sun, draw it up aloft.”

220. He maketh it to go diverse ways, that He may bring it unto the boundless sea.
Verily, what is meant by this water is the spirit of the saints, which washes away your dark stains.
When it is stained dark by (washing) the treason of the inhabitants of the earth, it returns to Him who endows Heaven with purity.

From yonder, trailing the skirt (of glory), it brings back to them lessons concerning the purities of the All-encompassing (God).
Through mingling with the people (of the world) it falls sick and desires (to make) that journey, saying, “Revive us, O Bilál!

225. O melodious sweet-voiced Bilál, go up into the minaret, beat the drum of departure.”
Whilst the body is standing (in the ritual prayer), the spirit is gone on its journey: hence at the moment of return it says, “*Salám!*”
(On its return to the world) it liberates all from performing the ablution with sand, and seekers of the *qibla* from endeavouring to ascertain the proper direction.
This parable is like an intermediary in the discourse: an intermediary is required for the apprehension of the vulgar.
Without an intermediary, how should any one go into the fire, except (one like) the salamander?—for he is independent of the connecting link.

230. You need the hot bath as an intermediary, so that you may refresh your constitution by (the heat of) the fire.
Since you cannot go into the fire, like Khalíl (Abraham), the hot bath has become your Apostle, and the water your guide.
Satiety is from God, but how should the unclean attain unto satiety without the mediation of bread?
Beauty is from God, but the corporealist does not feel (the charm of) beauty without the veil (medium) of the garden.
When the bodily medium is removed, (then) he (who is disembodied) perceives without (any) screen, like Moses, the light of the Moon (shining) from (his own) bosom.

235. These virtues possessed by the water bear witness likewise that its interior is filled with the grace of God.

The testimony of external acts and words to the hidden mind and the inner light.

Act and word are witnesses to the hidden mind: from these twain infer the inward state.
When your thought does not penetrate within, inspect the patient's urine from without.
Act and word are (as) the urine of the sick, which is clear evidence for the physician of the body.
But the spiritual physician enters into his (patient's) soul and by the spiritual way penetrates into his (inmost) belief.

240. He hath no need of fine acts and words: “beware of them (the spiritual physicians), they are spies on (men's) hearts.”
Demand this testimony of acts and words from him (only) who is not united with the Sea like a river.

Explaining that the light itself from within the illumined person bears witness to his light, without any act or word declaring it.

But the (inner) light of the traveller (mystic) who has passed beyond the pale (of selfhood)—the deserts and plains are filled with his radiance.
(The fact of) his being a witness (to God) is independent of witnesses and works of supererogation and of self-devotion and self-sacrifice.
Since the light of that (spiritual) substance has shone forth, he has gained independence of these hypocrisies.

245. Therefore do not demand of him the testimony of act and speech, for through him both the worlds have blossomed like a rose.
What is this testimony? The making manifest of that which is hidden, whether (by) word or act or something else;
For its object is to make manifest the inward nature of the spiritual substance: the attributes (of that substance) are permanent, though these accidents (such as acts and words) are fleeting.

The mark of the gold on the touchstone does not remain, (but) the gold (itself) remains—of good renown and undoubted.
Similarly, (all) this ritual prayer and holy war and fasting does not remain, but the spirit remains in good renown (for ever).

250. The spirit produced certain acts and words of this kind (as proofs): it rubbed its substance on the touchstone of the (Divine) command,
As though to say, "My belief is perfect: here is the witness!" (Yes), but there is doubt as regards the witnesses.
Know that the probity of the witnesses must be established: the means of establishing it is a (great) sincerity: thou art dependent on that.
In the case of the word-witness, 'tis keeping thy word (that is the test); in the case of the act-witness, 'tis keeping thy covenant (to perform these acts).
The word-witness is rejected if it speaks falsely, and the act-witness is rejected if it does not run straight.

255. Thou must have words and acts that are not self-contradictory, in order that thou mayst meet with immediate acceptance.
Your efforts are diverse, ye are in contradiction: ye are sewing by day and tearing up (what ye have sewn) by night.
Who, then, will hearken to testimony that contradicts itself, unless indeed He (the Judge) graciously show a (great) forbearance?
Act and word are (for) the manifestation of the inward thought and hidden mind: both are divulging the veiled secret.
When thy witness has been proved honest, it is accepted; otherwise, it is kept in detention as a prisoner.

260. O recalcitrant one, so long as thou contendest (with the holy saints) they will contend (with thee).
Lie in wait for them, then! Verily, they are lying in wait (for thee).

How Mustafá, on whom be peace, offered the Testimony (profession of the Faith) to his guest.

This discourse hath no end. Mustafá offered the Faith, and the youth accepted
That Testimony which hath ever been blessed and hath ever loosed the fastbound chains.
He became a true believer. Mustafá said to him, "Be my guest to-night also."
"By God," said he, "I am thy guest unto everlasting. Wheresoever I be, to whatsoever place I go,

265. I am made living by thee and liberated by thee, and am thy doorkeeper (eating) at thy table in this world and in the next.
Whosoever chooses any but this choice table, in the end his gullet will be torn by the bone (of perdition).
Whosoever goes to the table of any but thee, know that the Devil shares his cup.
Whosoever departs from thy neighbourhood, without any doubt the Devil will become his neighbour;
And if without thee he go on a far journey, the wicked Devil is his fellowtraveller and table-companion;

270. And if he mount a noble horse, (since) he is envious of the Moon, the Devil sits behind him;
And if his Shahnáz be got with child by him, the Devil is his partner in begetting it."
O thou that glowest (with faith), God hath said in the *Qur'án, "Share with them in their wealth and children."*
The Prophet, (who drew inspiration) from the Unseen, explained this (matter) clearly in his marvellous discourses with 'Alí.
"O Prophet of Allah, thou hast displayed (the truth of) thy prophetic mission completely, like the cloudless sun.

275. Two hundred mothers never did (to their children) this which thou hast done (to me); Jesus by his (life-giving) spells never did (so much as this) to 'Ázar (Lazarus).
Lo, through thee, my soul hath been delivered from death: if 'Ázar was revived by that breath (of Jesus), yet he died again."

The Arab became the Prophet's guest that night: he drank half the milk of a single goat and (then) closed his lips.
He (the Prophet) urged him to drink the milk and eat the scones. “By God,” said he, “in all sincerity I have eaten my fill.
This is not hypocrisy or affectation and artifice: I have become fuller than I was yesternight.”

280. All the people of the (Prophet's) house were left in astonishment (to think that) this lamp had been filled by this one drop of oil,
And that what is (only) a swift's (portion of) food should become the (means of) filling the belly of such an elephant.
Whispering arose amongst the men and women—“That man who has the body of an elephant eats as little as a fly!”
The greed and vanity of unbelief was overthrown: the dragon was satisfied with the food of an ant.
The beggar-like greediness of unbelief departed from him: the sweet food of the Faith made him stout and strong.

285. He who was quivering from ravenous hunger beheld, like Mary, the fruit of Paradise.
The fruit of Paradise sped to his body: his Hell-like belly gained repose.
The essence of the Faith is a mighty blessing and exceedingly delicious food, O thou who art content with naught of the Faith but the profession!

Explaining that the Light which is the food of the spirit becomes the food of the saint's body, so that it (his body) also becomes friendly with the spirit (according to the saying of the Prophet), “My satan hath accepted Islam at my hands.”

Although that (Light) is the food of the spirit and the (spiritual) sight, the body too partakes of it, O son.
If the devilish body had not become fond of eating it, the Prophet would not have said, “The devil accepted Islam.”

290. How should the devil become a Moslem until it drink of the sweet food by which the dead is made living?
The devil is passionately in love with the world, blind and deaf; (but this) love, no doubt, may be cut off by another love.
When it tastes the wine from the cellar of clairvoyance, little by little it will transfer its love thither.
O thou whose belly is greedy, turn away thus (from the world): the only method is change of food.
O thou whose heart is sick, turn to the remedy: the entire regimen is change of disposition.

295. O thou who art kept in pawn to food, thou wilt escape if thou suffer thyself to be weaned.
Verily, in hunger there is plenteous food: search after it diligently and cherish the hope (of finding it), O shrinker.
Feed on the Light, be like the eye, be in accord with the angels, O best of mankind.
Like the Angel, make the glorification of God thy food, that like the angels thou mayst be delivered from vexation.
If Gabriel pays no attention to the carcase, (yet) how should he be inferior in strength to the vulture?

300. What a goodly table is spread in the world! But it is quite hidden from the eyes of the vile.
Though the world should become a delightful orchard, still the portion of the mouse and the snake would consist of earth.

How the corporealists ignore the food of the spirit and tremble with anxiety for the vile food.

Its (the vile creature's) food is earth, whether in winter or in spring; thou art the lord of creation: how is it thou eatest earth like the snake?
The wood-worm in the midst of wood says, “For whom (else) should be such fine sweetmeat?”
The dung-worm amidst (all) that pollution knows no dessert in the world but filth.
Prayer.

305. O God who art without peer, show favour! Since Thou hast bestowed on (our) ear this discourse as an ear-ring,
Take hold of our ear and draw us along to the assembly where the joyous revellers drink of Thy wine.
Forasmuch as Thou hast caused a waft of its perfume to reach us, do not stopple the head (mouth) of that wine-skin, O Lord of the Judgement!
Whether they are male or female, they (all Thy creatures) drink from Thee: O Thou whose help is besought, Thou art stintless in giving.
O Thou by whom the unspoken prayer is answered, who bestowest at every moment a hundred bounties on the heart,

310. Thou hast limned some letters of writing: rocks have become (soft) as wax for love of them.
Thou hast scribed the *nún* of the eyebrow, the *sád* of the eye, and the *jím* of the ear as a distraction to a hundred minds and understandings.
By those letters of Thine the intellect is made to weave subtle coils (of perplexity): write on, O accomplished Calligrapher!
At each moment Thou shapest beauteously pictured forms of phantasy, suitable to every thought, upon (the page of) non-existence.
On the tablet of phantasy Thou inscribest wondrous letters— eye and profile and cheek and mole.

315. I am drunken with desire for non-existence, not for the existent, because
the Beloved of (the world of) non-existence is more faithful.
He (God) made the intellect a reader of those figured characters, that thereby
He might put an end to its contrivances.

Comparison of the Guarded Tablet (the Logos), and the perception there from by every individual's mind of his daily fate and portion and lot, to the daily perception (of the Divine decree) by Gabriel, on whom be peace, from the Most Great Tablet.

Like the Angel, the intellect receives (reads) every morning its daily lesson from the Guarded Tablet.
Behold the inscriptions made without (use of) fingers upon non-existence and the amazement of the madmen at the blackness of them.
Every one is infatuated with some phantasy and digs in corners in mad desire for a (buried) treasure.

320. By a phantasy one person is filled with (desire for) magnificence and turns his face towards the mines (of precious ore) in the mountains;
And, (inspired) by a phantasy, another sets his face with bitter toil towards the sea for the sake of pearls;
And another (goes) into a church to perform religious exercises, while another (betakes himself) to sowing in his greed (for gain).
Through phantasy that one becomes the waylayer (destroyer) of him who has escaped (unhurt); and through phantasy this (other) becomes the salve (deliverer) of him who has been (sorely) wounded.
One loses his soul in the invocation of demons, while another sets his foot upon the stars.

325. He (the observer) sees that these modes of action in the external world are diverse (since they arise) from the various phantasies within.
This man (engaged in some occupation) is amazed at that man (occupied with something else) and says, "What is he about?" Every taster denies the other (whose taste is different).
Unless those phantasies were incongruous, how did the modes of action become diverse externally?
Since the *qibla* (the true object) of the soul has been hidden, every one has turned his face to a (different) quarter.

Comparison of the different practices and the various aspirations (of mankind) to the disagreement of those who at prayer-time endeavour to find the qibla (direction of Mecca) when it is dark, and to the search of divers (for pearls) at the bottom of the sea.

(They are) like folk trying to find (the direction of the Ka'ba) and (each) turning in a certain direction which they fancy is the *qibla*:

330. When at dawn the Ka'ba appears, it is discovered who has lost the (right) way;
Or like divers under the depth of the (sea)-water, every one (of whom) picks up something in haste:
In hope of (getting) precious jewels and pearls, they fill their bags with that and this;
When they come up from the floor of the deep sea, the possessor of the great pearls is discovered,
And (also) the other who got the small pearls, and the other who got (only) pebbles and worthless shells.

335. Even thus in the *Sáhira* (place of Judgement) a shameful overwhelming tribulation will afflict them (the followers of phantasy).
Similarly, every class of people in the world are fluttering like moths round a candle.
They attach themselves to a fire and circle round their own candle
In the hope of (gaining) the blessed fire of Moses, by the flame whereof the tree is made more green (flourishing).
Every troop (of them) has heard of the excellence of that fire, and all imagine that any spark is that (same fire).

340. When the Light of Everlastingness rises at dawn, each (candle) reveals what (manner of) candle it was.
Whosoever's wings were burnt by the candle of victory, that goodly candle bestows on him eighty wings;
(But) beneath the bad candle many a moth, whose eyes were sealed, is left (lying) with burnt wings,
Quivering in sorrow and anguish, lamenting the vain desire that seals the eyes.
Its candle says (to it), "Since I am burnt, how should I deliver thee from burning (grief) and oppression?"

345. Its candle weeps, saying, "My head is consumed: how should I make another resplendent?"

[Explanation of "Alas for the servants (of God)!"]

It (the moth) says, "I was deceived by thy (outward) features and (too) late did I regard thy (inward) condition."
The candle is extinguished, the wine is gone, and the Beloved has withdrawn himself from the disgrace of our squintness.
Thy profits have become a loss and penalty: thou complainest bitterly to God of thy blindness.
How excellent are the spirits of brethren trustworthy, self-surrendering, believing, obeying!

350. Every one (else) has turned his face in some direction, but those holy ones have turned towards that which transcends direction.
Every (other) pigeon flies on some course, but this pigeon (flies) in a region where no region is.
We are neither birds of the air nor domestic (fowls): our grain is the grain of grainlessness.
Our daily bread is so ample because our stitching the coat (of bodily existence) has become the tearing (of it to pieces).

The reason why the name farají was first given to the garment known by that name.

A certain Súfí tore his *jubba* in distress: after (its) tearing, relief (*faraj*) came to him.

355. He bestowed the name *farají* on that torn (garment): from that man (who was) a confidant (of God) this title became well known.
This title became well known; but (only) the (Súfí) Shaykh apprehended the pure (essence) thereof: in the nature of the (common) people the (mere) letter, (which is) the dregs, remained.
Similarly, (with) every name, he (the Shaykh) has kept the pure (essence) and left the (mere) name behind, like dregs.
Whosoever is a clay-eater (corporealist) took the dregs, (but) the Súfí went impatiently towards the pure (essence).

He said (to himself), “Of necessity the dregs have a pure (essence): by means of this indication the heart advances to purity.”

360. The dregs are difficulty and their pure (essence) is their ease: the pure (essence) is like the ripe date, and the dregs (are like) the date in its immature stage.
Ease is accompanied by difficulty; come, do not despair: through this death thou hast the way into Life.
(If) thou desirest (spiritual) peace, rend thy *jubba*, O son, that immediately thou mayst emerge pure.
The (true) Súfí is he who has become a seeker of purity: (it is) not from (wearing) the garment of wool and patching (it) and (committing) sodomy.
With these base scoundrels Súfism has become patching and sodomy, and that is all.

365. To wear colours (coloured garments) with the fancy of (attaining to) that purity and good name is good (commendable), but
(Only) if, with the fancy thereof, you go on (till you attain) to its (essential) principle; not like those who worship (worldly) fancies manifold.
Your fancy is the baton of (Divine) jealousy (which prevents you from prowling) round about the curtained pavilion of (Divine) Beauty;
It (fancy) bars every seeker, saying, “There is no way (admission)”: every fancy confronts him (the seeker) and says “Stop!”—
Except, indeed, that person of sharp hearing and keen intelligence who possesses enthusiasm (derived) from the host of His (God's) helps (to victory).

370. He does not recoil from the fancies (which bar the way) nor is he checked: he shows the King's arrow (token); then way is made (for him to enter).
(O God), bestow forethought on this bewildered heart, and bestow the arrow (of resolution) on these bows bent double.
From that hidden goblet (of Thine) Thou hast poured out of the cup of the noble (prophets and saints) a draught over the dusty earth.
From the draught thereof there is a trace on the locks and cheeks (of the fair): hence kings lick the earth (of which the bodies of the fair are made).
’Tis the draught of (Divine) beauty—(mingled) in the lovely earth—that thou art kissing with a hundred hearts day and night.

375. Since the draught, when mingled with dust, makes thee mad, think how its pure essence would affect thee!
Every one is tattered (torn with emotion) in the presence of a clod that has received a draught of Beauty.
(There is) a draught (poured) on the moon and the sun and Aries; (there is) a draught (poured) on the Throne and the Footstool and Saturn.
Oh, I wonder, wilt thou call it a draught or an elixir, since from contact with it so many splendours arise?
Earnestly seek contact with it, O accomplished man: none shall touch it except the purified.

380. One draught (is poured) on gold and rubies and pearls; one draught (is poured) on wine and dessert and fruits;
One draught on the faces of the charming fair: (consider, then,) how (marvellous) must be that pure wine!
Inasmuch as thou rubbest thy tongue (even) on this (earthly draught), how (enamoured of it) wilt thou be when thou seest (tastest) it without the clay!
When at the hour of death that pure draught is separated from the bodily clod by dying,
Thou quickly buriest that which remains, since it had been made such an ugly thing by that (separation).

385. When the Spirit displays its beauty without this carcase, I cannot express the loveliness of that union.
When the Moon displays its radiance without this cloud, ’tis impossible to describe that glory and majesty.
How delightful is that Kitchen full of honey and sugar, of which these (worldly) monarchs are (only) the lick-platters!
How delightful is that Stack in the spiritual field, of which every (other) stack is (only) the gleaner!
How delightful is the Sea of painless Life, of which the Seven Seas are (only) a dewdrop!

390. When the Cup-bearer of *Alast* poured a draught upon this nitrous abject earth,
The earth seethed, and we are (the result) of that seething. (O God, pour) another draught, for we are very effortless (unaspiring).
If 'twas permitted, I sang of non-existence; and if 'twas not to be told, lo, I was silent.
This is the account of the bent (grovelling) duck, which is greed: learn of Khalíl (Abraham) that the duck ought to be killed.
In the duck there is much good and evil besides this, (but) I am afraid of missing other (more important) topics of discourse.

Description of the Peacock and its nature, and the cause of its being killed by Abraham, on whom be peace.

395. Now we come to the two-coloured (double-faced) peacock, who displays himself for the sake of name and fame.
His desire is to catch people: he is ignorant of good and evil and of the result and use of that (catching).
He catches his prey ignorantly, like a trap: what knowledge has the trap concerning the purpose of its action?
What harm (comes) to the trap, or what benefit, from catching (its prey)? I wonder at its idle catching.
O brother, thou hast uplifted thy friends with two hundred marks of affection, and (then) abandoned (them).

400. This has been thy business from the hour of (thy) birth: to catch people with the trap of love.
From that pursuit (of people) and throng (of friends) and vainglory and self existence wilt thou get any warp or woof? Try and see!
Most (of thy life) is gone and the day is late; (yet) thou art still busy in pursuit of people.
Go on catching one and releasing another from the trap and pursuing another, like mean folk;
Then again release this one and seek the other! Here's a game of heedless children!

405. Night comes, and nothing is caught in thy trap: the trap is naught but a headache (affliction) and shackle to thee.
Therefore (in reality) thou wert catching thyself with the trap, for thou art imprisoned and disappointed of thy desire.
Is any owner of a trap in the world such a dolt that, like us, he tries to catch himself?
Pursuit of the vulgar is like hunting pig: the fatigue is infinite, and 'tis unlawful to eat a morsel thereof.
That which is worth pursuing is Love alone; but how should He be contained in any one's trap?

410. (Yet) perchance thou mayst come and be made His prey, thou mayst discard the trap, and go into His trap.
Love is saying very softly into my ear, "To be a prey is better than to be a hunter.
Make thyself My fool and be a dupe: renounce the (high) estate of the sun, become a mote!
Become a dweller at My door and be homeless: do not pretend to be a candle, be a moth,
That thou mayst see (taste) the savour of Life and contemplate the sovereignty hidden in servitude."

415. In this world you see the shoes upside down: the title of "kings" is conferred on (those who are really) bondsmen.
Many a one who deserves to mount the scaffold with a halter on his throat—a crowd (gathers) round him, crying, "Behold, an emperor!"
(They are) like the tombs of infidels, outwardly (resembling) the robes of Paradise, (while) within (them) is the wrath of God Almighty and Glorious.
He (the worldling) has been plastered like the tombs: the veil of self-conceit has been brought before him (drawn over him).
Thy miserable nature is plastered with virtues, like a palm-tree of wax without (real) leaves and fruit.

Explaining that every one knows the mercy of God, and every one knows the wrath of God; and all are fleeing from the wrath of God and clinging to the mercy of God; but the Most High God has concealed wraths in mercy and mercies in wrath. This is God's mystification and disguise and contrivance to the

end that the discerning who see by the Light of God may be separated from those who see (only) the present and the visible; for (He created death and life) that He might try you, which of you is most righteous in his works.

420. One dervish said to another, “Tell (me), what was thy vision of the Presence of God?”
He replied, “My vision was ineffable; but for the sake of argument I will briefly declare a parable thereof.
I beheld Him with a fire on His left, and on the right a stream (like) Kawthar:
On His left an exceedingly world-consuming fire, on His right hand a sweet river.
One party put forth their hands towards the fire, (while) another party were rejoicing and intoxicated (with desire) for that Kawthar.

425. But ’twas a very topsy-turvy (mystifying) game in the path of every one doomed to perdition or blessed with salvation.
Whoever went into the fire and sparks was emerging from the midst of the water;
Whoever went from the middle towards the water, he was at once found to be in the fire;
Whoever went towards the right (hand) and the limpid water would put forth his head from the fire on the left;
And he who went towards the fiery left, would emerge on the right.

430. Few were they who hit upon (understood) the mystery of this occult (matter); consequently, seldom would any one go into the fire;
(None would go) except him upon whom felicity was shed, so that he abandoned the water and took refuge in the fire.
The people made the pleasure that was actually present their object of worship; consequently the people were swindled by this game.
Troop by troop and rank by rank, (they were) on their guard against the fire and fleeing greedily and in haste towards the water.
Of necessity, they lifted up their heads (emerged) from (amidst) the fire. Take warning, take warning, O heedless man!

435. The fire was crying, ‘O crazy fools, I am not fire, I am a delectable fountain.
A spell has been cast on thine eyes, O sightless one: come into me and never flee from the sparks.
O (thou who art as) Khalíl (Abraham), here are no sparks and smoke: ’tis naught but the sorcery and deceit of Nimrod.
If, like the Friend of God, thou art wise, the fire is thy water, and thou art the moth.’”
The soul of the moth is always crying, “Oh, alas, would that I had a hundred thousand wings,

440. That they might be consumed without mercy by the fire, to the blindness (confusion) of the eyes and hearts of the profane!
The ignorant man pities me from stupidity: I pity him from clairvoyance.
Especially this fire (of Love), which is the soul of (all) waters (delights); (but) the behaviour of the (ignorant) moth is contrary to ours.
It sees the light and goes into a Fire; the heart (of the mystic) sees the fire and goes into a Light.”
Such a (deceptive) game is played by the Glorious God in order that you may see who belongs to the kin of Khalíl (Abraham).

445. A fire has been given the semblance of water, and in the fire a fountain has been opened.
A magician by his art makes a dish of rice (appear to be) a dish full of (tiny) worms in the assembly;
(Or) by the breath (power) of magic he has caused a room to appear full of scorpions, though in truth there were no scorpions.
When sorcery produces a hundred such illusions, how (much greater) must be the cunning of the Creator of sorcery?
Of necessity, through the magic of God generation after generation have fallen down (been vanquished), like a woman (lying) flat beneath (sub marito).

450. Their magicians were slaves and servants, and fell into the trap (of Divine cunning) like wagtails.

Hark, read the *Qur'án* and behold lawful magic (in) the overthrow of plots (huge) as *the mountains.*
"I am not (like) Pharaoh that I should come to the Nile; I am going towards the fire, like Khalíl (Abraham).
'Tis not fire; (in reality) 'tis *flowing water*, (while) the other, through (Divine) cunning, is water whereof the (real) nature is fire.
Excellently well said the complaisant Prophet, "A mote of intelligence is better for thee than fasting and performing the ritual prayer,"

455. Because thy intelligence is the substance, (whereas) these two (things) are accidents: these two are made obligatory in (the case of persons who possess) the full complement of it,
In order that the mirror (intelligence) may have (a bright) lustre; for purity comes to the breast (heart) from piety.
But if the mirror is fundamentally depraved, (only) after a long time does the polisher get it back (to purity);
While (in the case of) the fine mirror, which is (like) a goodly planting-ground, a little polishing is enough for it.

The diversity of intelligences in their nature as originally created; (a doctrine) opposed to (that of) the Mu'tazilites, who assert that particular (individual) intelligences are originally equal, and that this superiority and diversity is the result of learning and training and experience.

Know well that intelligences differ thus in degree from the earth to the sky.

460. There is an intelligence like the orb of the sun; there is an intelligence inferior to (the planet) Venus and the meteor.
There is an intelligence like a tipsy (flickering) lamp; there is an intelligence like a star of fire,
Because, when the cloud is removed from it, it produces intellects that behold the Light of God.
The particular intelligence has given the (universal) intelligence a bad name: worldly desire has deprived the (worldly) man of his desire (in the world hereafter).
That (universal intelligence), through being a prey (to God), beheld the beauty of the (Divine) Hunting, while this (particular intelligence), through being a hunter (of worldly goods), suffered the pain of being a prey (to perdition).

465. The former, through service, gained the pride of lordship, while the latter, through lordship, turned from the path of glory.
The latter, through being a Pharaoh, was taken captive by the water (of perdition), while the Israelites, through captivity, became (mighty as) a hundred Suhrábs.
'Tis a topsy-turvy game and a terrible quandary; do not try (to escape by) cunning: 'tis (all) a matter of (Divine) favour and fortune.
Do not weave plots in vain imagination and cunning; for the Self-sufficient One does not give way to the contriver.
Contrive, in the way of (by following the guidance of) one who serves (God) well, that you may gain the position of a prophet in a religious community.

470. Contrive that you may be delivered from your own contrivance; contrive that you may become detached from the body.
Contrive that you may become the meanest slave (of God): if you enter into (the state of) meanness (self-abasement), you will become lordly.
Never, O old wolf, practise foxiness and perform service with the purpose of (gaining) lordship;
But rush into the fire like a moth: do not hoard up that (service), play for love!
Renounce power and adopt piteous supplication: (the Divine) mercy comes towards piteous supplication, O dervish.

475. The piteous supplication of one sorely distressed and athirst is real; the piteous (but) cold supplication of falsehood is proper to the miscreant.
The weeping of Joseph's brethren is a trick, for their hearts are full of envy and infirmity.

Story of the Arab of the desert whose dog was dying of hunger, while his wallet was full of bread; he was lamenting over the dog and reciting poetry and sobbing and beating his head and face; and yet he grudged the dog a morsel from his wallet.

The dog was dying, and the Arab sobbing, shedding tears, and crying, “Oh, sorrow!”
A beggar passed by and asked, “What is this sobbing? For whom is thy mourning and lamentation?”
He replied, “There was in my possession a dog of excellent disposition. Look, he is dying on the road.

480. He hunted for me by day and kept watch by night; (he was) keen-eyed and (good at) catching the prey and driving off thieves.”
He (the beggar) asked, “What ails him? Has he been wounded?” The Arab replied, “Ravenous hunger has made him (so) lamentable.”
“Show some patience,” said he, “in (bearing) this pain and anguish: the grace of God bestows a recompense on those who are patient.”
Afterwards he said to him, “O noble chief, what is this full wallet in your hand?”
He replied, “My bread and provender and food left over from last night, (which) I am taking along (with me) to nourish my body.”

485. “Why don't you give (some) bread and provender to the dog?” he asked. He replied, “I have not love and liberality to this extent.
Bread cannot be obtained (by a traveller) on the road without money, but water from the eyes costs nothing.”
He (the beggar) said, “Earth be on your head, O water-skin full of wind! for in your opinion a crust of bread is better than tears.”
Tears are (originally) blood and have been turned by grief into water: idle tears have not the value of earth.
He (the Arab) made the whole of himself despicable, like Iblís: a piece of this whole is naught but vile.

490. I am the (devoted) slave of him who will not sell his existence save to that bounteous and munificent Sovereign,
(So that) when he weeps, heaven begins to weep, and when he moans (in supplication), the celestial sphere begins to cry, “O Lord!”
I am the (devoted) slave of that high-aspiring copper which humbles itself to naught but the Elixir.
Lift up in prayer a broken hand: the loving kindness of God flies towards the broken.
If thou hast need of deliverance from this narrow dungeon (the world), O brother, go without delay (and cast thyself) on the fire.

495. Regard God's contrivance and abandon thine own contrivance: oh, by His contrivance (all) the contrivance of contrivers is put to shame.
When thy contrivance is naughted in the contrivance of the Lord, thou wilt open a most marvellous hiding-place,
Of which hiding-place the least (treasure) is everlasting life (occupied) in ascending and mounting higher.

Explaining that no evil eye is so deadly to a man as the eye of self-approval, unless his eye shall have been transformed by the Light of God, so that “he hears through Me and sees through Me,” and (unless) his self shall have become selfless.

Do not regard thy peacock-feathers but regard thy feet, in order that the mischief of the (evil) eye may not waylay thee;
For (even) a mountain slips (from its foundations) at the eye of the wicked: read and mark in the *Qur’án* (the words) *they cause thee to stumble.*

500. From (their) looking (at him), Ahmad (Mohammed), (who was) like a mountain, slipped in the middle of the road, without mud and without rain.
He remained in astonishment, saying, “Wherefore is this slipping? I do not think that this occurrence is empty (of meaning),”

Until the Verse (of the *Qur'án*) came and made him aware that this had happened to him in consequence of the evil eye and enmity (of the unbelievers).
(God said to the Prophet), "Had it been any one except thee, he would at once have been annihilated: he would have become the prey of the (evil) eye and in thrall to destruction;
But there came (from Me) a protection, sweeping along (majestically), and thy slipping was (only) for a sign."

505. Take a warning, look on that mountain, and do not expose thy (petty) leaf (to destruction), O thou who art less than a straw.

Commentary on "And verily those who disbelieve wellnigh cause thee to slip by their (malignant) eyes."

"O Messenger of Allah, some persons in that assembly (of the unbelievers) smite with their (evil) eye the vultures (flying aloft).
By their looks the head of the lion of the jungle is cloven asunder, so that the lion makes moan.
He (such an one) casts on a camel an eye like death, and then sends a slave after it,
Saying, 'Go, buy some of the fat of this camel': he (the slave) sees the camel fallen dead on the road.

510. (He sees) mortally stricken by disease the camel that used to vie with a horse in speed;
For, without any doubt, from envy and (the effect of) the evil eye the celestial sphere would alter its course and revolution."
The water is hidden and the water-wheel is visible, yet as regards (the wheel's) revolution the water is the source of action.
The remedy of the evil eye is the good eye: it makes the evil eye naught beneath its kick.
(Divine) mercy has the precedence (over Divine wrath): it (the good eye) is (derived) from (Divine) mercy, (while) the evil eye is the product of (Divine) wrath and execration.

515. His (God's) mercy overcomes His vengeance: hence every prophet prevailed over his adversary;
For he (the prophet) is the result of (Divine) mercy and is the opposite of him (the adversary): that ill-favoured one was the result of (Divine) wrath.
The greed of the duck is single, (but) this (greed of the peacock) is fiftyfold: the greed of lust is (only) a snake, while this (greed for) eminence is a dragon.
The duck's greed arises from the appetite of the gullet and pudendum, (but) twenty times as much (greed) is included in (the ambition to) rule.
He (who is) in power (really) pretends to Divinity: how should one ambitious of co-partnership (with God) be saved?

520. The sin of Adam arose from the belly and sexual intercourse, and that of Iblís from pride and power.
Consequently, he (Adam) at once besought pardon, while the accursed (Iblís) disdained to repent.
The greed of the gullet and pudendum is in truth (a mark of) depravity; but it is not (headstrong like) ambition: it is abasement.
If I should relate the root and branch (the whole story) of dominion, another Book would be needed.
The Arabs called a restive (high-spirited) horse a "devil" (*shaytán*); (they did) not (give that name to) the beast of burden that stayed (quietly) in the pasture.

525. "Devilry" (*shaytanat*) in lexicology is (synonymous with) "rebelliousness": this quality is deserving of execration.
There is room for a hundred eaters (guests) round a table, (but) there is not room in the (whole) world for two seekers of dominion.
The one is not willing that the other should be on the surface of the earth; so that a prince kills his father for partaking with him (in sovereignty).
Thou hast heard (the saying) that kingship is childless: the seeker of sovereignty has cut (the ties of) relationship because of (his) fear;
For he is childless and has no son: like fire, he has no kinship with any one.

530. Whatsoever he finds he destroys and tears to pieces: when he finds nothing, he devours himself.
Become naught, escape from his teeth: do not seek mercy from his (hard) anvillike heart.
After thou hast become naught, do not fear the anvil: take lessons every morning from absolute poverty.
Divinity is the mantle of the Lord of glory: it becomes a plague to any one who puts it on.
His (God's) is the crown (of sovereignty), ours the belt (of servitude): woe to him that passes beyond his proper bound!

535. Thy peacock-feathers are a (sore) temptation to thee, for thou must needs have co-partnership (with God) and All-holiness.

Story of the Sage who saw a peacock tearing out his handsome feathers with his beak and dropping them (on the ground) and making himself bald and ugly. In astonishment he asked, "Hast thou no feeling of regret?" "I have," said the peacock, "but life is dearer to me than feathers, and these (feathers) are the enemy of my life."

A peacock was tearing out his feathers in the open country, where a sage had gone for a walk.
He said, "O peacock, how art thou tearing out such fine feathers remorselessly from the root?
How indeed is thy heart consenting that thou shouldst tear off these gorgeous robes and let them fall in the mud?
Those who commit the *Qur'án* to memory place every feather of thine, on account of its being prized and acceptable, within the folding of the (Holy) Book.

540. For the sake of stirring the healthful air thy feathers are used as fans.
What ingratitude and what recklessness is this! Dost not thou know who is their decorator?
Or dost thou know (that) and art thou showing disdain and purposely tearing out (such) a (fine) broidery?
Oh, there is many a disdain that becomes a sin and causes the servant to fall from favour with the King (God).
To show disdain is sweeter than sugar; but chew it not, for it hath a hundred perils.

545. The place of safety is the way of want (lowliness): abandon disdain and make up with (be satisfied with) that way.
Oh, many a disdainfulness flapped its wings and plumes, (but) in the end it became a bane to that (arrogant) person.
If the sweetness of disdain exalts thee for a moment, (yet) its latent fear and dread consumes thee;
(While) this want (lowliness), though it make (thee) lean, will make thy breast (heart) like the brilliant full-moon.
Since He (God) draws forth the living from the dead, he that has become dead (to this world) keeps the right course;

550. (And) since He brings forth the dead from the living, the living (carnal) soul moves towards a state of death (self-mortification).
Become dead, that the Lord *who brings forth the living* may bring forth a (spiritually) living one from this dead one.
(If) thou become December (Winter), thou wilt experience the bringing forth of Spring; (if) thou become night, thou wilt experience the advent of day.
Do not tear out thy feathers, for 'tis irreparable: do not rend thy face in grief, O beauteous one.
Such a face that resembles the morning sun—'tis sinful to rend a countenance like that.

555. 'Tis (an act of) infidelity (to inflict) scratches upon a countenance (of) such (beauty) that the moon's countenance wept at parting from it.
Or dost not thou see (the beauty of) thy face? Abandon that contumacious disposition (which prevents thee from seeing it)."

Explaining that the purity and simplicity of the tranquil soul are disturbed by thoughts, just as (when) you write or depict anything on the surface of a mirror, though you may (afterwards) obliterate it entirely, (yet) a mark and blemish will remain (on the mirror).

The face of the tranquil soul in the body suffers wounds inflicted by the nails of thought.
Know that evil thought is a poisonous nail: in (the case of) deep reflection it rends the face of the soul.
In order that he (the thinker) may loose the knot of a difficulty, he has put a golden spade into ordure.

560. Suppose the knot is loosed, O adept (thinker): 'tis (like) a tight knot on an empty purse.
Thou hast grown old in (the occupation of) loosing knots: suppose a few more knots are loosed (by thee, what then?).
The knot that is (fastened) tight on our throat is that thou shouldst know whether thou art vile or fortunate.
Solve this problem, if thou art a man: spend thy breath (life) on this, if thou hast the breath (spirit) of Adam (within thee).
Suppose thou knowest the definitions of (all) substances and accidents, (how shall it profit thee?): know the (true) definition of thyself, for this is indispensable.

565. When thou knowest the definition of thyself, flee from this definition, that thou mayst attain to Him who hath no definition, O sifter of dust.
(Thy) life has gone (to waste) in (the consideration of logical) predicate and subject: (thy) life, devoid of (spiritual) insight, has gone in (study of) what has been received by hearsay.
Every proof (that is) without (a spiritual) result and effect is vain: consider the (final) result of thyself!
Thou hast never perceived a Maker except by means of a thing made: thou art content with a syllogism.
The philosopher multiplies links (consisting) of (logical) proofs; on the other hand, the elect (the mystic) is contrary to him (in this respect).

570. The latter flees from the proof and from the veil (between himself and God): he has sunk his head in his bosom for the sake of (contemplating) the Object of the proof.
If to him (the philosopher) the smoke is a proof of the fire, to us (mystics) 'tis sweet (to be) in the fire without the smoke,
Especially this Fire which, through (our) nighness and fealty (to God), is nearer to us than the smoke.
Therefore 'tis black villainy to go (turn away) from the Soul (Reality) towards the smoke for the sake of (indulging) the phantasies (illusions) of the (animal) soul.

In explanation of the saying of the Prophet, on whom be peace, "There is no monkery in Islam."

"Do not tear out thy feathers, but detach thy heart from (desire for) them, because (the existence of) the enemy is the necessary condition for (waging) this Holy War.

575. When there is no enemy, the Holy War is inconceivable; (if) thou hast no lust, there can be no obedience (to the Divine command).
There can be no self-restraint when thou hast no desire; when there is no adversary, what need for thy strength?
Hark, do not castrate thyself, do not become a monk; for chastity is in pawn to (depends on the existence of) lust.
Without (the existence of) sensuality 'tis impossible to forbid sensuality: heroism cannot be displayed against the dead.
He (God) hath said '*Spend*': therefore earn something, since there can be no expenditure without an old (previously acquired) income.

580. Although He used (the word) *Spend* absolutely, (yet) read (it as meaning) 'Earn, then spend.'
Similarly, since the King (God) has given the command '*Refrain yourselves*,' there must be some desire from which thou shouldst avert thy face.
Hence (the command) '*Eat ye*' is for the sake of the snare (temptation) of appetite; after that (comes) '*Do not exceed*': that is temperance.

When there is no ‘predicate’ (relative quality) in him (any one), the existence of the ‘subject’ (the correlative term) is impossible.
When thou hast not the pain of self-restraint, there is no protasis: therefore the apodosis (recompense) does not follow.

585. How admirable is that protasis and how joyful is that apodosis (recompense), a recompense that charms the heart and increases the life of the spirit!

Explaining that God (Himself) is the reward bestowed by Him for the (devotional) work of the lover.

For (His) lovers He (alone) is (all their) joy and sorrow; He (alone) is their wages and hire for service.
If there be any spectacle (object of regard for them) except the Beloved, ’tis not love: ’tis an idle passion.
Love is that flame which, when it blazes up, consumes everything else but the Beloved.
He (the lover) drives home the sword of *Not* in order to kill all other than God: thereupon consider what remains after *Not.*

590. There remains *except God*: all the rest is gone. Hail, O mighty Love, destroyer of polytheism!
Verily, He is the First and the Last: do not regard polytheism as arising from aught except the eye that sees double.
Oh, wonderful! Is there any beauty but from the reflexion of Him? The (human) body hath no movement but from the spirit.
The body that hath defect in its spirit will never become sweet, (even) if you smear it with honey.
This he knows who one day was (spiritually) alive and received a cup from this Soul of the soul;

595. While to him whose eye has not beheld those (beauteous) cheeks this smoky heat is (appears to be) the spirit.
Inasmuch as he never saw ‘Umar (ibn) ‘Abdu ’l-‘Azíz, to him even Hajjáj seems just.
Inasmuch as he never saw the firmness (unshakable strength) of the dragon of Moses, he fancies (there is) life in the magic cords.
The bird that has never drunk the limpid water keeps its wings and feathers in the briny water.
No opposite can be known except through its opposite: (only) when he (any one) suffers blows will he know (the value of) kindness.

600. Consequently the present life has come in front (first), in order that you may appreciate the realm of *Alast.*
When you are delivered from this place and go to that place, you will give thanks (to God) in the sugar-shop of everlastingness.
You will say, ‘There (in the world below) I was sifting dust, I was fleeing from this pure world.
Alas, would that I had died ere now, so that my (time of) being tormented in the mud might have been less!’

Commentary on the saying of the Prophet, on whom be peace, “None ever died without wishing, if he was a righteous man, that he had died before he (actually) died, in order that he might sooner attain unto felicity; and if he was a wicked man, in order that his wickedness might be less.”

Hence the wise Prophet has said that no one who dies and dismounts from (the steed of) the body

605. Feels grief on account of departure and death, but (only) grieves because of having failed (in good works) and missed his opportunities.
In sooth every one that dies wishes that the departure to his destination had been earlier:
If he be wicked, in order that his wickedness might have been less; and if devout, in order that he might have come home sooner.
The wicked man says, ‘I have been heedless, moment by moment I have been adding to the veil (of sin).
If my passing (from the world) had taken place sooner, this screen and veil of mine would have been less.’

610. Do not in covetousness rend the face of contentment, and do not in pride rend the visage of humility.
Likewise do not in avarice rend the face of munificence, and in devilishness the beauteous countenance of worship.
Do not tear out those feathers which are an ornament to Paradise: do not tear out those feathers which (enable thee to) traverse the Way."
When he (the peacock) heard this counsel, he looked at him (the Sage) and, after that, began to lament and weep.
The long lamentation and weeping of the sorrowful (peacock) caused every one who was there to fall a-weeping;

615. And he who was asking the reason of (the peacock's) tearing out his feathers, (he too being left) without an answer repented (of having asked) and wept,
Saying, "Why did I impertinently ask him (that question)? He was full of grief: I made him distraught."
From his (the peacock's) moist eyes the water (of tears) was trickling to the earth: in every drop were contained a hundred answers.
Sincere weeping touches the souls (of all), so that it makes (even) the sky and heaven to weep.
Without any doubt, intellects and hearts (spirits) are celestial, (though) they live debarred from the celestial light.

Explaining that the intellect and spirit are imprisoned in clay, like Hárút and Márút in the pit of Babylon.

620. Like Hárút and Márút, those two pure ones (the intellect and spirit) have been confined here (in this world) in a horrible pit.
They are in the low and sensual world: they have been confined in this pit on account of sin.
The good and the evil (alike) learn magic and the opposite of magic from these twain involuntarily;
But first they admonish him, saying, "Beware, do not learn and pick up magic from us: We teach this magic, O such and such, for the purpose of trial and probation;

625. (But thou art free to choose), for probation necessarily involves free-will, and thou canst not have any (effective) free-will without the power (of action)."
Desires are like sleeping dogs: good and evil are hidden in them.
When there is no power (of action), this troop (of desires) are asleep and silent like faggots (smouldering in the fire),
Until (when) a carcase comes into view, the blast of the trumpet of greed strikes on (suddenly rouses) the dogs.
When the carcase of a donkey appears in the parish, a hundred sleeping dogs are awakened by it.

630. The greedy desires that had gone into the concealment of the Unseen rush out and display themselves.
Every hair on every dog becomes (like) a sooth, though they wag their tails (fawningly) for the sake of gaining their object.
His (the dog's) under-half is cunning, (while) the upper (half) is anger, like a poor fire that gets faggots (fuel);
Flame on flame reaches (it) from (the realm of) non-spatiality: the smoke of its blaze goes up to the sky.
In this body (of ours) a hundred such dogs are sleeping: when they have no prey (in sight), they are hidden.

635. Or they resemble falcons with eyes sealed (covered); (yet) in the veil (hood) consumed with passion for a prey,
Till he (the Falconer) lifts the hood and it (the falcon) sees the prey: then it circles the mountains (in pursuit).
The appetite of the sick man is quiescent: his thoughts are going (are turned) towards health.
When he sees bread and apples and water-melons, his relish and his fear of injury (to himself) come into conflict.

If he be very self-restrained, the sight (of the food) is a benefit to him: that stimulation (of appetite) is good for his enfeebled constitution;

640. But if he have not self-restraint, then it were better he had not seen (the food): 'tis better the arrow should be far from the man who is without a coat of mail.

The answer of the peacock to his interrogator.

When he (the peacock) had finished weeping, he said, "Begone, for thou art in pawn (bondage) to colour and perfume.
Dost not thou perceive that on account of these feathers a hundred afflictions approach me on every side?
Oh, many a pitiless fowler always lays a trap for me everywhere for the sake of these feathers.
How many an archer, for the sake of my plumage, shoots arrows at me (when I am) in the air!

645. Since I have not strength and self-control (to preserve me) from this destiny and this affliction and these tribulations,
'Tis better I should be ugly and hideous, that I may be safe amidst these mountains and deserts.
These (feathers) are the weapons of my pride, O noble sir: pride brings a hundred afflictions on the proud.

Explaining that accomplishments and intellectual abilities and worldly wealth are enemies to (spiritual) life, like the peacock's feathers.

Accomplishments, then, are a destruction to the (spiritually) ignorant man, for in his pursuit of the bait he does not see the trap.
Free-will is good for him (alone) who is master of himself in (respect of obeying the command) '*Fear ye (God).*'

650. When there is no safeguarding (of one's self) and piety, beware, put far (from thee) the instrument (that serves as a means to sin): drop free-will.
Those feathers are the object of my display (pride) and freewill: I will tear out the feathers, for they are in quest of my head.
The self-restrained man deems his feathers to be naught, in order that his feathers may not cast him into calamity and bale.
Therefore his feathers are no harm to him: let him not tear them out, (for) if an arrow (of temptation) come (against him) he will present the shield (of selfrestraint).
But to me my beauteous feathers are an enemy, since I cannot restrain myself from making a display.

655. If self-restraint and safeguarding had been my guide, my (spiritual) conquest would have been increased by (the exercise of) free-will;
(But) in (the case of) temptations I am like a child or a drunken man: the sword is unsuitable (out of place) in my hand.
Had I possessed an intellect and conscience (to restrain me), the sword in my hand would have been (a means of gaining) victory.
An intellect giving light like the sun is needed to wield the sword that never misses the right direction.
Since I do not possess a resplendent intellect and righteousness (in religion), why, then, should not I throw my weapons into the well?

660. I now throw my sword and shield into the well; for (otherwise) they will become the weapons of my adversary.
Since I do not possess strength and aid and support, he (the adversary) will seize my sword and smite me with it.
In despite of this fleshly soul and evil-natured one who does not veil her face, I will rend my face,
That this beauty and perfection (of mine) may be impaired. When my face (beauty) remains no more, I shall not fall into woe.
When I rend (my face) with this intention, 'tis no sin, for this face ought to be covered with wounds.

665. If my heart had a modest disposition, my handsome face would produce naught but purity (goodness).
Since I did not see (in myself) strength and wisdom and righteousness, I saw the adversary and at once broke my weapons,
Lest my sword should become useful to him; lest my dagger should become hurtful to me.
I will continue to flee as long as my veins are running, (but) how should it be easy to escape from one's self?
He who is in flight from another obtains rest when he has been separated from him (the pursuer).

670. I, who am the adversary (of myself), ’tis I that am in flight (from myself): rising and departing is my occupation for ever.
He whose adversary is his own shadow is not safe either in India or Khutan.

Description of the selfless ones who have become safe from their own vices and virtues; for they are naughted in the everlastingness of God, like stars which are naughted (vanish) in the Sun during the daytime; and he who is naughted hath no fear of bane and (is free from) danger.

When, through (spiritual) poverty, *faná* (self-naughting) graces him (such a one), he becomes shadowless like Mohammed.
Faná graced (the Prophet who said) ‘Poverty is my pride’: he became shadowless like the flame of a candle.
(When) the candle has become entirely flame from head to foot, the shadow hath no passage (way of approach) around it.

675. The wax (candle) fled from itself and from the shadow into the radiance for the sake of Him who moulded the candle.
He said, ‘I moulded thee for the sake of *faná* (self-naughting).’ It replied, ‘I accordingly took refuge in *faná.*’
This is the necessary everlasting radiance, not the radiance of the perishable accidental candle.
When the candle is wholly naughted in the fire (of Divine illumination), you will not see any trace of the candle or rays (of its light).
Manifestly, in dispelling the darkness, the external (material) flame is maintained by a wax candle;

680. (But) the candle (which is) the body is contrary to the wax candle, since in proportion as that (the body) dwindles, the light of the spirit is increased.
This is the everlasting radiance, and that (bodily candle) is perishable: the candle of the spirit hath a Divine flame.
Since this tongue of fire was (really) light, ’twas far from it to become a perishable shadow.
The cloud's shadow falls on the earth: the shadow never consorts with the moon.
Selflessness is cloudlessness, O well-disposed one: in (the state of) selflessness thou wilt be like the orb of the moon.

685. Again, when a cloud comes, driven along, the light goes: of the moon there remains (only) a phantom.
Its light is made feeble by the cloud-veil: that noble full-moon becomes less than the new moon.
The moon is made to appear a phantom by clouds and dust: the cloud, (which is) the body, has caused us to conceive phantasies.
Behold the kindness of the (Divine) Moon; for this too is His kindness, that He hath said, ‘The clouds are enemies to Us.’
The Moon is independent of clouds and dust: the Moon hath His orbit aloft in the (spiritual) sky.

690. The cloud is our mortal enemy and adversary because it hides the Moon from our eyes.
This veil makes the houri (to appear as) a hag: it makes the full-moon less than a new moon.
The Moon hath seated us in the lap of glory: He hath called our foe His enemy.
The splendour and beauty of the cloud is (derived) from the Moon, (but) whoever calls the cloud the Moon is much astray.

Since the light of the Moon has been poured down upon the cloud, its (the cloud's) dark face has been transfigured by the Moon.

695. Although it is of the same colour as the Moon and is associated with (the Moon's) empire, (yet) in the cloud the light of the Moon is (only) borrowed (impermanent).
At the Resurrection the sun and moon are discharged (from their office): the eye is occupied in (contemplating) the Source of (their) radiance,
In order that it may know (distinguish) the (permanent) possession from the (temporary) loan, and this perishable caravanseray from the everlasting abode.
The nurse is borrowed for three or four days: do thou, O Mother, take us into thy bosom!
My feathers are (like) the cloud and are a veil and gross: (only) by the reflexion of God's loveliness are they made lovely.

700. I will pluck my feathers and their beauty from the Way (to God), that I may behold the Moon's beauty (by immediate illumination) from the Moon.
I do not want the nurse; (my) Mother is fairer. I am (like) Moses: (my) Mother (herself) is my nurse.
I do not want (to enjoy) the loveliness of the Moon through an intermediary, for this link is perdition to the people;
Unless (the intermediary be) a cloud (that) becomes naughted in the Way (to God) in order that it may not be a veil to the face of the Moon.
In the aspect of *lá* (self-negation) it (such a cloud) displays His (the Moon's) form, like the bodies of the prophets and saints.

705. Such a cloud is not veil-tying; it is in reality veil-tearing (and) salutary.
'Tis as when, on a bright morning, drops of rain were falling though there was no cloud above (in the sky).
That water-skin was a miracle of the Prophet: from self-effacement the cloud (which replenished it) had become of the same colour as the sky.
The cloud was (there), but the cloud-nature had gone from it: the body of the lover (of God) becomes like this by means of renunciation.
It is body, but corporeality has vanished from it: it has been transfigured, colour and perfume have gone from it.

710. (My) feathers are for the sake of others, while (my) head is for my own sake: (the head which is) the abode of hearing and sight is the pillar (support) of the body.
Know that to sacrifice the spirit for the sake of catching others is absolute infidelity and despair of good.
Beware! Do not be like sugar before parrots; nay, be a poison, be secure from loss;
Or (otherwise), for the sake of having a 'Bravo' addressed to thee, make thyself (as) a carcase in the presence of dogs!
Therefore Khadir scuttled the boat for this purpose, (namely), that the boat might be delivered from him who would have seized it by force.

715. (The mystery of) 'Poverty is my pride' is sublime: (it is) for the purpose that I may take refuge from the covetous with Him who is Self-sufficient.
Treasures are deposited in a ruined spot to the end that they may escape the greed of those who dwell in places of cultivation.
(If) thou canst not tear out thy feathers, go, adopt (a life of) solitude, that thou mayst not be entirely squandered (consumed) by that one and this one;
For thou art both the morsel (of food) and the eater of the morsel: thou art the devourer and the devoured. Apprehend (this), O (dear) soul!

Explaining that everything except God is devouring and devoured, like the bird that was in pursuit of a locust and occupied in chasing it and oblivious of the hungry hawk behind its own back, that was about to seize it. Now, O hunting and devouring man, be not secure against thine own hunter and devourer. Though with the sight of the (physical) eye thou seest him not, (yet) see him with the eye of serious consideration till the opening of the eye of the inmost heart (oculus cordis).

A little bird was hunting a worm: a cat found its opportunity and seized it.

720. It (the bird) was a devourer and a thing devoured, and (being engrossed) in its hunting was ignorant of another hunter.
Although the thief is (engaged) in hunting articles of property, (yet) the prefect of police with (the thief's) enemies is behind him (on his track).
His mind is occupied with chattels and lock and door: he is heedless of the prefect and of the outcry (that will arise) at dawn.
He is so absorbed in his passion (for gain) he gives no heed to his seekers and pursuers.
If the herbage is drinking pure water, (yet) afterwards an animal's belly will feed on it.

725. That grass is devouring and devoured: even so (is) everything that exists except God.
Since He is (the subject of the text) *and He feedeth you and is not fed*, God is not devouring and devoured, (like) flesh and skin.
How should that which is devouring and devoured be secure from a devourer who dwells in a (secret) hiding-place?
The security of those who are (liable to be) devoured brings mourning in its train: go to the Portal of Him who *is not fed.*
Every phantasy is devouring another phantasy: (one) thought feeds on another thought.

730. Thou canst not be delivered from any phantasy or fall asleep so as to escape from it (altogether).
(Thy) thoughts are (like) hornets, and thy sleep is (like) the water (in which thou art plunged): when thou awakest, the flies (hornets) come back,
And many hornet-like phantasies fly in and (now) draw thee this way and (now) take thee that way.
This (mental) phantasy is the least of the devourers: the Almighty knows (how great are) the others.
Hark, flee from the troop of huge devourers towards Him who hath said, ‘We are thy protector’;

735. Or towards one who has gained that (power of) protection, if thou canst not hasten towards the Protector (Himself).
Do not surrender thy hand save to the hand of the Pír (spiritual director); (for) God hath become the aider of his hand.
The Pír (Elder), (which is) thy intellect, has become childish from being a neighbour to the carnal soul which is in the veil (of sensuality).
Associate the perfect intelligence (of the spiritual director) with thy (imperfect) understanding, in order that thy understanding may return (withdraw itself) from that evil disposition.
When thou layest thy hand in his, then thou wilt escape from the hand of the devourers,

740. And thy hand will become one of the Covenanters *above whose hands is the Hand of Allah.*
When thou hast put thy hand in the hand of the Pír, the Pír of wisdom who is knowing and eminent,
Who is the prophet of his own time, O disciple, so that the Light of the Prophet is manifested by him,
By this means thou hast been present at Hudaybiya and hast been associated with the Companions who took the Covenant.
Therefore thou hast become one of the ten Friends to whom the glad tidings were given, and hast been made pure like sterling gold.

745. (This is) to the end that communion may be made perfect; for a man is united with that one whom he has made his friend.
He is with him in this world and in that (other) world; and this is the (meaning of) the Hadíth of sweet-natured Ahmad (Mohammed),
(Who) said, ‘A man is with him whom he loves’: the heart is not severed from its object of desire.
Do not sit in any place where there is a trap and bait: O thou who regardest (others) as weak, go, consider (what becomes of) those who regard (others) as weak.
O thou who regardest the weak as weak (and at thy mercy), know this, (that) there is a hand above thy hand, O youth.

750. Thou art weak (thyself) and thou regardest (others) as weak. Oh, wonderful! Thou art at once the prey and the hunter in pursuit (of the prey).
Be not (one of those described in the Verse) *before and behind them (We will set) a barrier*, so that thou canst not see the enemy, though the enemy is manifest.
The greed of hunting makes (one) oblivious of being a prey: he (the hunter) tries to win hearts (though) he has lost his own.
Be not thou inferior to a bird in (thy) seeking: (even) a sparrow sees (what is) *before and behind.*
When it approaches the grain (bait), at that moment it turns its head and face several times to front and rear,

755. (As though to say), 'Oh, I wonder whether there is a fowler in front of me or behind, so that for fear of him I should abstain from this food.'
Do thou see behind (thee) the story of (what happened to) the wicked; see before (thee) the death of (many a) friend and neighbour,
Whom He (God) destroyed without (using) any instrument: He is close to thee in every circumstance.
God inflicted torment (on them), and there is no mace or hand (employed): know, then, that God is one who deals justice (inflicts chastisement) without hands.
He who was saying, 'If God exists, where is He?' was confessing on the rack (of pain) that 'tis He (God).

760. He who was saying, 'This is far-fetched and marvellous' was shedding tears and crying, 'O Thou who art nigh!'
Since he has deemed it necessary to flee from the trap, ('tis strange that) the trap for thee is in fact stuck fast to thy (gaudy) feathers.
I will tear out the pin of this ill-fated trap: I will not suffer bitter grief for the sake of (indulging) a desire.
I have given thee this answer (which is) suitable to thy understanding: apprehend (its meaning) and do not avert thy face from seeking.
Snap this cord, which is greed and envy: remember (the text) *on her neck a cord of palm-fibres.*"

The reason why Khalíl (Abraham), on whom be peace, killed the crow, indicating (thereby) the subjugation of certain blameworthy and pernicious qualities in the disciple.

765. There is no end and completion to this discourse. O Friend of God, why didst thou kill the crow?
Because of the (Divine) command. What was the wisdom of the (Divine) command? A small part of the mysteries thereof must (now) be shown.
The cawing and noisy cry of the black crow is ever asking for (long) life in this world.
Like Iblís, it (the crow) besought the holy and incomparable God for bodily life till the Resurrection.
He (Iblís) said, "*Grant me a respite till the Day of Retribution.*" Would that he had said, "We repent, O our Lord."

770. Life without repentance is all agony of spirit: to be absent from God is present (instant) death.
Life and death—both these are sweet with (the presence of) God: without God the Water of Life is fire.
Moreover, 'twas from the effect of the (Divine) curse that in such a Presence he was requesting (long) life.
To crave of God aught other than God is (merely) the supposition of gain, and (in reality) it is entire loss;
Especially (to desire) a life sunk in estrangement (from God) is to behave like a fox in the presence of the lion,

775. (Saying), "Give me longer life that I may go farther back; grant me more time that I may become less."
(The result is) that he (such an one) is a mark for the (Divine) curse: evil is that one who seeks to be accursed.
The goodly life is to nourish the spirit in nearness (to God); the crow's life is for the sake of eating dung.
(The crow says), "Give me more life that I may be ever eating dung: give me this always, for I am very evil-natured."
Were it not that that foul-mouthed one is a dung-eater, he would say, "Deliver me from the nature of the crow!"

Prayer.

780. O Thou who hast transmuted one clod of earth into gold, and another clod into the Father of mankind,
Thy work is the transmutation of essences and (the showing of) munificence; my work is mistake and forgetfulness and error.
Transmute mistake and forgetfulness into knowledge: I am all choler, make me patience and forbearance.
O Thou who makest nitrous earth to be bread, and O Thou who makest dead bread to be life,
O Thou who makest the distracted soul to be a Guide, and O Thou who makest the wayless wanderer to be a Prophet,

785. Thou makest a piece of earth to be heaven, Thou givest increase in the earth from the stars.
Whosoever makes the Water of Life to consist of (the pleasures of) this world, death comes to him sooner than to the others.
The eye of the heart (the inward eye) that contemplated the (spiritual) firmament perceived that here (in the sensible world) is a continual alchemy.
The harmonious cohesion of the patched garment, (which is) the body, without being stitched (together), is (owing to) the transmutation of essences and (to) an all-embracing elixir.
From the day when thou camest into existence, thou wert fire or air or earth.

790. If thou hadst remained in that condition, how should this (present) height have been reached by thee?
The Transmuter did not leave thee in thy first (state of) existence: He established a better (state of) existence in the place of that (former one);
And so on till (He gave thee) a hundred thousand states of existence, one after the other, the second (always) better than the beginning.
Regard (all change as derived) from the Transmuter, leave (ignore) the intermediaries, for by (regarding) the intermediaries thou wilt be come far from their Origin.
Wherever the intermediaries increase, union (with the Origin) is removed: (in proportion as) the intermediaries are less, the delight of (attaining to) union is greater.

795. By knowing the intermediaries thy bewilderment (in God) is diminished: thy bewilderment gives thee admission to the (Divine) Presence.
Thou hast gained these (successive) lives from (successive) deaths: why hast thou averted thy face from dying in Him?
What loss was thine (what loss didst thou suffer) from those deaths, that thou hast clung (so tenaciously) to (this earthly) life, O rat?
Since thy second (life) is better than thy first, therefore seek to die (to the world), and worship the Transmuter.
O contumacious man, thou hast experienced a hundred thousand resurrections at every moment from the beginning of thy existence until now:

800. From inanimateness (thou didst move) unconsciously towards (vegetal) growth, and from (vegetal) growth towards (animal) life and tribulation;
Again, towards reason and goodly discernments; again, towards (what lies) outside of these five (senses) and six (directions).
These footprints are (extend) as far as the shore of the Ocean; then the footprints disappear in the Ocean;
Because, from (Divine) precaution, the resting-places (appointed for the traveller) on the dry land are (like) villages and dwellings and caravanserays,
(While) on the contrary the resting-places of the Ocean, when its billows swell, have no floor or roof (to shelter the traveller) during (his) stay and detention.

805. These (Oceanic) stages have no visible beacon: these resting-places have neither sign nor name.
Between every two resting-places Yonder there is (a distance) a hundred times as much as from the vegetal state to the Essential Spirit.
Thou hast seen this life (to be implicit) in (previous) deaths: how, (then), art thou (so) attached to the life of the body?

Come, O crow, give up this (animal) soul! Be a falcon, be self-sacrificing in the presence of the Divine transmutation.
Take the new and surrender the old, for every “this year” of thine is superior to three “last years.”

810. If thou wilt not be lavish (of thyself) like the date-palm, (then) pile old rags on old rags and make a heap,
And offer the stinking and rotten old rags to every blind man.
He that hath seen the new is not thy customer: he is God's prey, he is not thy captive.
(But) wherever is a flock of blind birds, they will gather around thee, O brackish flood-water,
That (their) blindness may be increased by (thy) brackish waters; for brackish water increases blindness.

815. Hence the worldly are blind of heart: they are drinkers of the brackish water of clay.
Continue to give brackish water and buy (the favour of) the blind in the world, since thou hast not the Water of Life within thee.
In such a (despicable) state (as has been described) thou wouldst fain live and be remembered: in blackness of face (shame and opprobrium), like a negro, thou art rejoicing.
The negro in (his) blackness is pleased (with himself), for he has (always) been a negro by birth and nature;
(But) he that (even) for a day is beloved and beautiful, if he become black, will seek to repair (the misfortune).

820. When the bird that can fly remains (helpless) on the earth, it is in anguish and grief and lamentation;
(But) the domestic fowl walks complacently on the earth: it runs about picking grain and happy and bold,
Because by nature it was (always) without (the power of) flight, while the other (bird) was (naturally) a flier and open-winged.

The Prophet, on whom be peace, said, “Pity three (classes of men): the mighty man of a people who is abased, and the rich man of a people who is impoverished, and a learned man whom the ignorant make sport of.”

The Prophet said, “Take pity on the soul of him who was rich and then became poor,
And on him who was mighty and became despised, or on one (who is) virtuous and learned (dwelling) amongst the (people of) Mudar.”

825. The Prophet said, “Show pity to these three classes (of men), (even) if ye are of (the hardness of) rock and mountain:
(Namely), him who was made lowly after having been a chief, and the rich man, too, who became impecunious,
And, thirdly, the learned man who in this world becomes afflicted (by living amongst) the foolish;
For to come (fall) from high to low estate is like the amputation of a limb from the body.”
The limb that is cut off from the body becomes dead: (when) newly cut off, it moves, but not for long.

830. (Similarly) he who drank of the cup of *Alast* last year, this year he suffers the pain and headache (in consequence of having drunk),
While he who, like a dog, is by nature attached to the kennel —how should he have the desire for (spiritual) sovereignty?
(Only) he that has sinned seeks to repent; (only) he that has lost the (right) way cries “Alas!”

Story of the young gazelle being confined in the donkey-stable, and how the donkey assailed the stranger, now with hostility and now with mockery, and how it was afflicted by (having to eat) dry straw which is not its (proper) food. And this is a description of the chosen servant of God amongst worldlings and those addicted to passion and sensuality; for “Islam (was) strange (when it first) appeared, and will become strange again, and blessed are the strangers.” The Messenger of Allah spake the truth.

A hunter captured a gazelle: the merciless man put it into a stable.
(Acting) like oppressors, he made a stable full of cows and donkeys the prison of the gazelle.

835. The gazelle, wild with terror, was fleeing in every direction: at night he (the hunter) poured (pieces of chopped) straw before the donkeys.
(Moved) by hunger and (ravenous) appetite, every cow and donkey was devouring the straw, (as though it were) sweeter than sugar.
Now the gazelle would run in fright from side to side, now it would turn its face away from the smoke and dust of the straw.
Whosoever is left (in company) with his opposite, they (who are wise) have deemed that punishment (terrible) as death,
So that Solomon said, "Unless the hoopoe make a respectable excuse for his absence,

840. I will kill him or inflict upon him a torment, a torment severe beyond (all) calculation."
Hark, what is that torment, O trusted (friend)? To be in a cage without thy congener.
O Man, thou art in torment on account of this body: the bird, thy spirit, is imprisoned with one of another kind.
The spirit is a falcon, and the (bodily) properties are crows: it has (receives) painful brands from the crows and owls.
It remains amongst them in sore misery, like an Abú Bakr in the city of Sabzawár.

Story of Muhammad Khwárizmsháh who took by war (force) the city of Sabzawár, where all (the inhabitants) are Ráfizís (extreme Shí'ites). (When) they begged him to spare their lives, he said, "I will grant (you) security as soon as ye produce from this city a man named Abú Bakr and present him to me."

845. Muhammad Alp Ulugh Khwárizmsháh marched to battle against Sabzawár, (the city) full of refuge (for the wicked).
His troops reduced them (the inhabitants) to straits; his army fell to killing the foe.
They prostrated themselves before him, crying, "Mercy! Make us thy thralls, (but) spare our lives!
Whatever thou requirest (in the way of) tribute or presents will come to thee from us with increase (abundantly) at every fixed time (of payment).
Our lives are thine, O lion-natured (prince): let them be on deposit with us for a (little) while."

850. He replied, "Ye will not save your lives from me unless ye bring an Abú Bakr into my presence.
Unless ye bring to me as a gift from your city one whose name is Abú Bakr, O people who have fled (from righteousness),
I will mow you down like corn, O vile folk: I will accept neither tribute nor blandishments."
They offered him many sacks of gold, saying, "Do not demand an Abú Bakr from a city like this.
How should there be an Abú Bakr in Sabzawár, or a dry sod in the river?"

855. He averted his face from the gold and said, "O Magians (infidels), unless ye bring me an Abú Bakr as an offering,
'Tis of no avail. I am not a child that I should stand dumbfounded (fascinated) by gold and silver."
Unless thou prostrate thyself (in humble submission to God), thou wilt not escape (from punishment), O wretch, (even) if thou traverse the (whole) mosque on thy séant.
They (the inhabitants of Sabzawár) despatched emissaries, (to inquire) where in this desolate (corrupt) place an Abú Bakr was (to be found).
After three days and three nights, during which they made haste (in searching), they found an emaciated Abú Bakr.

860. He was a wayfarer and, on account of sickness, had remained in the corner of a ruin, in utter exhaustion.
He was lying in a ruined nook. When they espied him, they said to him hurriedly,
"Arise! The Sultan has demanded thee: by thee our city will be saved from slaughter."
He replied, "If I had the foot (power to walk) or any (means of) arrival, I myself would have gone by my own road to my destination.

How should I have remained in this abode of my enemies? I would have pushed on towards the city of my friends."

865. They raised the corpse-bearers' board and lifted our Abú Bakr (upon it).
The carriers were taking him along to Khwárizmsháh, that he (the Sultan) might behold the token (which he desired).
Sabzawár is this world, and in this place the man of God is wasted and goodfor- naught.
Khwárizmsháh is God Almighty: He demands from this wicked folk the (pure) heart.
He (the Prophet) said, "He (God) doth not regard your (outward) form: therefore in your devising seek ye the owner of the Heart."

870. (God says), "I regard thee through the owner of the Heart, not because of the (external) marks of prostration (in prayer) and the giving away of gold (in charities)."
Since thou hast deemed thy heart to be the Heart, thou hast abandoned the search after those who possess the Heart—
The Heart into which if seven hundred (heavens) like these Seven Heavens should enter, they would be lost and hidden (from view).
Do not call such fragments of heart as these "the Heart": do not seek an Abú Bakr in Sabzawár!
The owner of the Heart becomes a six-faced mirror: through him God looks upon (all) the six directions.

875. Whosoever hath his dwelling-place in (the world of) six directions God doth not look upon him except through the mediation of him (the owner of the Heart).
If He (God) reject (any one), He does it for his sake; and if He accept (any one), he likewise is the authority.
Without him God does not bestow bounty on any one. I have told (only) one sample of (the sublimity of) the possessor of union (with God).
He (God) lays His gift on the palm of his hand, and from his palm dispenses it to those who are the objects of His mercy.
The unitedness of the Universal Sea (of Bounty) with his palm is unqualified and unconditional and perfect.

880. A unitedness that is not containable in words—to speak of it were a vain task, so farewell.
O rich man, (if) thou bring a hundred sacks of gold, God will say, "Bring the Heart, O thou that art bent (in devotion).
If the Heart be pleased with thee, I am pleased; and if it be averse to thee, I am averse.
I do not regard thee, I regard that Heart: bring it, O soul, as a gift to My door!
According as it is in relation to thee, so am I: Paradise is under the feet of mothers."

885. It (the Heart) is the mother and father and origin of (all) the creatures: oh, blest is that one who knows the Heart from the skin.
Thou wilt say, "Lo, I have brought unto Thee a heart": He (God) will say to thee, "Qutú is full of these hearts.
Bring the Heart that is the *Qutb* (Pole) of the world and the soul of the soul of the soul of the soul of Adam."
The Sultan of (all) hearts is waiting expectantly for that Heart full of light and goodness.
Thou mayst wander (many) days in Sabzawár, (but) thou wilt not find (there) a Heart like that by (the most) careful observation.

890. Then thou wilt lay upon a bier the corrupt heart, whose soul is rotten, to carry (it) Yonder,
And say, "I bring Thee a heart, O King: there is no better heart than this in Sabzawár."
He (God) will answer thee, saying, "O audacious man, is this a graveyard that thou shouldst bring a dead heart hither?
Go, bring the Heart that is kingly, from which is (derived) the security of the Sabzawár of (mundane) existence."
You may say that that Heart is hidden from this world, because darkness and light are opposites.

895. From the Day of *Alast* there is an hereditary enmity of that Heart to the Sabzawár of the carnal nature;
For it is a falcon, while this world is the city of the crow: the sight of one who is uncongenial inflicts pain upon him who is not his congener;
And if he (the worldling) behave with mildness (complaisance), he is acting hypocritically: he is seeking an advantage for himself by conciliating (the owner of the Heart).
He assents, not on account of sincere feeling, (but) in order that the admonisher may curtail his long admonition;
For this vile carrion-seeking crow hath a hundred thousand manifold tricks.

900. If they (the saints) accept his hypocrisy, he is saved: his hypocrisy becomes identical with the sincerity of him who benefits by instruction,
Because the august owner of the Heart is a buyer of damaged goods in our bazaar.
Seek the owner of the Heart, if thou art not soulless: become a congener of the Heart, if thou art not an adversary of the (spiritual) Sultan.
(But) that one whose hypocrisy pleases thee, he is (only) *thy* saint, (he is) not the elect of God.
Whosoever lives in accordance with thy disposition and nature seems to thy (carnal) nature to be a saint and a prophet.

905. Go, renounce sensuality in order that the (spiritual) scent may be thine and that the sweet ambergris-seeking organ of smell may be thine.
Thy brain (organ of smell) is corrupted by sensual indulgence: to thy (olfactory) sense musk and ambergris are unsalable.
This discourse hath no bound, and (meanwhile) our gazelle is running to and fro in flight in the stable.

The remainder of the Story of the gazelle in the donkey-stable.

During (many) days the sweet-navelled male gazelle was in torment in the donkey-stable,
Like a fish wriggling in the death-agony from (being kept on) dry ground, (or like) dung and musk tortured (by being kept) in the same box.

910. One donkey would say to his neighbour, “Ha! this wild fellow has the nature of kings and princes. Hush!”
And the other would mock, saying, “By (constant) ebb and flow he has gained a pearl: how should he sell cheaply?”
And another donkey would say, “With this fastidiousness (of his), let him recline on the imperial throne!”
A certain donkey became ill with indigestion and was unable to eat; therefore he gave the gazelle a formal invitation (to dine).
He (the gazelle) shook his head, (as though to say), “Nay, begone, O such-and such: I have no appetite, I am unwell.”

915. He (the donkey) replied, “I know that you are showing disdain, or holding aloof in regard for your reputation.”
He (the gazelle) said to himself, “That (which you offer me) is *your* food, whereby your limbs are revived and renewed.
I have been familiar with a (beauteous) pasture, I have reposed amongst (rivulets of) clear water and meadows.
If Destiny has cast me into torment, (yet) how should that goodly disposition and nature depart (from me)?
If I have become a beggar, (yet) how should I have the face (impudence and greed) of a beggar? And if my (bodily) raiment become old, (yet) I am (spiritually) new.

920. I have eaten hyacinth and anemone and sweet basil too with a thousand disdains and disgusts.”
He (the donkey) said, “Yes; boast and boast and boast away! In a strange country one can utter many an idle brag.”
He (the gazelle) replied, “Truly my navel (musk-gland) bears (me) witness: it confers a (great) favour (even) on aloes-wood and ambergris.

But who will hearken to (perceive) that? (Only) he that hath the (spiritual) sense of smell. 'Tis taboo for the donkey addicted to dung.
The donkey smells donkey's urine on the road: how should I offer musk to (creatures of) this class?"

925. Hence the Prophet, (who was always) responsive (to the Divine command), spake, the parable, "Islam is a stranger in this world,"
Because even his (the true Moslem's) kinsfolk are fleeing from him, though the angels are in harmony with his essence.
The people deem his (outward) form homogeneous (with theirs), but they do not perceive in him that (spiritual) fragrance.
(He is) like a lion in the shape of a cow: behold him from afar but do not investigate him!
And if you investigate, take leave of the cow, (which is) the body; for that lion natured one will tear the cow to pieces.

930. He will expel the bovine nature from your head, he will uproot animality from the animal (soul).
(If) you are a cow, you will become a lion (when) near him; (but) if you are glad to be a cow, do not seek to be a lion.

Commentary on "Verily I saw seven fat kine which seven lean kine devoured." God had created those lean kine with the qualities of hungry lions, to the end that they might devour the seven fat ones with avidity. Although (only) the forms of those kine were shown as phantoms in the mirror of dream, do thou regard the reality!

The Lord of Egypt saw in dream, when the door of his inward eye was opened,
Seven fat kine, exceedingly well-nourished: the seven lean kine devoured them.
The lean ones were lions within; else they would not have been devouring the (fat) kine.

935. The man of (holy) works, then, is human in appearance, but in him is concealed a man-eating lion.
He (the lion) heartily devours the (carnal) man and makes him single: his dregs become pure if he (the lion) inflict pain upon him.
By that one pain he is delivered from all dregs: he sets his foot upon Suhá.
How long wilt thou speak (caw) like the ill-omened crow? (Let me return to the parable and ask), "O Khalíl, wherefore didst thou kill the cock?"
He replied, "(Because of) the (Divine) command." "Tell (me) the wisdom of the (Divine) command, that I may glorify that (wisdom) punctiliously."

Explaining that the killing of the cock by Abraham, on whom be peace, signifies the subdual and subjugation of certain blameworthy and pernicious qualities in the heart of the disciple.

940. He (the cock) is lustful and much addicted to lust, intoxicated by that poisonous insipid wine.
Had not it (lust) been (necessary) for the sake of procreation, O executor, Adam for shame of it would have made himself a eunuch.
The accursed Iblís said to (God) the Dispenser of justice, "I want a powerful snare for this prey."
He (God) showed to him gold and silver and herds of horses, saying, "By means of this thou canst seduce mankind."
He (Iblís) cried "Bravo!" but let his lip drop sourly: he became wrinkled and sour like a lemon.

945. Then God offered to that fallen one gold and jewels from His goodly mines,
Saying, "Take this other snare, O accursed one." He replied, "Give more than this, O most excellent Helper."
(Then) He gave him oily and sweet (viands) and costly sherbets and many silken robes.
He (Iblís) said, "O Lord, I want more assistance than this, to bind them with *a cord of palm-fibre.*
In order that Thy intoxicated (devotees), who are fierce and courageous, may manfully burst those bonds,

950. And that by means of this snare and (these) cords of sensuality Thy (holy) man may be separated from the unmanly,
I want another snare, O Sovereign of the throne—a mighty cunning snare that will lay men low."
He (God) brought and placed before him wine and harp: thereat he smiled faintly and was moderately pleased.
He (Iblís) sent a message to the eternal Foreordainment of perdition, saying, "Raise dust from the bottom of the sea of temptation.
Is not Moses one of Thy servants? He tied veils of dust on the sea.

955. The water retreated on every side: from the bottom of the sea a (cloud of) dust shot up."
When He (God) showed unto him (Iblís) the beauty of women that was prevailing over the reason and self-restraint of men,
Then he snapped his fingers (in glee) and began to dance, crying, "Give me (these) as quickly as possible: I have attained to my desire."
When he saw those languorous eyes which make the reason and understanding unquiet,
And the loveliness of that fascinating cheek on which this heart (of man) burns like rue-seed (on the fire),

960. Face and mole and eyebrow and lip like cornelian, 'twas as though God shone forth through a subtile veil.
He (Iblís) deemed that coquetry and light springing gait to be like the revelation of Divine glory through a thin veil.

Commentary on "We created Man in the best (physical and mental) proportion, then We reduced him to the lowest of the low"; and on "And to whomsoever We grant long life, We cause him to relapse in constitution."

The beauty personified in Adam, to which the angels bow down, is afterwards deposed (from its former perfection), like Adam (when he fell from Paradise).
It cries, "Alas, after existence non-existence!" He (God) says, "Thy crime is this, that thou hast lived too long."
Gabriel, dragging it by the hair, leads it away, saying, "Begone from this Paradise and from the company of the fair ones."

965. It says, "What is (the meaning of) this abasement after exaltation?" He (Gabriel) replies, "That (exaltation) is a gift (of God), and this (abasement) is (His) judgement on thee."
(It cries), "O Gabriel, thou didst (formerly) bow down (to me) with (all) thy soul: why art thou now driving me from Paradise?
My robes are flying from me in (this hour of) tribulation, like leaves from the date-palm in the season of autumn."
The countenance whose splendour was moon-like becomes with old age like the back of the Libyan lizard;
And the fair head and crown (of the head) that once were radiant become ugly and bald at the time of eld;

970. And the tall proud figure, piercing the ranks like a spear-point, in old age is bent double like a bow.
The colour of red anemone becomes the colour of saffron; his lion-like strength becomes as the courage of women.
He that used to grip a man in his arms by skill (in wrestling), (now) they take hold of his arms (to support him) at the time of departure.
Truly these are marks of pain and decay: every one of them is a messenger of death.

Commentary on "The lowest of the low, except those who have believed and wrought good works; for they shall have a reward that is not cut off."

But if his physician be the Light of God, there is no loss or crushing blow (that he will suffer) from old age and fever.

975. His weakness is like the weakness of the intoxicated, for in his weakness he is the envy of a Rustam.
If he die, his bones are drowned in (spiritual) savour; every mote of him is (floating) in the beams of the light of love-desire.
And he who hath not that (Light) is an orchard without fruit, which the autumn brings to ruin.
The roses remain not; (only) the black thorns remain: it becomes pale and pithless like a heap of straw.
O God, I wonder what fault did that orchard commit, that these (beautiful) robes should be stripped from it.

980. "It paid regard to itself, and self-regard is a deadly poison. Beware, O thou who art put to the trial!"
The minion for love of whom the world wept—the world (now) is repulsing him from itself: what is (his) crime?
"The crime is that he put on a borrowed adornment and pretended that these robes were his own property.
We take them back, in order that he may know for sure that the stack is Ours and the fair ones are (only) gleaners;
That he may know that those robes were a loan: 'twas a ray from the Sun of Being."

985. (All) that beauty and power and virtue and knowledge have journeyed hither from the Sun of Excellence.
They, the light of that Sun, turn back again, like the stars, from these (bodily) walls.
(When) the Sunbeam has gone home, every wall is left dark and black.
That which made thee amazed at the faces of the fair is the Light of the Sun (reflected) from the three-coloured glass.
The glasses of diverse hue cause that Light to seem coloured like this to us.

990. When the many-coloured glasses are no more, then the colourless Light makes thee amazed.
Make it thy habit to behold the Light without the glass, in order that when the glass is shattered there may not be blindness (in thee).
Thou art content with knowledge learned (from others): thou hast lit thine eye at another's lamp.
He takes away his lamp, that thou mayst know thou art a borrower, not a giver.
If thou hast rendered thanks (to God for what thou hast received) and made the utmost exertion (in doing so), be not grieved (at its loss), for He will give (thee) a hundred such (gifts) in return;

995. But if thou hast not rendered thanks, weep (tears of) blood now, for that (spiritual) excellence has become quit of (has abandoned) the ungrateful.
He (God) causeth the works of the unbelieving people *to be lost; He maketh the state* of the believing people *to prosper.*
From the ungrateful man (his) excellence and knowledge disappear, so that never again does he see a trace of them.
(His feelings of) affinity and non-affinity and gratitude and affection vanish in such wise that he cannot remember them;
For, O ingrates, (the words) *He causeth their works to be lost* are (signify) the flight of (every) object of desire from every one who has obtained his desire (in this world),

1000. Excepting the thankful and faithful who are attended by fortune.
How should the past fortune bestow strength (on its possessors)? 'Tis the future fortune that bestows a special virtue.
In (obedience to the Divine command) "*Lend*," make a loan (to God) from this (worldly) fortune, that thou mayst see a hundred fortunes before thy face.
Diminish a little for thine own sake this (eating and) drinking, that thou mayst find in front (of thee) the basin of Kawthar.
He who poured a draught on the earth of faithfulness, how should the prey, fortune, be able to flee from him?

1005. He (God) gladdens their hearts, for *He maketh their state to prosper*: He restoreth their (worldly) entertainment after they have perished.

(He says), “O Death, O Turcoman who plunderest the village, give back whatsoever thou hast taken from these thankful ones.”
He (Death) gives it back; (but) they will not receive it, for they have been endowed with the goods of spiritual life.
(They say), “We are Súfís and have cast off our (bodily) mantles: we will not take (them) back after we have gambled (them) away.
We have seen the recompense (from God)—(and) how (can there be) a (worldly) recompense then (after that)? Want and desire and object are gone from us.

1010. We have emerged from a briny and destroying water, we have attained to the pure wine (of Paradise) and the fountain of Kawthar.
O World, that which thou hast shown unto others—faithlessness and deceit and grievous pride—
We pour (it all) on thy head in repayment, for we are martyrs come to war (against thee).”
(This is) in order that you may know that the Holy God hath servants impetuous and combative,
(Who) tear out the moustache of worldly hypocrisy and pitch their tents on the rampart of (Divine) aid.

1015. These martyrs have become warriors anew, and these captives have gained the victory once more;
They have lifted up their heads again from non-existence, saying, “Behold us if thou art not blind from birth,”
That you may know that in non-existence there are suns, and that what is a sun here is (only) a small star yonder.
How, O brother, is existence (contained) in non-existence? How is opposite concealed in opposite?
He brings forth the living from the dead: know that the hope of (His) worshippers is non-existence.

1020. The sower whose barn is empty, is not he joyful and happy in hope of non-existence—
(Namely, in the hope) that that (crop) will grow from the quarter of nonexistence? Apprehend (this) if thou art aware of (spiritual) reality.
Moment by moment thou art expecting from non-existence to gain understanding and (spiritual) perception and peace and good.
’Tis not permitted to divulge this mystery; else I should make Abkház a Baghdád.
Non-existence, then, is God's factory from which He continually produces gifts.

1025. God is the Originator, and an originator is he who produces a branch (derivative) without root (fundamental principle) or support (model).

Parable of the world (really) existent that appears non-existent and the world (really) non-existent that appears existent.

He (God) hath caused the non-existent to appear existent and magnificent; He hath caused the existent to appear in the form of non-existence.
He hath concealed the Sea and made the foam visible; He hath concealed the Wind and displayed to thee the dust.
The dust is whirling in the air, (high) as a minaret: how should the dust rise aloft of itself?
Thou seest the dust on high, O infirm (of sight): the Wind (thou seest) not, except through knowledge given by induction.

1030. Thou seest the foam moving in every direction: without the Sea the foam hath no turning-place.
Thou seest the foam by sense perception and the Sea by induction: thought is hidden, speech manifest.
We deemed negation to be affirmation: we had an eye that saw (only) the nonexistent.
The eye that appeared (came into being) in a state of slumber, how should it be able to see aught but phantasy and non-existence?
Necessarily we were bewildered by error, since Reality was hidden and Phantasy visible,

1035. (Wondering) why He (God) set up this non-existence in (full) view and why He caused that Reality to be hidden from sight.

Praise (to Thee), O Master-weaver of magic who hast made the dregs to seem pure (wine) to them that turn away (from the Truth).
Magicians quickly measure moonbeams in the presence of the merchant and receive gold as profit.
(When) by artful tricks of this sort they take money, the money is gone from his (the purchaser's) hand, (but) there is no linen (to be seen).
This world is a sorcerer, and we are the merchants who buy from it the measured moonbeams.

1040. Magician-like, it hastily measures out by the ell five hundred ells of linen from the light of the moonbeams,
(Yet), when it takes the money, (which is) thy life, O slave, the money is gone, there is no linen, and thy purse is empty.
Thou must recite *Say, I take refuge*, crying, "O (Thou who art) One, come, save me from *the witches* and from (their) knots.
These sorceresses are blowing on the knots: help, O Thou whose help is besought against (the world's) victory and checkmate."
But invoke (Him) with the tongue of deeds also, for the tongue of words is weak, O honourable man.

1045. In the world thou hast three fellow-travellers: one is faithful and these two (others) are treacherous.
One (of the latter) is friends and the other is goods and chattels; and the third (fellow-traveller) is faithful, and that one is excellence in deeds.
(Thy) wealth will not come with thee out of thy palaces; (thy) friend will come, but he will come (only) as far as thy grave.
When thy day of doom comes to meet thee, thy friend will say (to himself) in the language appropriate to his sentiments,
"(I have come) as far as here: I accompany thee no farther, I will stand a (little) while at thy grave."

1050. Thy deeds (alone) are faithful: make of them thy refuge, for they will come with thee into the depths of the tomb.

Commentary on the saying of Mustafá (Mohammed), on whom be peace, "Thou must needs have a familiar who is buried with thee, he being alive, and with whom thou art buried when thou art dead; if he be generous, he will treat thee generously, and if he be base, he will forsake thee. That familiar is thy works, so make them right as far as thou art able." The Messenger of Allah spake the truth.

Therefore the Prophet said, "For the purpose of (traversing) this Way there is no comrade more faithful than works.
If they be good they will be thy friends for ever, and if they be evil they will be (as) a snake in thy tomb."
How, O father, can one do this work and earning in the Way of righteousness without a master?
The meanest earning that goes on in the world, is it ever (practised) without the guidance of a master?

1055. Its beginning is knowledge; then (follows) action, that it may yield fruit after a time or after death.
Seek help in (acquiring) crafts, O possessor of intelligence, from a generous and righteous craftsman.
Seek the pearl in the oyster-shell, my brother, and seek technical skill from the craftsmen.
If ye see sincere (spiritual) advisers, deal fairly (with them) and be eager to learn: do not show disdain.
If the man (engaged) in tanning wore a threadbare garment, that did not diminish the master's mastery (of his trade);

1060. If the ironsmith wore a patched frock when blowing the bellows, his reputation was not impaired in the eyes of the people.
Therefore strip the raiment of pride from thy body: in learning, put on the garment of humility.
If thou wouldst learn (theoretical) knowledge, the way of (acquiring) it is oral; if thou wouldst learn a craft, the way of (acquiring) it is practical (by practice).
If thou desire (spiritual) poverty, that depends on companionship (with a Shaykh): neither thy tongue nor thy hand avails.
Soul receives from soul the knowledge thereof, not by way of book nor from tongue.

1065. If those mysteries (of spiritual poverty) are in the traveller's heart, knowledge of the mystery is not yet possessed by the traveller.
(Let him wait) until the expansion (illumination) of his heart shall make it (full of) the Light: then God saith, "*Did not We expand …?*
For We have given thee the expansion (illumination) within thy breast, We have put the expansion into thy breast."
Thou art still seeking it from outside; thou art a source of milk: how art thou a milker of others?
There is an illimitable fountain of milk within thee: why art thou seeking milk from the pail?

1070. O lake, thou hast a channel to the Sea: be ashamed to seek water from the pool;
For *did not We expand…?* Again, hast not thou the expansion? How art thou become a seeker of the expansion and a mendicant?
Contemplate the expansion of the heart within (thee), lest there come the reproach, *Do not ye see?*

Commentary on "And He is with you."

There is a basket full of loaves on the crown of thy head, and thou art begging a crust of bread from door to door.
Attend to thine own head, abandon giddy-headedness; go, knock at the door of thy heart: why art thou (knocking) at every door?

1075. Whilst thou art up to the knee in the river-water, thou art heedless of thyself and art seeking water from this one and that one.
Water in front; and behind, too, an unfailing supply of water; (but) before thine eyes is *a barrier* and *behind them a barrier.*
The horse is under the (rider's) thigh, and the rider is seeking the horse. (When asked), "What is this?" he says, "A horse, but where is the horse?"
"Eh, is not this a horse under thee, plain to see?" "Yes," says he, "but who ever saw a horse?"
He (such a one) is mad with thirst for the water, and it (the water) is before his face: he is in the water and unconscious of the running water.

1080. Like the pearl in the sea, he says, "Where is the sea?" and that shell-like phantasy is his wall.
His saying "Where?" becomes for him a screen: it becomes for him a cloud over the radiance of the sun.
His bad (sensual) eye is a bandage on his (inward) eye: his very (awareness of) removing the barrier has become a barrier for him.
His (self-)consciousness has become the plug of his (inward) ear: keep thy consciousness (directed) towards God (alone), O thou who art bewildered in Him.

Commentary on the saying of Mustafá (Mohammed), on whom be peace, "Whosoever shall make his cares one care, God will relieve him of all his cares; and whosoever is distracted by his cares, God will not care in what valley He destroys him."

Thou hast distributed thy consciousness in (all) directions: those vanities are not worth a cress.

1085. Every thorn-root draws the water of thy consciousness (towards itself): how should the water of thy consciousness reach the fruit?
Hark, smite that evil bough, lop it off: water this goodly bough, refresh it.
Both are green at this (present) time, (but) look to the end (and see) that this one will come to naught, (while) fruit will grow from that one.
To this one the water in the orchard is lawful, to that one (it is) unlawful. In the end thou wilt see the difference, and (so) farewell.
What is justice? Giving water to trees. What is injustice? To give water to thorns.

1090. Justice is (consists in) bestowing a bounty in its proper place, not on every root that will absorb water.

What is injustice? To bestow (it) in an improper place that can only be a source of calamity.
Bestow the bounty of God on the spirit and reason, not on the (carnal) nature full of disease and complications.
Load the conflict of (worldly) cares upon thy body: do not lay thy anxiety upon the heart and spirit.
The pack is laid upon the head of Jesus, (while) the ass is frisking in the meadow.

1095. 'Tis not right to put collyrium in the ear: 'tis not right to demand from the body the work of the heart (spirit).
If thou art a (devotee of the) heart, go, scorn (the world), do not suffer contumely (from it); and if thou art a (devotee of the) body, do not eat sugar but taste poison.
Poison is beneficial to the body, and sugar noxious: 'tis better that the body should be deprived of supplies.
The body is fuel for Hell, do thou weaken it; and if it produce a (new) growth of fuel, go, destroy it.
Else, O (thou who art) firewood, thou wilt be *a carrier of firewood* in both worlds, like the wife of Bú Lahab.

1100. Know (discriminate) the bough of the *Sidra* from the firewood, though both are green, O youth.
The origin of that bough is the Seventh Heaven, the origin of this bough is from fire and smoke.
To sense-perception they are similar in appearance, for the eye and habit of sense-perception is seeing falsely;
(But) that (difference) is manifest to the eye of the heart (spirit): exert thyself, advance towards the heart (spirit) with the exertion of one whose means are small.
And if thou hast no foot (means), (yet) bestir thyself that thou mayst behold every less and more.

On the meaning of this verse: "If thou fare on the Way, the Way will be revealed to thee; and if thou become nonexistent, (real) existence will be conferred on thee."

1105. Though Zalíkhá shut the doors on every side, still Joseph gained return (to safety) by bestirring himself.
Lock and door opened, and the way (out) appeared: when Joseph put trust in God, he escaped.
Though the world hath no visible crevice (means of exit), (yet) one must run (to and fro) recklessly, like Joseph,
In order that the lock may open and the doorway become clear, and the region of non-spatiality become your dwelling-place.
Thou camest into the world, O afflicted one: dost thou ever see the way of thy coming?

1110. Thou camest from a certain place and abode: dost thou know the way of thy coming? Nay.
If thou knowest (it) not, (yet) beware of saying that there is no way: by this wayless way we (all) shall depart.
In dreams thou wanderest happily to left and right: hast thou any knowledge where the way is that leads to that arena?
Shut that (sensual) eye and give thyself up: thou wilt find thyself in the ancient City.
How shouldst thou shut thy (sensual) eye when in this direction a hundred inebriated (languishing) eyes are (as) a bandage on thine eye because of (thy) infatuation (with them)?

1115. From love of (having) a purchaser (admirer) thou art (looking) with four eyes (intently) in the hope of (gaining) eminence and chieftainship.
And if thou fall asleep thou seest the purchaser in thy dreams: how should the ill-omened owl dream of aught but a wilderness?
At every moment thou wantest a purchaser cringing (before thee): what hast thou to sell? Nothing, nothing.
If thy heart had any (spiritual) bread or breakfast, it would have been empty of (desire for worldly) purchasers.

Story of the person who claimed to be a prophet. They said to him, "What hast thou eaten that thou hast become crazy and art talking in vain?" He replied, "If I had found anything to eat, I should not have become crazy and talked in vain"; for whenever they (the prophets and saints) speak goodly words to

people unworthy to hear them, they will have talked in vain, although they are (divinely) commanded to talk thus in vain.

A certain man was saying, “I am a prophet: I am superior to all the prophets.”

1120. They bound his neck and took him to the king, saying, “This man says he is a prophet sent by God.”
The people (were) gathered round him (thick) as ants and locusts, crying, “What deceit and imposture and trap is (this)?
If he that comes from (the realm of) non-existence is a prophet, we all are prophets and grand (in spiritual eminence).
We (too) came hither as strangers from that place (realm): why shouldst thou be specially endowed (with prophecy), O accomplished one?”
(He replied), “Did not ye come like a sleeping child? Ye were ignorant of the way and the destination.

1125. Ye passed through the (different) stages asleep and intoxicated, unconscious of the way and (its) ups and downs;
(But) we (prophets) set out in wakefulness and well (aware) from beyond the five (senses) and the six (directions) to (this world of) the five and six,
Having perceived (all) the stages from the source and foundation, possessed of experience and knowing the way like (skilled) guides.”
They said to the king, “Put him to the rack, that a person of his sort may never (again) speak such words.”
The king saw that he was very thin and infirm, so that such an emaciated man would die at a single blow.

1130. (He thought to himself), “How is it possible to torture or beat him, since his body has become as (fragile as) a glass?
But I will speak to him kindly and say, ‘Why dost thou boast of (this) high estate?’
For here harshness is of no use: ’tis by gentleness that the snake puts forth its head (is induced to come forth) from the hole.”
He caused the people to withdraw from around him (the claimant): the king was a gracious man, and gentleness was his way.
Then he bade him be seated, and asked him concerning his dwelling-place, saying, “Where hast thou thy means of livelihood and refuge?”

1135. He replied, “O king, I belong to the *Abode of Peace*: I have come from the road (after having journeyed) to this Abode of Blame.
I have neither home nor any companion: when has a fish made its home on the earth?”
Again the king answered him, saying by way of jest, “What (food) hast thou eaten and what provision hast thou (made) for the morning meal?
Hast thou appetite? What didst thou eat at daybreak that thou art so intoxicated and boastful and blustering?”
He replied, “If I had bread, (whether) dry or moist, how should I lay claim to prophecy?

1140. To claim to be a prophet amongst these people is like seeking a heart from a mountain.
No one (ever) sought intellect and heart from mountains and rocks: none sought (from them) understanding and apprehension of a difficult point of discourse.
Whatever you say, the mountain replies the same: it makes a mock (of you) like the scoffers.
What relation exists between this folk and the (Divine) message? Who can hope for (spiritual) life from a soulless thing?
If you bring (them) a message concerning a woman or gold, they will all lay before you their money and lives (in entire devotion)—

1145. (The message), ‘A sweetheart in such and such a place invites thee (to come to her): she is in love with thee, she knows thee.’

But if you bring (them) the honey-like message of God, ‘Come to God, O thou who hast a good covenant (with Him);
Go from the world of death towards the (eternal) provision: since everlastingness is possible, do not be perishing’—
They will seek (to shed) thy blood and (take) thy life, not in zeal for religion and (spiritual and moral) excellence.

The reason why the vulgar are at enmity with, and live in estrangement from, the saints of God who call them unto God and the Water of Life everlasting.

Nay, but on account of their sticking to house and goods ’tis bitter (hateful) to them to hear this exposition (given by the prophets).

1150. (Suppose) a rag is stuck fast upon the donkey's sore: when you wish to tear it off, bit by bit,
The donkey, because of the pain (inflicted on him), will certainly kick: happy the man who abstained from (touching) him!—
Especially (when there are) fifty sores, and a soaked rag stuck on the top of them in every case.
House and goods are like the rag, and this greed (of thine) is the sore: the greater the greed, the greater the sore.
The wilderness alone is the house and goods of the owl: he (the owl) will not listen to descriptions of Baghdád and Tabas.

1155. If a royal falcon come from the road and bring to these owls a hundred reports of the King,
(With) a full account of the imperial city and the orchards and the rivers—then a hundred enemies will jeer at him,
Saying, ‘What has the falcon brought? An old story. He is weaving words of vanity and idle brag.’
(’Tis) they (that) are old and rotten unto everlasting; otherwise (they would know that) that breath (of prophetic inspiration) makes the old new.
It gives life to the old dead (spirits): it gives the crown of reason and the light of faith.

1160. Do not steal thy heart away from the spirit-bestowing heart-ravisher, for he will mount thee on the back of Rakhsh.
Do not steal thy head away from the crown-giving one whose head is exalted, for he will untie a hundred knots from the foot of thy heart.
Whom shall I tell? Where in the village is any (spiritually) living one? Where is any one that runs towards the Water of Life?
Thou art fleeing from Love because of a single humiliation: what dost thou know of Love except the name?
Love hath a hundred disdains and prides: Love is gained by means of a hundred blandishments.

1165. Since Love is loyal, it purchases (desires) him that is loyal: it does not look at a disloyal comrade.
Man resembles a tree, and the root is the covenant (with God): the root must be cherished with all one's might.
A corrupt (infirm) covenant is a rotten root and is cut off (deprived) of fruit and grace.
Although the boughs and leaves of the date-palm are green, greenness is no benefit (when conjoined) with corruption of the root;
And if it (the bough) have no green leaves, while it hath a (good) root, at the last a hundred leaves will put forth their hands.

1170. Be not duped by his (the learned man's) knowledge; seek (to know whether he keeps) the covenant: knowledge is like a husk, and his covenant is its kernel.

Explaining that when the evil-doer becomes settled in evil-doing and sees the effect of the (spiritual) fortune of the doers of righteousness, he from envy becomes a devil and preventer of good, like Satan; for he whose stack is burnt desires that all (others) should have their stacks burnt: ‘hast thou seen him who forbids a servant (of God) when he performs the (ritual) prayer?’

When you see that the loyal have profited, thereat you become envious, like a devil.
Whenever a man's temperament and constitution is feeble, he does not wish any one to be sound in body.
If you dislike (to have) the jealousy of Iblís, come (away) from the door of pretension (and advance) to the portal of loyalty.
When thou hast not loyalty, at least do not talk (presumptuously), for words are for the most part self-assertion—‘we’ and ‘I.’

1175. These words, (whilst they stay) in the breast, are an income consisting of (spiritual) kernels: in silence the spiritual kernel grows a hundredfold.
When it (the word) comes on to the tongue, the kernel is expended: refrain from expending, in order that the goodly kernel may remain (with you).
The man who speaks little hath strong thoughts: when the husk, namely speech, becomes excessive, the kernel goes.
(When) the rind is excessive, the kernel is thin: the rind becomes thin when it (the kernel) becomes perfect and goodly.
Look at these three (fruits) when they have passed beyond immaturity: the walnut and the almond and the pistachio.

1180. Whoever disobeys (God) becomes a devil, for he becomes envious of the fortune of the righteous.
When you have acted loyally in (keeping) your covenant with God, God will graciously keep His covenant with you.
You have shut your eyes to keeping faith with God, you have not hearkened to (the words) *remember Me, I will remember you.*
Give ear, listen to (the words) *keep My covenant*, in order that (the words) *I will keep your covenant* may come from the Friend.
What is our covenant and loan, O sorrowful one? (It is) like sowing a dry seed in the earth.

1185. From that (sowing) neither do glory and grandeur accrue to the earth, nor riches to the owner of the earth.
(’Tis nothing) except an indication, as though to say, ‘I need this kind (of produce), the origin whereof Thou didst create from non-existence.
I ate, and (now) I bring the seed as a token, begging Thee to send to us such bounty (as before).’
Abandon, then, the dry (verbal) prayer, O fortunate one; for the tree demands (presupposes) the scattering of seed.
(But) if you have no seed, on account of that prayer God will bestow on you a palm-tree, saying, ‘How well did he labour!’

1190. Like Mary: she had (heartfelt) pain, but no seed: an artful One made green that (withered) palm-tree (for her sake).
Because that noble Lady was loyal (to God), God gave unto her a hundred desires without desire on her part.
The company who have been loyal are given superiority over all (other) sorts (of men).
Seas and mountains are made subject to them; the four elements also are the slaves of that class.
This (miraculous power) is only a favour (conferred on them) for a sign, to the end that the disbelievers may see it plainly.

1195. Those hidden graces of theirs, which come not into (the perception of) the senses or into description—
Those are the (real) matter: those are enduring for ever, they are neither cut off nor reclaimed.

Prayer.

O Giver of (spiritual) nutriment and steadfastness and stability, give Thy creatures deliverance from this instability.

Grant unto the soul—for it is bent (crooked)—to stand upright (to persevere with rectitude) in the work wherein it ought to be stable.
Bestow patience upon them and heavy balance-scales: deliver them from the guile of impostors;

1200. And redeem them from envy, O Gracious One, lest from envy they be devils accursed.
How do the vulgar burn with envy for the fleeting happiness of riches and (pleasures of) the body!
Behold the kings, how they lead armies (to battle) and slay their own kinsmen because of envy.
The lovers of filthy dolls (darlings) have sought each other's blood and life.
Read *Wís and Rámín* and *Khusraw and Shírín*: (you will see) what those fools did because of envy.

1205. (You will see) that the lover perished and the beloved too: they are naught and their passion also is naught.
Holy is the god who brings non-existence into collision with itself and makes non-existence to be in love with non-existence.
Envies arise in the heart that is no (real) heart: thus doth Being subject not being to compulsion.
These women, who are kinder than all (other creatures)—(even amongst them) two fellow-wives devour each other from envy,
So that (you may judge) in what degree of envy are the men who indeed are stony-hearted.

1210. If the Law had not exercised a gracious spell (over them), every one would have torn the body of his rival to pieces.
The Law makes a plan for repelling evil: it puts the demon into the bottle of (legal) proof—
Witness and oath and shrinking (from the oath)—till (at last) the insolent demon goes into the bottle (prison).
(The Law is) like the balance whereby the two adversaries are surely united in contentment, (whether) in jest or earnest.
Know for sure that the Law is like the measure and scales by means of which the litigants are saved from wrangling and enmity.

1215. If there be no pair of scales, how shall the litigant escape from disputing when he suspects fraud and deceit?
(If), then, there is all this jealousy and litigation and injustice in respect of this foul faithless carcase,
How, then, must it be when genies and men become envious in respect of that fortune and felicity (hereafter)?
Truly those devils are envious of old: never for a moment do they cease from waylaying;
And the sons of Adam who have sown (the seed of) disobedience—they too have become devils from enviousness.

1220. Read in the *Qur'án* how by Divine transformation the devils of mankind have become homogeneous with the Devil.
When the Devil fails to tempt (any one), he seeks aid from these human (devils).
Saying, 'Ye are my friends: (perform) an act of friendship towards me; ye are on my side: (perform) an act of partiality.'
If they waylay any one in the world, both kinds of devils come off rejoicing;
And if any one has saved his soul and become eminent in religion, those two jealous (parties) keep up lamentation.

1225. Both gnash their teeth in envy at any one upon whom the (spiritual) Teacher has bestowed wisdom."

How the king asked the man who claimed to be a prophet, saying, "The person who is a true Messenger (of God) and becomes established (as such)—what has he to give to any one, or what gifts will people obtain by consorting with him and serving him, except the counsel which he utters with his tongue?"

The king questioned him, saying, "After all, what is inspiration, or what has he got who is a prophet?"

He replied, “What is there indeed that he has not got, or what fortune is left whereunto he has not attained?
I will suppose (for argument's sake) that this prophetic inspiration is not a treasurer (of Divine Revelations); still, it is not inferior to the inspiration in the heart of the bee.
Since (the words) *God hath inspired the bee* have come (in the *Qur'án*), the dwelling-place of its (the bee's) inspiration has been filled with sweets.

1230. Through the light of the inspiration of God the Almighty and Glorious, it filled the world with wax and honey.
This one who is (the object of) *We have honoured (the sons of Adam)* and is ever going upward—how should his inspiration be inferior to (that of) the bee?”
Have not you read (the words) *We have given thee Kawthar*? Why, then, are you dry and why have you remained thirsty?
Or perchance you are (like) Pharaoh, and for you Kawthar, like the Nile, has turned to blood and (become) impure, O sick man.
Repent, renounce every enemy (of God) who hath not the water of Kawthar in his cup.

1235. Whomsoever you see flushed (with joy) by Kawthar, he hath the nature of Mohammed: consort with him,
That at the Reckoning you may become (one of those who) love for God's sake; for with him are apples from the tree of Ahmad (Mohammed).
Whomsoever you see with lips unmoistened by Kawthar, always deem him an enemy like death and fever,
Though 'tis your father or your mother; for in truth he is a drinker of your blood.
Learn these ways of acting from the Friend of God (Abraham), who first renounced his father,

1240. That in the presence of God you may become (one of those who) hate for God's sake, lest the jealousy of (Divine) Love take offence at you.
Until you recite “*(There is) not (any god)*” and “*except Allah*,” you will not find the plain track of this Way.

Story of the lover who was recounting to his beloved his acts of service and loyalty and the long nights (during which) their sides heave up from their beds and the long days of want and parching thirst; and he was saying, “I know not any service besides these: if there is any other service (to be done), direct me, for I submit to whatever thou mayst command, whether to enter the fire, like Khalil (Abraham), on whom be peace, or fall into the mouth of the leviathan of the sea, like Jonah, on whom be peace, or be killed seventy times, like Jirjís (St George), on whom be peace, or be made blind by weeping, like Shu'ayb, on whom be peace; and the loyalty and self-sacrifice of the prophets cannot be reckoned”; and how the beloved answered him.

A certain lover in the presence of his beloved was recounting his services and works,
Saying, “For thy sake I did such and such, in this war I suffered (wounds from) arrows and spears.
Wealth is gone and strength is gone and fame is gone: on account of my love for thee many a misfortune has befallen me.

1245. No dawn found me asleep or laughing; no eve found me with capital and means.”
What he had tasted of bitters and dregs he was recounting to her in detail, point by point,
Not for the sake of reproach; nay, he was displaying a hundred testimonies of the trueness of his love.
For men of reason a single indication is enough, (but) how should the thirst (longing) of lovers be removed thereby?
He (the lover) repeats his tale unweariedly: how should a fish be satisfied with (mere) indication (so as to refrain) from the limpid water?

1250. He (the lover), from that ancient grief, was speaking a hundred words in complaint, saying, “I have not spoken a word.”
There was a fire in him: he did not know what it was, but on account of its heat he was weeping like a candle.
The beloved said, “Thou hast done all this, yet open thine ear wide and apprehend well;

For thou hast not done what is the root of the root of love and fealty: this that thou hast done is (only) the branches."
The lover said to her, "Tell me, what is that root?" She said, "The root thereof is to die and be naught.

1255. Thou hast done all (else), (but) thou hast not died, thou art living. Hark, die, if thou art a self-sacrificing friend!"
Instantly he laid himself at full length (on the ground) and gave up the ghost: like the rose, he played away his head (life), laughing and rejoicing.
That laughter remained with him as an endowment unto everlasting, like the untroubled spirit and reason of the gnostic.
How should the light of the moon ever become defiled, though its light strike on everything good and evil?
Pure of all (defilements) it returns to the moon, even as the light of the spirit and reason (returns) unto God.

1260. The quality of purity is an endowment (settled) on the light of the moon, though its radiance is (falling) on the defilements of the way.
Malignity does not accrue to the light of the moon from those defilements of the way or from pollution.
The light of the sun heard (the call) *Return!* and came back in haste to its source.
No disgrace remained with it from the ashpits, no colour remained with it from the rose-gardens.
The light of the eye and the seer of the light returned (to their source): the desert and plain were left in passionate desire thereof.

A certain man asked a mystic theologian, "If any one weep loudly during the ritual prayer and moan and lament, is his prayer rendered void?" He replied, "The name of those (tears) is 'water of the eye': consider what that weeper has seen: if he has seen (felt) longing for God or repentance for a sin and weeps, his prayer is not spoilt; nay, it attains perfection, for 'there is no prayer without presence of the heart'; but if he has (inwardly) seen bodily sickness or the loss of a son, his prayer is spoilt, for the foundation of prayer is the abandonment of the body and the abandonment of sons, like Abraham, who was offering his son as a sacrifice in order to perfect his prayer and giving up his body to Nimrod's fire; and Mustafá (Mohammed), on whom be peace, was commanded (by God) to act after these manners: "follow the religion of Abraham." "Verily ye have had a good example in Abraham."

1265. A certain man asked a mufti in private, "If any one weep lamentably during the ritual prayer,
I wonder, will his prayer be rendered void, or will his prayer be licit and perfect?"
He replied, "Wherefore is it named 'the water of the eye'? You should consider what it (the eye) saw and (then) wept.
Consider what the water of the eye saw in secret, so that on that account it began to flow from its spring.
If the supplicant has seen yonder world, that prayer (of his) gains a lustre from (his) lamentation;

1270. But if that weeping was caused by bodily pain or by mourning (for the dead), the thread is snapped and the spindle too is broken."

A disciple came in to pay his respects to the Shaykh—and by this (word) "Shaykh" I do not mean one old in years, but one old in understanding and knowledge (of God), even if he is Jesus, on whom be peace, in the cradle, or Yahyá (John the Baptist), on whom be peace, in the children's school. The disciple saw the Shaykh weeping; he too acted in conformity (with the Shaykh) and wept. When he had finished and gone forth (from the Shaykh's presence), another disciple, who was more cognisant of the Shaykh's spiritual state, impelled by (noble) jealousy, went out quickly after him and said to him, "O brother, (whatever may happen) I shall have told you: for God's sake, for God's sake, beware of thinking or saying that the Shaykh wept and you wept likewise; you must practise self-discipline without hypocrisy for thirty years, and you must traverse ravines and seas full of leviathans, and lofty mountains full of lions and leopards, that you may attain to that weeping of the Shaykh or not attain. If you attain, you will often utter thanksgiving (as immense as is the extent of the earth, described in the words of the Tradition), 'The earth was gathered together for me.'"

A disciple came into the presence of the Pír: the Pír was (engaged) in weeping and lamentation.

When the disciple saw the Shaykh weeping, he began to weep: the tears ran from his eyes.
The man possessed of an ear (sense of hearing) laughs once, when a friend repeats a joke to a friend; the deaf man (laughs) twice:
The first time by way of conformity and affectation, because he sees the company laughing.

1275. The deaf man laughs then like them, without knowing the (inward) state of the laughers.
Afterwards he inquires what the laughter was about, and then, having heard, he laughs a second time.
Hence the mere imitator (of a Shaykh), too, resembles the deaf man in respect of the (feeling of) joy that is in his head.
It is the Shaykh's reflexion, and its source is in the Shaykh: the overflow of joy is not (derived) from the disciples; nay, it is from the Shaykh.
Like a basket in water or a (ray of) light on glass: if they think it (comes) from themselves, 'tis (owing to) defect (of intelligence).

1280. When it (the basket) is separated from the river, that perverse one will recognise that the sweet water within it was from the river;
The glass also will recognise, at the setting (of the moon), that those beams (of light) were from the beauteous shining moon.
When the (Divine) command "Arise!" opens his (the imitator's) eye, then he will laugh, like the (true) dawn, a second time.
He will even laugh at his own (former) laughter which was produced in him in that (period of) imitation,
And will say (to himself), "(Travelling) by all these far and long ways, and thinking that this was the Reality and that this was the Mystery and Secret,

1285. How forsooth, in that valley (of imitation), did I rejoice from afar through blindness and confusion?
What was I fancying, and what was it (in truth)? My weak perception was showing (only) a weak image (of the reality)."
Where is the thought of the (holy) men in relation to the child of the (mystic) Way? Where is his fancy in comparison with true realisation?
The thought of children is (of) the nurse or milk or raisins and walnuts or weeping and crying.
The imitator is like a sick child, although he may have (at his disposal) subtle argumentation and (logical) proofs.

1290. That profundity in (dealing with) proofs and difficult problems is severing him from (spiritual) insight.
It took away (from him) the stock (of insight), which is the collyrium of his inmost consciousness, and applied itself to the discussion of (formal) problems.
O imitator, turn back from Bukhárá: go to self-abasement (*ba-khwárí*) that thou mayst become a (spiritual) hero,
And that thou mayst behold within (thee) another Bukhárá, in the assemblyplace whereof the champions *are unlearned.*
Although the courier is a swift runner on land, when he goes to sea his sinews are broken.

1295. He is only (like those of whom God says in the *Qur'án) We have borne them on the land;* (but) that one who is borne on the sea—he is somebody.
The King (God) hath great bounty: run (to receive it), O thou who hast become in pawn to an imagination and fancy.
From conformity that simple disciple, too, was weeping in concert with the venerable (Shaykh);
(For), like the deaf man, he regarded the (Shaykh's) weeping in the manner of a conformist and was unaware of the cause.
When he had wept a long while, he paid his respects and departed: the (Shaykh's) favourite disciple came quickly after him,

1300. And said, “O thou who art weeping like a witless cloud in concert with the weeping of the Shaykh (possessed) of insight,
For God's sake, for God's sake, for God's sake, O loyal disciple, although in (thy) conformity thou art seeking (spiritual) profit,
Take heed not to say, ‘I saw that (spiritual) king weeping, and I wept like him’; for that is denial (of his exalted state).”
A weeping full of ignorance and conformity and (mere) opinion is not like the weeping of that trusted one.
Do not judge (one) weeping by the analogy of (another) weeping: ’tis a long way from this weeping to that (weeping).

1305. That (weeping) is after a thirty years' (spiritual) warfare: the intellect can never get there.
Beyond reason there are a hundred stages: deem not the intellect to be acquainted with that caravan.
His weeping is neither from sorrow nor from joy: (only) the spirit knows the weeping of (him who is) the fountain of beauties.
His weeping, his laughter—(both) are of Yonder (World) and transcend all that the intellect may conceive.
His tears are like his eye: how should the sightless eye become a (seeing) eye?

1310. That which he sees cannot be touched (apprehended) either by the analogical judgement of the intellect or by way of the senses.
Night flees when Light comes from afar: what, then, should the darkness of Night know concerning Light?
The gnat flees from the keen wind: what, then, should the gnat know of the (delicious) savour of the winds?
When the Eternal comes, the temporal is made vain: what, then, should the temporal know of Eternity?
When Eternity comes in contact with the temporal, it strikes it dumb; when it has naughted it, it makes it homogeneous (with itself).

1315. You can find a hundred parallels (of this sort) if you wish, but I do not care (to supply them), O dervish.
This *Alif-Lám-Mím* and *Há-Mím*—these Letters become, on (real) comprehension (of their meaning), like the rod of Moses.
The (other) letters resemble these Letters outwardly but are subject (to them) in respect of the (sublime) attributes of the latter.
A staff that any one takes on trial—how should it be described as being like that staff (Moses' rod)?
This Breath is (like the breath) of Jesus (in its effects); it is not (like) any wind and breath that arises from joy or sorrow.

1320. This *Alif-Lám-Mím* and *Há-Mím*, O father, have come from the presence of the Lord of Mankind.
What resemblance has any (other) *alif-lám* to these? Do not regard them with this (external) eye, if you have a (rational) soul.
Although they are composed of letters, O sire, and resemble the composition of (words used by) the common folk, (yet they are not the same).
Mohammed is composed of flesh and skin; (but he is unique) although every body is homogeneous with him in its composition.
It hath flesh, it hath skin and bone; (yet) has this (ordinary) constitution the same (qualities as his)?

1325. (No); for in that constitution (of Mohammed) there appeared miracles by which all (other) constitutions were vanquished.
Likewise, the composition of the (Letters) *Há-Mím* in the (Holy) Book is exceedingly lofty, while the others are low (in comparison),
Because from this composition comes life, like the blast of the trumpet (of Resurrection), (to those) in helplessness.
By the dispensation of God *Há-Mím* becomes a dragon and cleaves the sea like the rod (of Moses).
Its external appearance resembles (other) appearances, but the disc (round cake) of bread is very far from (being) the disc of the moon.

His (the Shaykh's) weeping, his laughter, and his speech are not from him: they are the pure nature of *Hú* (God).
Since the foolish took (only) the external appearances (into consideration), and (since) the subtleties (inward aspects) were very much hidden from them,
Necessarily they were debarred from (attaining to) the (real) object; for the subtlety escaped (them) on the occasion when it (the object) presented itself.

Story of the maidservant who cum asino herae suae libidinem exercebat et eum tanquam caprum et ursam docuerat libidinem more humano exercere et veretro asini cucurbitam affigebat ne modum excederet. Her mistress discovered it but did not perceive the device of the gourd; making a pretext, she sent the maid away to a distant place and cum asino concubuit sine cucurbita and perished shamefully. The maid came back late and lamented, crying, "O my soul and O light of my eyes, veretrum vidisti, cucurbitam non vidisti; penem vidisti, illud alterum non vidisti." (According to the Tradition) every deficient one is accursed, i.e. every deficient insight and understanding is accursed; for those deficient in respect of the outward eye are objects of (Divine) mercy and are not accursed. Recite (the Verse), It is no crime in the blind. (In their case) He (God) has removed the crime, He has removed the curse, and He has removed the reproach and the wrath.

Ancilla quaedam ob multam libidinem immodicamque nequitiam asinum super se injecit.
Asinum ad coitum assuefecerat: asinus ad concubitum hominis viam invenerat.

Technarum fabricatrici cucurbita erat, quam veretro ejus affigebat ut servaret modum.
Cucurbitam peni indiderat illa anus ut trudendi tempore dimidium penis iniret;
Si totum asini veretrum eam iniret, uterus ejus et viscera diruerentur.
The ass was becoming lean, and his mistress remained helpless, saying, "Why has this ass become as (thin as) a hair?" She showed the ass to the shoeing-smiths and asked, "What is his ailment of which the result is leanness?"

No ailment was discerned in him, no one gave information concerning the secret (cause) thereof.
(Then) she began to investigate in earnest: she became prepared to investigate at every moment.
The soul must needs be devoted to earnest endeavour, for the earnest seeker will be a finder.
Postquam rem asini perscrutata est, ancillulam narcisso similem vidit sub asino cubantem.
Through a crack in the door she saw what was going on: the old woman marvelled greatly thereat.

(Vidit) asinum futuentem ancillam sicut viri ratione et more (concumbunt) cum feminis.
She became envious and said, "Since this is possible, then I have the best right, for the ass is my property.
The ass has been perfectly trained and instructed: the table is laid and the lamp is lighted."
Feigning to have seen nothing, she knocked at the door of the room (stable), saying, "How long will you be sweeping the room, O maid?"
She spoke these words as a blind (and added), "I have come, O maid: open the door."

(Then) she became silent and said no more to the maid: she concealed the secret for the sake of her own desire.
Thereupon the maid hid all the apparatus of iniquity and came forward and opened the door.
She made her face sour and her eyes full of moisture (tears) and rubbed her lips (against each other), meaning to say, "I am fasting."
In her hand was a soft broom, as though to say, "I was sweeping the room in order to clean it."
When, with the broom (in her hand), she opened the door, the mistress said under her breath, "O crafty one,

You have made your face sour and (taken) a broom in your hand; what is (the meaning of) the ass having turned away from his fodder?
Re semiconfecta, iratus, agitans veretrum: quia te exspectat ideo (sunt) duo oculi ejus ad januam (conversi)."
This she said under her breath and concealed (her thought) from the maid: at that moment she treated her, like innocent persons, honourably.

Afterwards she said to her, “Put the *chádar* on your head, go and take a message from me to such and such a house.
Say so-and-so and do so-and-so.” I abridge the talk of the women.

1360. Take the gist of what is to the purpose. When the discreet old woman had sent her (the maid) away,
Propter ebrietatem libidinis gaudebat: she shut the door, saying meanwhile,
“I have secured privacy, I will shout in thanksgiving: I am delivered from the four *dángs* and the two *dángs.”*
Gaudio hircus (prurigo) feminae quae in igne libidinis asini inquieta erat mille factus est.
Qualis hircus est ille quem tanta libido ludibrium fecit? Stultum deludi non est mirabile.

1365. Lustful desire makes the heart deaf and blind, so that an ass seems like Joseph, fire (like) light.
Oh, many a one intoxicated with fire and seeking fire deems himself absolute light.
(He is lost) unless a (chosen) servant of God, or the pull of God (Himself), lead him into the (right) way and turn over his leaf,
So that he may know that the fiery phantom (which he mistook for light) in the Path is but a loan (unreal).
(Sensual) cupidity causes foul things to appear fair: among the banes of the Way there is none like lust, none worse.

1370. It has disgraced a hundred thousand good names, it has stupefied (besotted) a hundred thousand clever men.
Since it caused an ass to appear (like) Joseph of Egypt, how (in what aspect) will that (miscreant) Jew cause a Joseph to appear?
Its spell made dung seem honey to you: what, forsooth, will it make honey seem at the time of contest?
Lust arises from eating and drinking: diminish your food, or marry and (so) flee from wickedness.
When you have eaten and drunk (too much), it leads to things forbidden: there must necessarily be some outgoing of income.

1375. Marriage, then, is like (the exorcism), “There is neither power nor (strength except in God),” lest the Devil cast you into temptation.
Since you are fond of eating and drinking, ask a woman (in marriage) at once; else the cat comes and carries off the fat sheep's tail.
Quickly put a heavy load on the shying ass before he puts (you) down.
(If) you do not know the effect of fire, hold aloof (from it): do not approach the fire with such (little) knowledge (as you have).
If you have no knowledge of the cooking-pot and the fire, neither the pot nor the soup will be spared by the flames.

1380. Water must be there and skill too, in order that the (contents of the) pot may be safely cooked in boiling.
If you are ignorant of the science of the ironsmith, your beard and hair will be burned when you pass by that place (the forge).
Femina januam clausit asinumque animo gaudente attraxit: necessario poenam gustavit.
In medium stabulum eum trahendo duxit: sub asino decubuit supina
In eadem sella quam viderat ab ancilla (adhibitam), ut ista meretrix quoque voto potiretur.

1385. Pedem sustulit, asinus (veretrum) in eam trusit: asini veretro ignis in ea accensus est.
Cum asinus eruditus esset, in hera infixit (veretrum) usque ad testiculos: simul hera periit.
Jecur ejus veretri verbere discissum, viscera inter se dirupta.
Extemplo femina, nulla voce facta, animam reddidit: hinc cecidit sella, illinc femina.
Area stabuli sanguine plena, femina inverso capite prostrata: periit, animamque ejus abripuit Fati calamitas.

1390. Ecce mors nefanda cum centum opprobriis, O pater: num vidisti (quemquam) de veretro asini martyrem?

Hear from the *Qur'án* (what is) *the torment of disgrace*: do not sacrifice your life in such a shameful cause.
Know that the male ass is this bestial soul: to be under it is more shameful than that (woman's behaviour).
If you die in egoism in the way of (for the sake of) the fleshly soul, know for certain that you are like that woman.
He (God) will give our fleshly soul the form of an ass, because He makes the (outward) forms to be in accordance with the (inward) nature.

1395. This is the manifestation of the secret at the Resurrection: by God, by God, flee from the ass-like body!
God terrified (threatened) the unbelievers with the Fire: the unbelievers said, "Better the Fire than shame."
He said, "Nay, that Fire is the source of (all) shames"—like the fire (of lust) that destroyed this woman.
In her greed she ate immoderately: the mouthful of an infamous death stuck in her throat (and choked her).
Eat (and drink) in moderation, O greedy man, though it be a mouthful of *halwá* or *khabís.*

1400. The high God hath given the balance a tongue (which you must regulate): hark, recite the *Súratu' l-Rahmán* (the Chapter of the Merciful) in the *Qur'án.*
Beware, do not in your greed let the balance go: cupidity and greed are enemies that lead you to perdition.
Greed craves all and loses all: do not serve greed, O ignoble son of the ignoble.
The maid, whilst she went (on her errand), was saying (to herself), "Ah, mistress, thou hast sent away the expert.
Thou wilt set to work without the expert and wilt foolishly hazard thy life.

1405. O thou who hast stolen from me an imperfect knowledge, thou wert ashamed to ask about the trap."
(If) the bird had picked the grain from its stack, the (trap-) cord would not have fallen on its neck (and made it captive).
Eat less of the grain, do not patch (the body) so much (with food): after having recited *eat ye*, recite (also) *do not exceed*,
So that you may eat the grain and (yet) not fall into the trap. Knowledge and contentment effect this. And (now) farewell.
The wise man gets happiness from the present life, not sorrow, (while) the ignorant are left in disappointment and regret.

1410. When the trap-cord (of sensuality) falls on their throats, it becomes unlawful (forbidden) to them all to eat the grain.
How should the bird in the trap eat (enjoy) the grain? The grain in the trap is like poison (to him), if he feed (on it).
(Only) the heedless bird will eat grain from the trap, as these common folk do in the trap of the present world.
Again, the knowing and prudent birds have debarred themselves from the grain;
For the grain in the trap is poisonous food: blind is the bird that desires the grain in the trap.

1415. The Owner of the trap cut off the heads of the foolish ones, and conducted the clever ones to the (exalted) assembly-places;
For in the former (only) the flesh is serviceable, but in the clever ones (their) song and warble soft and low.
Deinde venit ancilla perque rimam januae heram vidit sub asino mortuam.
"O hera stulta," inquit, "hoc (facinus ineptum) quid fuit, etsi ea quae perita est technam tibi ostenderat?
Technae quod patebat vidisti, tibi ignotum quod latebat: imperita tabernam aperuisti.

1420. Veretrum tanquam mel vel cibum ex dactylis et butyro comparatum vidisti: cur illam cucurbitam non vidisti, O avida?
Vel cur, cum asini amore obruta esses, cucurbita visu tuo sejuncta manebat?
Docta ab ea quae perita est vidisti technae speciem externam: peritiam ipsa valde gaudens assumpsisti."
Oh, there is many a stupid ignorant hypocrite who has seen nothing of the Way of the (holy) men except the woollen mantle (*súf*).

Oh, there are many impudent fellows who, with little practice (in the religious life), have learned from the (spiritual) kings nothing but talk and brag.

1425. Every one (of them), staff (rod) in hand, says, "I am Moses," and breathes upon the foolish folk, saying, "I am Jesus."
Alas the Day when the touchstone will demand from thee the sincerity of the sincere!
Come, inquire of the Master (what is) the remainder (of the Way); or are the greedy ones all blind and deaf?
You craved all and you lost all: this foolish flock are the prey of wolves.
Having heard a form (of words), you have become its expounder, (though) ignorant of (the meaning of) your words— like parrots.

The instruction given by a Shaykh to disciples, or by a prophet to a people, who are unable to receive the Divine lesson and have no familiar acquaintance with God, may be compared with the case of a parrot which has no such acquaintance with the (inward) form of a man, so that it should be able to receive instruction (directly) from him. God most High holds the Shaykh in front of the disciple, as the mirror (is held) in front of the parrot, while He (Himself) dictates from behind the mirror, saying, "Do not move thy tongue to hasten it (the Revelation); it is naught but an inspiration that is inspired (by God)." This is the beginning of an endless problem. When the parrot, which ye call the image, moves its beak in the mirror, the movement is not (made) by its own volition and power: it is the reflexion of the (movement made in) articulation by the parrot outside, which is the learner; not the reflexion of (the movement made by) the Teacher behind the mirror; but the external parrot's articulation is controlled by the Teacher. This, then, is (only) a comparison, not a (complete) similitude.

1430. A parrot sees its reflexion (image) facing it in the mirror.
The teacher is concealed behind the mirror: that sweet-tongued well-instructed man is talking.
The little parrot thinks that these words uttered in low tones are spoken by the parrot in the mirror.
Therefore it learns (human) speech from one of its own kind, being unaware of the cunning of that old wolf.
He is teaching it behind the mirror; otherwise (it would not talk, for) it does not learn except from its congeners.

1435. It (really) learned to talk from that accomplished man, but it is ignorant of his meaning and mystery.
It received speech, word by word, from Man; (but) what should the little parrot know of Man except this?
Similarly, the disciple full (of egoism) sees himself in the mirror of the Shaykh's body.
How should he see Universal Reason behind the mirror at the time of speech and discourse?
He supposes that a man is speaking; and the other (Universal Reason) is a mystery of which he is ignorant.

1440. He learns the words, but the eternal mystery he cannot know, for he is a parrot, not a boon-companion.
Likewise, people learn the note of birds, for this speech (of birds) is an affair of the mouth and throat;
But (all are) ignorant of the birds' meaning, except an august Solomon of goodly insight.
Many learned the language of (true) dervishes and gave lustre therewith to the pulpit and assembly-place.
Either nothing was bestowed upon them except those (formal) expressions, or at last (the Divine) mercy came and revealed the (right) way.

A mystic saw a bitch big with young, in whose womb the young were barking. He remained in amazement, saying, "The reason of a dog's barking is to keep watch (against strangers): to bark in the mother's womb is not (for the purpose of) keeping watch; and, again, barking may be a call for help, or its cause may be a desire for milk, etc.; and there is no such purpose in this case." When he came to himself, he made supplication to God—and none knoweth the interpretation thereof except Allah. Answer came: "It represents the state of a party who pretend to (spiritual) insight and utter (mystical) sayings without having come forth from the veil (of materiality) and before the eyes of their hearts have

been opened. Thence neither to themselves do strength and support accrue, nor to their hearers any guidance and right direction."

1445. During a *chila* (forty days' religious seclusion), a certain man dreamed that he saw a bitch big with young on a road.
Suddenly he heard the cry of puppies: the puppies were in the womb, invisible.
The yelps astonished him exceedingly: (he wondered) how the puppies called out in the womb.
Puppies howling in the womb—"has any one," (he thought), "ever seen this in the world?"
When he sprang up from his dream and came to himself, his perplexity was increasing at every moment.

1450. During the *chila* there was none by whom the knot should be untied except the Presence of God Almighty and Glorious.
He said, "O Lord, on account of this difficulty and debate I am deprived of recollection (*dhikr*) of Thee during the *chila.*
Loose my wings, that I may soar and enter the garden of recollection and the apple-orchard (of gnosis)."
At once (in reply) there came to him a mysterious voice, saying, "Know that it is an emblem of the idle talk of the ignorant,
Who, without having come forth from the veil and curtain, (being) blindfold have begun to speak in vain."

1455. The yelp of the dog in the womb is (useless) loss: (in such a case) he is neither a starter of hunted animals nor a keeper of watch by night.
He has not seen the wolf, so as to prevent him; he has not seen the robber, so as to repel him.
He (a man of this sort), because of covetousness and desire for eminence, is dull as regards (spiritual) vision and bold in prating.
From desire for the purchaser and warm admirer, (being) devoid of insight, he begins to talk nonsense.
Without having seen the Moon, he gives indications: thereby he perverts (misleads) the (ignorant) countryman.

1460. On account of the purchaser he gives a hundred indications describing the Moon which he has never seen, for the sake of (gaining) power.
There is in truth one Purchaser who is profitable, but concerning Him they (these impostors) have a (great) suspicion and doubt.
In their desire for the inglorious purchaser, these people have thrown the (real) Purchaser to the winds.
He is our Purchaser—*God hath purchased*: hark, rise above anxiety for any (other) purchaser.
Seek the Purchaser who is seeking thee, One who knows thy beginning and end.

1465. Beware, do not try to win every purchaser: 'tis bad to make love to two sweethearts.
Thou wilt not get interest or capital from him, if he purchase (thee): in sooth he has not the price for (thy) reason and intellect.
He has not even the price of half a horseshoe, and thou art offering him (what is precious as) corundum and rubies.
Cupidity hath blinded thee and will deprive thee (of blessedness): the Devil will make thee accursed like himself.
Just as that wrathful (fiend) made accursed like himself the Fellows of the Elephant and the people of Lot.

1470. The patient (devout and self-denying) have gained the Purchaser, since they did not hasten towards every purchaser.
He that averted his face from that Purchaser—fortune and felicity and everlasting life are quit of him.
Grief remains for ever (as a doom) on the covetous, as happened to the people of Zarwán in their envy.

Story of the people of Zarwán and their envy of the poor. "Our father," they said, "from (foolish) simplicity used to give to the poor the most part of the produce of his orchard." When it was grapes, he would give a tithe; and when they were turned into raisins or syrup, he would give a tithe; and whenever he made halwá or pálúda, he would give a tithe; and he would give a tithe of the corn-sheaves, and when he threshed (the corn), he would give a tithe of the unthreshed ears mixed (with straw); and when he

separated the wheat from the straw, he would give a tithe; and when he made flour, he would give a tithe; and when he leavened the dough, he would give a tithe; and when he made bread, he would give a tithe. Consequently God most High had laid such a blessing on his orchard and crops that all the (other) owners of orchards were in need of him, both for fruit and money, while he needed nothing from any of them. His sons saw the repeated payment of tithes, and did not see the blessing, velut illa femina infelix quae veretrum asini vidit, cucurbitam non vidit.

There was a righteous godly man: he had perfect intelligence and a (great) foresight as to the end.
In the village of Zarwán, near Yemen, (he was) renowned for (his) almsgiving and good disposition.

1475. His abode was the Ka'ba of the poor: the distressed were (always) coming to him.
He would give, unostentatiously, a tithe both of the ears of corn and of the wheat when it was separated from the chaff.
(If) it was made into flour, he would give a tithe of that too; if it was made into bread, he would give another tithe of the bread.
He would never omit (to give) the tithe of any produce: he would give (the tithe) four times on that which he sowed.
That (generous) young man was continually giving many injunctions to all his sons,

1480. Saying, "For God's sake, for God's sake, after I am gone, do not on account of your covetousness withhold the portion of the poor,
So that the crops and fruit may remain (as a) permanent (blessing bestowed) on you under the safeguard of your obedience to God."
Without surmise or doubt, (it is) God (who) hath sent all produce and fruits from the Unseen.
If you expend something in the place where the produce comes, 'tis the gateway to profit: you will obtain a (great) profit (thereby).
The Turk sows the major part of the produce again in the field, because it (the sown field) is the source of the fruits (crops).

1485. He sows most of it and consumes (only) a little, for he has no doubt of its growing.
The Turk shakes (moves to and fro) his hand in sowing, because that (former) crop of his has been produced from the same soil.
Likewise the shoemaker buys hide and leather and morocco (with) the surplus left over from (what he spends on) bread,
Saying, "These have (always) been the sources of my income: from these, accordingly, my means of livelihood are flowing."
His income has come from that place: consequently he bestows (it) in the same place with liberality and generosity.

1490. This soil (that produces crops) and (this) morocco are only a veil (secondary cause): know that at every moment the (real) source of livelihood is in God.
When you sow, sow in the soil of the Origin, that for every single (seed) a hundred thousand (blessings) may grow.
If just now (recently) you have sown seed, (as) I will suppose, in a soil which you thought (would be) a means (of producing crops)—
When it (the seed) does not grow during two or three years, how can you do aught but put your hand (to your head) in supplication and prayer?
You will beat your hand on your head in the presence of God: (your) hand and head bear witness to His giving sustenance;

1495. So that you may know that He is the Source of the source of (all) sustenance, and that the seeker of sustenance may seek only Him.
Seek sustenance from Him, do not seek it from Zayd and 'Amr: seek intoxication from Him, do not seek it from beng and wine.

Desire wealth from Him, not from treasure and possessions: desire aid from Him, not from paternal and maternal uncles.
At the last you will be left without (all) these things: hark, unto whom will you call then?
Call unto Him now, and leave (all) the rest, that you may inherit the kingdom of the world.

1500. When comes (the Day on which) *a man shall flee from his brother* and on such a Day the son will flee from his father,
In that hour every friend will become your foe, because (in the world) he was your idol and one who hindered (you) from (following) the (right) Way.
You were averting your face from the Painter of the face, since you were gaining heart's delight from a (mere) picture.
If at this (present) time your friends become hostile to you and turn aside from you and quarrel (with you),
Take heed and say, "Lo, my fortune is triumphant: that which would have happened to-morrow (at the Last Judgement) has happened to-day.

1505. The people of this caravanseray (the world) have become my enemies, in order that the Resurrection might be made clearly visible to me beforehand,
Ere I should lose my time and associate with them to the end of my life.
I had bought defective goods: thanks (to God) that I have become aware of their defectiveness in time,
Ere the stock-in-trade should go out of my hands and finally come forth (be exposed) as defective.
My wealth was (all but) gone, my life was (all but) gone, O man of noble lineage: I had (all but) given away my wealth and life for damaged goods.

1510. I sold my merchandise, I received base gold: I was going home in great jubilation.
Thanks (to God) that this gold was shown to be base now, before too much of my life had passed.
The base coin would have remained (as a shackle) on my neck for ever: to waste my life (thus) would have been an iniquity.
Since its (the coin's) baseness has been revealed earlier (in good time), I will step back from it very quickly."
When your friend displays enmity (and when) the itch of his hatred and jealousy shoots forth (manifests itself),

1515. Do not bewail his aversion, do not make yourself (do not let yourself behave as) a fool and ignoramus;
Nay, thank God and give bread (alms), (in gratitude) that you have not become old (and rotten) in his sack,
(But) have quickly come out of his sack to seek the true Eternal Friend,
The delectable Friend whose friendship's cord becomes threefold (thrice as strong) after thy death.
That friend, in sooth, may be the (Divine) Sultan and exalted King, or he may be one accepted of the Sultan and one who intercedes (with Him).

1520. You are (now) delivered from the false coiner and (his) hypocrisy and fraud: you have seen his tumour (imposture) plainly before death.
If you understood (aright) this injustice shown towards you by the people in the world, it is a hidden treasure of gold.
The people are made to be thus evil-natured towards you, that your face may inevitably be turned Yonder.
Know this for sure that in the end all of them will become adversaries and foes and rebels.
You will be left in the tomb, lamenting and beseeching the One (God), (and crying), "*Do not leave me (here) alone!*

1525. O Thou whose harshness is better than the troth of the faithful, the honey (kindness) of the faithful is also from Thy bounty."
Hearken to your own reason, O possessor of a granary, and commit your wheat to the *earth of Allah*,
That it may be safe from thieves and weevils. Kill the Devil with the woodfretter (of reason) as quickly as possible;
For he is always frightening you with (the threat of) poverty: make him your prey like a partridge, O valiant hawk.

It would be a shame for the falcon of the mighty and fortunate Sultan to be made a prey by the partridge.

1530. He (the father) gave many injunctions (to his sons) and sowed the seed of exhortation, (but) as their soil was nitrous (barren), 'twas of no avail.
Although the admonisher have a hundred appeals, counsel demands a retentive ear.
You counsel him (the heedless man) with a hundred courtesies, and he turns aside from your counsel.
A single person who obstinately refuses to listen will baffle a hundred (eloquent) speakers.
Who should be more persuasive in counselling and sweeter-tongued than the prophets, whose words made an impression (even) on stones?

1535. (Yet) the bonds of the ill-fated (infidel) were not being loosed by that whereby mountain and stone were moved.
Such hearts as had egoism were described (in the words of the *Qur'án) nay, harder (than stone).*

Explaining that the bounty of God and of the (Divine) Omnipotence is not dependent on receptivity, as human bounty is; for in the latter case receptivity is necessary. (In the former case it is not) because (the Divine) bounty is eternal, whereas receptivity is temporal. Bounty is an attribute of the Creator, while receptivity is an attribute of the creature; and the eternal cannot depend on the temporal, otherwise temporality (origination in time) would be absurd.

The remedy for such a heart is the gift bestowed by a Transmuter: receptivity is not a necessary condition for His bounty.
Nay, His bounty is the necessary condition for receptivity: Bounty is the kernel, and receptivity the husk.
The change of Moses' rod into a serpent and the shining of his hand like a (resplendent) sun,

1540. And a hundred thousand miracles of the prophets which are not comprehended by our mind and understanding—
(These) are not derived from secondary causes but are (under) the (direct) control of God: how can receptivity belong to non-existent things?
If receptivity were a necessary condition for God's action, no non-existent thing would come into existence.
He (God) hath established a (customary) law and causes and means for the sake of those who seek (Him) under this blue veil (of heaven).
Most happenings come to pass according to the (customary) law, (but) sometimes the (Divine) Power breaks the law.

1545. He hath established a goodly law and custom; then He hath made the (evidentiary) miracle a breach of the custom.
If honour does not reach us without a (mediating) cause, (yet) the (Divine) Power is not remote from the removal of the cause.
O thou who art caught by the cause, do not fly outside (of causation); but (at the same time) do not suppose the removal of the Causer.
The Causer brings (into existence) whatsoever He will: the Absolute Power tears up (destroys) the causes;
But, for the most part, He lets the execution (of His will) follow the course of causation, in order that a seeker may be able to pursue the object of his desire.

1550. When there is no cause, what way should the seeker pursue? Therefore he must have a visible cause in the way (that he is pursuing).
These causes are veils on the eyes, for not every eye is worthy of (contemplating) His work.
An eye that can penetrate the cause is needed to extirpate (these) veils from root and bottom,
So that it may behold the Causer in (the world of) non-spatiality and regard exertion and earnings and shops as (mere) nonsense.
Everything good or evil comes from the Causer: causes and means, O father, are naught

1555. But a phantom that has materialised on the King's highway in order that the period of heedlessness (the reign of ignorance) may endure for some (little) time.

On the beginning of the creation of the body of Adam, on whom be peace, when He (God) commanded Gabriel, on whom be peace, saying, "Go, take a handful of clay from this Earth," or according to another relation, "Take a handful from every region."

When the Maker willed to bring Man into existence for the purpose of probation with good and evil,
He commanded Gabriel the true, saying, "Go, take a handful of clay from the Earth as a pledge."
He girt his loins and came to the Earth, that he might execute the command of *the Lord of created beings.*
That obedient one moved his hand towards the Earth: the Earth withdrew herself and was afraid.

1560. Then the Earth loosed her tongue and made supplication, saying, "For the sake of the reverence due to the unique Creator,
Take leave of me and go! Spare my life! Go, turn aside from me the reins of thy white steed!
For God's sake, leave me and do not plunge me into the troubles of (moral) obligation and danger.
(I beseech thee) for the sake of the favour by which God chose thee out and revealed to thee the knowledge (written) in the Universal Tablet,
So that thou hast become the teacher of the Angels and art conversing with God continually;

1565. For thou wilt be the messenger sent to the prophets: thou art the life of the inspired spirit, not (the life) of the body.
Thou (ever) hadst superiority over Seraphiel because he is the body's life, (while) thou art the spirit's.
The blast of his trumpet is (producing) the growth of bodies; thy breath is (producing) the growth of the single heart.
The life of the heart is the soul of the soul of the body: therefore thy gift is superior to his.
Again, Michael gives the sustenance (proper) for the body, (but) thy labour gives the sustenance (proper) for the illumined heart.

1570. He has filled his skirt with gifts (of sustenance dispensed) by measure, (but) thy gifts of sustenance are immeasurable.
Moreover, thou art better than Azrael the tyrannous and enraged, even as (Divine) Mercy is prior to Wrath.
These four (Angels) are the bearers of the (Divine) Throne, and thou (art their) king: thou art the best of all of the four from being (spiritually) awake.
On the Day of the (Last) Congregation thou wilt see that its bearers are eight: at that time also thou wilt be the most excellent of its eight (bearers)."
Thus was she (the Earth) enumerating (his qualities) and weeping: she guessed what was the object of this (mission).

1575. Gabriel was a mine of reverence and respect: those adjurations barred the way against him.
Inasmuch as she entreated and adjured him, he returned and said, "*O Lord of Thy servants*,
(I protest) that I have not been remiss in Thy affair, but Thou knowest what happened better (than I).
She (the Earth) pronounced the Name from awe of which, O All-seeing One, the Seven Heavens would cease from their course.
(A feeling of) shame came over me, I was abashed by Thy Name; else, 'tis easy to convey a handful of earth,

1580. For Thou hast bestowed such a strength upon the Angels that they can tear these celestial spheres to shreds."

The sending of Michael, on whom be peace, to take a handful of clay from the Earth for putting together the frame of the blessed body of the Father of Mankind, the Vicegerent of God, Adam, on whom be peace, the Adored of the Angels and their Teacher.

He (God) said to Michael, "Do thou go down and seize, like a lion, a handful of clay from her."
When Michael reached the Earth, he put forth his hand to seize (the clay) from her.
The Earth trembled and began to flee (recoil): she became suppliant and shed tears.
Her breast burning (with grief), she made supplication and earnest entreaty: with bloody tears she adjured (him),

1585. Saying, "(I beseech thee) by the gracious incomparable God who hath made thee the bearer of the majestic Throne.
Thou art the overseer for measuring (and dispensing) the world's means of sustenance: thou art the ladler to them that thirst for the (Divine) bounty"—
Because (the name) Míká'íl (Michael) is derived from *kayl* (measure), and he has become the measurer (*kayyál*) in dispensation of the means of subsistence.
"Give me quarter, set me free! See how I am uttering words stained with blood."
The Angel is a mine of God's mercy: he (Michael) said, "How should I sprinkle this salt on that wound?"—

1590. Just as the Devil is a mine of (God's) wrath, for he has raised up a roar (of lamentation) from the sons of Adam.
The precedence of Mercy over Wrath exists (as a fact), O youth: clemency was (eternally) predominant in the nature of God.
His (chosen) servants necessarily possess His disposition: their water-skins are filled from the water of His stream.
The Messenger of God and the Guide on the (mystic) journey said that men follow the usage of their kings.
Michael went (back) to the Lord of the Judgement, with hand and sleeve empty of the object of his quest.

1595. He said, "O Knower of the secret, O peerless King, the Earth bound me (tied my hands) by lamenting and weeping.
Tears were (ever) precious with Thee: I could not feign not to have heard.
Moaning and wailing (ever) had great value with Thee: I could not leave their rights unheeded.
With Thee the moist eye is much prized: how should I have become quarrelsome in resisting (her)?"
There is a summons to the servant (of God) to lamentation five times a day— "come to (perform) the ritual prayer, and make lament."

1600. The muezzin's cry is "hasten to welfare," and that welfare is this lamentation and petitioning.
He whom Thou wishest to make sorrow-stricken—Thou dost bar against his heart the way to lamentation,
In order that affliction may descend (upon him) without (there being) anything to repel it, when there is no intercessor (in the form) of humble entreaty;
And (on the other hand) Thou dost lead to humble entreaty the spirit of him whom Thou wishest to redeem from affliction.
Thou hast said in the *Qur'án* that (as regards) those peoples on which that heavy vengeance fell,

1605. 'Twas because at that moment they would not make humble entreaty that the affliction might be averted from them;
But since their hearts had been hardened, their sins appeared (to them) as obedient service (rendered to God).
Until the sinner deems himself rebellious, how can tears run from his eye?

The Story of the people of Yúnus (Jonah), on whom be peace, is a demonstration and manifest proof that humble entreaty and lamentation avert affliction sent from Heaven. And God most High acts by free choice: therefore humble entreaty and reverence avail with Him. The philosophers, however, say that He acts by (the necessity of His) nature and as a cause, not by free choice: therefore humble entreaty (is useless, for it) cannot alter nature.

When the affliction became visible to the people of Yúnus, a cloud full of fire departed (descended) from heaven.
It was shooting (flashes of) lightning, the rocks were burning; the cloud was roaring, cheeks were shedding colour.

1610. All (the people) were on the roofs at night, when that woe came into view from on high.
All came down from the roofs and went bare-headed towards the open country.
Mothers cast out their children, that all might raise wailing and distressful cries.
From (the time of) the evening prayer till the hour of dawn, those folk were throwing dust on their heads.

(Then) all voices were hushed: the (Divine) mercy came upon that perverse people.

1615. After despair and unrestrained lamentation, little by little the cloud began to turn back.
The story of Yúnus is long and broad: it is time (to speak) of the Earth and (resume) the far-spread tale.
Since humble entreaty has (such) value with God—and where (else) has lamentation the price (reward) that it has there?—
Oh, (take) hope! Now (to-day) gird thy loins tight! Arise, O weeper, and laugh continually,
For the glorious King is ranking tears as equal in merit to the blood of the martyr.

The sending of Isráfíl (Seraphiel), on whom be peace, to the Earth with orders to take a handful of clay for moulding the body of Adam, on whom be peace.

1620. Our God said to Seraphiel, "Go, fill thy hand with that clay and come (back)."
Seraphiel, likewise, came to the Earth: again the Earth began to moan,
Saying, "O Angel of the trumpet (of Resurrection) and O Sea of life, by whose breaths the dead are revived,
Thou blowest one terrible blast from the trumpet, and the place of Judgement becomes full of people (raised) from rotten bones.
Thou blowest on the trumpet and criest, 'Hark, spring up, O ye slain of Karbalá!

1625. O ye who have perished by the sword of Death, put forth your heads from the earth (grave), like bough and leaf!'
From thy bringing the dead to life this world is filled with thy mercy and with that potent breath of thine.
Thou art the Angel of mercy: show mercy! Thou art the bearer of the Throne and the *qibla* of (Divine) gifts."
The Throne is the mine (source) of justice and equity: beneath it are four rivers filled with forgiveness:
A river of milk and a river of honey everlasting; a river of wine and a river of running water.

1630. Then from the Throne they flow into Paradise; some little thing (offshoot) appears in this world too,
Although here those four (rivers) are defiled—by what? By the poison of mortality and indigestion.
From (each of) those four (rivers) a draught has been poured on the dark Earth and a temptation has been offered,
In order that these vile wretches may seek the source thereof; (but) these worthless folk are content with this (draught).
He (God) hath given milk and nourishment for babes: He hath made the breast of every wife a fountain (of milk).

1635. (He hath given) wine to drive away grief and care: He hath made of the grape a fountain to inspire courage.
(He hath given) honey as a remedy for the sick body: He hath made the inward part of the bee a fountain (of honey).
He gave water universally to high and low for cleanliness and for drinking.
(The object is) that you may follow the track from these (derivatives) towards the origins; but you are content with this (offshoot), O trifler.
Now hear the story of the Earth and what she is saying to enchant the disturber (of her peace).

1640. With frowning (unsmiling) looks in the presence of Seraphiel, she is practising a hundred sorts of coquetry and blandishment,
Saying, "By the truth of the holy essence of the Almighty, (I beseech thee), do not regard this violence to me as lawful!
I have a presentiment of this change: suspicious thoughts are running in my head.
Thou art the Angel of mercy: show mercy, for the *humá* will not harm any (common) bird.
O (thou who art) healing and mercy to the sorrowful, do thou the same as those two benefactors did."

1645. At once Seraphiel returned to the King: in God's presence he excused himself and told what had passed,
Saying, “Outwardly (formally) Thou gavest (me) the command to take (the clay), (but) Thou didst inspire my conscience to do the opposite of that.
The command to take Thou didst address to my ear, the prohibition against hardheartedness Thou didst address to my understanding.
Mercy, being prior, prevailed over wrath, O Lord whose actions are incomparable and whose dealings are gracious.”

The sending of Azrael, the Angel of firm resolution and strong mind, on whom be peace, to seize a handful of clay in order that the body of Adam, on whom be peace, might be quickened.

Straightway God said to Azrael, “Behold the Earth full of vain imagination!

1650. Find that feeble unjust old crone: hark, fetch a handful of clay and make haste!”
Azrael, the captain of the (Divine) Decree, went off towards the terrestrial globe for the purpose of requisition.
The Earth, according to rule, began lamenting loudly: she adjured him, she swore many an oath,
Crying, “O favourite youth (page-of-honour), O bearer of the Throne, O thou whose command is obeyed in heaven and earth,
Depart, for the sake of the mercy of the Merciful (God)! Depart, for the sake of Him who hath shown kindness unto thee!

1655. (Depart), for the sake of that King who alone is worshipped and with whom no one's lamentation is rejected!”
He replied, “These conjurations cannot move me to avert my face from (disobey) the Giver of (all) commands secret or manifest.”
She said, “After all, He hath commanded forbearance: both (severity and forbearance) are commanded: take (choose) the latter on the ground of knowledge.”
He replied, “That would be an interpretation or an inference: do not seek to confuse the plain meaning of the command.
If thou interpret (alter) thine own thought (so as to make it agree with the command), ’tis better than that thou shouldst interpret (pervert) this unequivocal (command).

1660. My heart is burning (melting) at thy supplication, my bosom is filled with blood on account of thy salty tears.
I am not pitiless; nay, I have greater pity than those three holy ones for the sorrow of the sorrowful.
If I am slapping an orphan, while a mild-natured person may put *halwá* (sweetmeat) in his hand,
Those slaps (of mine) are better (for him) than the other's *halwá*; and if he be beguiled by the *halwá*, woe to him!
My heart is burning at thy lamentable cry, but God is teaching me (to know) a (great) kindness—

1665. The kindness concealed amidst cruelties, the priceless cornelian hidden in filth.
The cruelty done by God is better than a hundred clemencies of mine: to withhold the soul from God is agony to the soul.
His worst cruelty is better than the clemency of both worlds: how excellent is *the Lord of created beings* and how excellent (His) help!
In His cruelty there are secret kindnesses: to surrender the soul for His sake increases (the life of) the soul.
Hark, dismiss suspicion and error: make thy head a foot (to hasten towards Him) since He hath bidden thee come.

1670. His ‘Come’ will give (thee) exaltations; it will give (thee) intoxication and (spiritual) brides and couches.
In short, never, never can I weaken (the force of) that sublime command and complicate it (by prevarication).”

The wretched Earth heard all this (counsel), (but) in her ear was a plug arising from that evil suspicion.
Once more in another fashion the lowly Earth made entreaty and prostrated herself, like a drunken man.
He said, "Nay, arise! There is no loss (to thee) from this (thing), I lay my head and life as a pledge and guarantee.

1675. Do not think of entreating (me), do not make further entreaty except to that merciful and justice-dealing King.
I am a slave to (His) command, I dare not neglect His command which raised dust from the sea.
Save from the Creator of ear and eye and head I will hear (accept) neither good nor evil—not even from my own soul.
My ear is deaf to all words but His: He is dearer to me than my sweet soul.
The soul came from Him, not He from the soul: He bestows a hundred thousand souls free of cost.

1680. Who is the soul that I should prefer her to the Gracious (God)? What is a flea that I should burn the blanket on account of it?
I know no good but His good: I am *deaf and dumb and blind* to all but Him.
My ear is deaf to those who make lamentation, for I am as the spear in His hand.

[Explaining that when injury befalls you from a creature of God, he in reality is like an instrument. The gnostic is he that refers (all action) to God, not to the instrument; and if he refer it to the instrument formally, he does so not in ignorance but for a purpose. Thus Abú Yazíd, may God sanctify his spirit, said, "During all these years I have never spoken to any creature or heard any creature speak to me; but people fancy that I am speaking and listening to them, because they do not see the Most Great Speaker, of whom they in relation to me are (only) the echo." The intelligent hearer pays no heed to the echo. There is a well-known proverb to this effect, (namely), "The wall said to the nail, 'Why are you splitting me?' The nail replied, 'Look at him who is hitting me.'"]

Do not foolishly beg the spear for mercy: beg (mercy) of the King in whose hand it (the spear) is (held).
How shouldst thou supplicate the spear and sword which are captives in the hand of that Exalted One?

1685. He is (like) Ázar in craftsmanship, and I am the idol (made by Him): whatever instrument He may make of me, I become that.
If He make me a cup, I become a cup; and if He make me a dagger, I become a dagger.
If He make me a fountain, I give water; and if He make me fire, I give heat.
If He make rain of me, I give a cornstack; and if He make an arrow of me, I dart into the body.
If He make me a snake (*márí*), I emit venom; and if He make me a friend (*yárí*), I do (kindly) service.

1690. I am as a pen between His two fingers: I am not a waverer in the ranks of obedience (to Him)."
He (Azrael) engaged the Earth in (this) discourse, (and meanwhile) he snatched from the old Earth a handful (of clay).
(Deftly) like a magician he snatched it from the Earth, (whilst) the Earth was absorbed, like those beside themselves, in (listening to) his words.
He brought the inconsiderate clay to God: (he brought) the runaway (back) to school.
God said, "(I swear) by My resplendent knowledge, I will make thee the executioner of these (My) creatures."

1695. He replied, "O Lord, Thy creatures will regard me as their enemy when I strangle them at death.
Dost Thou deem it right, O exalted Lord, to make me hated and like a foe in appearance?"
He (God) said, "I will bring into clear view certain causes, (such as) fever and dysentery and phrenitis and spear(-wounds);
For (so) I will turn their attention from thee to the diseases and threefold causes (of death)."
He (Azrael) replied, "O Lord, there are also servants (of Thine) who rend (shatter the illusion of) causes, O Almighty."

1700. Their eye pierces through the cause: by the grace of the Lord, it has passed beyond (all) veils.

It has obtained the collyrium of Unity from the oculist of ecstasy and has been delivered from ailment and infirmity.
They do not look at fever and dysentery and consumption: they do not admit these causes into their heart;
For every one of these diseases has its cure: when it becomes incurable, that is the act of the (Divine) Decree.
Know for certain that every disease has its cure, as (for example) a fur is the cure for the pain of cold;

1705. (Yet), when God wills that a man shall be frozen, the cold penetrates even a hundred furs
And puts into his body a tremor that will not be made better by (wrapping himself in) clothes or by (snuggling in) the house.
When the Decree comes, the physician is made foolish, and the medicine too loses its beneficial effect.
How should the perception of the (mystic) seer be veiled by these (secondary) causes, which are a veil to catch the dolt?
When the eye is quite perfect, it sees the root (origin); when a man is squinteyed, it sees the branch (derivative).

The (Divine) answer, (namely), "One who does not regard causes and diseases and sword-wounds will likewise pay no regard to thy action, O Azrael, for thou too art a (secondary) cause, although thou art more concealed than those (other) causes." And maybe it (the real nature of Azrael) is not concealed from the sick (dying) man, for He (God) is nigher to him than ye are, but ye do not see.

1710. God said, "He who perceives the origin (does not regard the derivative): how, then, should he be conscious of thy intervention?
Although thou hast concealed thyself (thy real nature) from the vulgar, still to the clear-eyed (mystics) thou art (no more than) a veil (instrument)."
And (indeed) those to whom death is (sweet) as sugar—how should their sight be intoxicated (dazzled) with the fortunes (of this world)?
Bodily death is not bitter to them, since they go from a dungeon and prison into a garden.
They have been delivered from the world of torment: none weeps for the loss of (what amounts to) nothing, nothing.

1715. (If) an elemental spirit breaks the bastion of a prison, will the heart of any prisoner be angry with him?
(Will they say?) "Alas, he has broken this marble stone, so that our spirits and souls have escaped from confinement.
The beautiful marble and the noble stone of the prison-bastion were pleasing and agreeable (to us).
Why did he break them, so that the prisoners escaped? His hand must be broken (cut off) as a penalty for this (crime)."
No prisoner will talk such nonsense except that one who is brought from prison to the gallows.

1720. How should it (death) be bitter to one whom they take from amidst snake-poison towards sugar?
The soul, freed from the turmoil of the body, is soaring on the wings of the heart (spirit) without bodily feet (means of movement),
Like the prisoner in a dungeon who falls asleep at night and dreams of a rosegarden,
And says, "O God, do not bring me (back) to my body, (but let me alone) in order that I may walk as a prince in this garden."
God says to him, "Thy prayer is granted: go not back"—and God best knoweth the right course.

1725. Consider how delightful is such a dream! Without having seen death, he (the dreamer) goes into Paradise.
Does he feel any regret for (his former) wakefulness and for the body (which he has left) in chains at the bottom of the dungeon?
(If) thou art a true believer, come now, enter the ranks of battle, for a feast has been (prepared) for thee in Heaven.
In the hope of journeying upwards, (arise and) take thy stand before the *mihráb*, (to pray and weep) like a candle, O youth!

Let thy tears fall like rain, and burn (be ardent) in search (aspiration) all night long, like the candle beheaded (by the flame).

1730. Close thy lips against food and drink: hasten towards the Heavenly table.
Continually keep thy hope (fixed) on Heaven, dancing (quivering) like the willow in desire for Heaven.
Continually from Heaven (spiritual) water and fire will be coming to thee and increasing thy provision.
If it (thy aspiration) bear thee thither, 'tis no wonder: do not regard thy weakness, regard thy search (aspiration);
For this search is God's pledge (deposited) within thee, because every seeker deserves something sought (by him).

1735. Strive that this search may increase, so that thy heart (spirit) may escape from this bodily dungeon.
People will say, "Poor so-and-so is dead," (but) thou wilt say, "I am living, O ye heedless ones!
Though my body, like (other) bodies, is laid to rest, the Eight Paradises have blossomed in my heart."
When the spirit is lying at rest amidst roses and eglantines, what does it matter if the body is (buried) in that dung?
What should the spirit (thus) laid asleep know of the body, (or care) whether it (the body) is in a rose-garden or an ashpit?

1740. (For) in the bright (celestial) world the spirit is crying, "*Oh, would that my people knew!*"
If the spirit shall not live without this body, then for whom shall Heaven be the palace (of everlasting abode)?
If thy spirit shall not live without the body, for whom is the blessing (promised in the words) *in Heaven is your provision*?

Explaining the banefulness of the fat and sweet things of the World and how they hinder one from (receiving) the Food of God, as he (the Prophet) hath said—"Hunger is the Food of God with which He revives the bodies of the true (witnesses to Him)," i.e. in hunger the Food of God is (forthcoming); and he hath said, "I pass the night with my Lord and He gives me food and drink"; and God hath said, "being provided for, rejoicing."

(If) you are delivered from this provision of gross scraps, you will fall to (eating) dainty viands and noble food.
(Even) if you are eating a hundred pounds' weight of His viands, you will depart pure and light as a peri;

1745. For they will not make you a prisoner of (incapacitated by) wind and dysentery and crucify you with gripes.
(In the case of material food) if you eat (too) little, you will remain hungry like the crow; and if you eat your fill, you will suffer from eructation.
If you eat (too) little, (the result will be) ill-temper and anaemia and consumption; if you eat your fill, your body will incur (the penalty of) indigestion.
Through (partaking of) the Food of God and the easily digested (delicious) nutriment, ride like a ship on such a (spiritual) ocean.
Be patient and persistent in fasting: (be) always expecting the Food of God;

1750. For God, who acts with goodness and is long-suffering, bestows (His) gifts (on them that are) in expectation.
The full-fed man does not wait expectantly for bread, (wondering) whether his allowance will come soon or late;
(But) the foodless man is always asking, "Where (is it)?" and expecting it hungrily and seeking and searching (for it).
Unless you are expectant, that bounty of manifold felicity will not come to you.
(Practise) expectation, O father, expectation, like a (true) man, for the sake of the dishes from above.

1755. Every hungry man obtained some food at last: the sun of (spiritual) fortune shone upon him.

When a magnanimous guest will not eat some (inferior) food, the host brings better food,
Unless he be a poor host and a mean one. Do not think (so) ill of the generous Provider!
Lift up your head like a mountain, O man of authority, in order that the first rays of the Sun may strike upon you;
For the lofty firm-based mountain-peak is expecting the sun of dawn.

Reply to the simpleton who has said that this world would be delightful if there were no death and that the possessions of the present life would be delightful if they were not fleeting, and (has uttered) other absurdities in the same style.

1760. A certain man was saying, “The world would be delightful, were it not for the intervention of death.”
The other said, “If there were no death, the tangled world would not be worth a straw.
It would be (like) a stack heaped up in the field and neglected and left unthreshed.
You have supposed (what is really) death to be life: you have sown your seed in a barren soil.
The false (discursive) reason, indeed, sees the reverse (of the truth): it sees life as death, O man of weak judgement.”

1765. Do Thou, O God, show (unto us) everything as it really is in this house of illusion.
None that has died is filled with grief on account of death; his grief is caused by having too little provision (for the life hereafter);
Otherwise (he would not grieve, for) he has come from a dungeon into the open country amidst fortune and pleasure and delight;
From this place of mourning and (this) narrow vale (of tribulation) he has been transported to the spacious plain.
(’Tis) *a seat of truth*, not a palace of falsehood; a choice wine, not an intoxication with buttermilk.

1770. (’Tis) *the seat of truth*, and (there) God is beside him: he is delivered from this water and earth of the fire-temple.
And if you have not (yet) led the illuminative life, one or two moments (still) remain: die (to self) like a man!

Concerning what may be hoped for from the mercy of God most High, who bestows His favours before they have been deserved— and He it is who sends down the rain after they have despaired. And many an estrangement produces intimacy (as its result), and there is many a blessed sin, and many a happiness that comes in a case where penalties are expected, in order that it may be known that God changes their evil deeds to good.

In the Traditions (of the Prophet) it is related that on the Day of Resurrection every single body will be commanded to arise.
The blast of the trumpet is the command from the Holy God, namely, “O children (of Adam), lift up your heads from the grave.”
(Then) every one's soul will return to its body, just as consciousness returns to the (awakened) body at dawn.

1775. At daybreak the soul recognises its own body and re-enters its own ruin, like treasures (hidden in waste places).
It recognises its own body and goes into it: how should the soul of the goldsmith go to the tailor?
The soul of the scholar runs to the scholar, the spirit of the tyrant runs to the tyrant;
For the Divine Knowledge has made them (the souls) cognisant (of their bodies), as (happens with) the lamb and the ewe, at the hour of dawn.
The foot knows its own shoe in the dark: how should not the soul know its own body, O worshipful one?

1780. Dawn is the little resurrection: O seeker of refuge (with God), judge from it what the greater resurrection will be like.

Even as the soul flies towards the clay (of its body), the scroll (of every one's good and evil actions) will fly into the left hand or the right.
Into his hand will be put the scroll (register) of avarice and liberality, impiety and piety, and all the (good or evil) dispositions that he had formed yesterday.
At dawn when he wakes from slumber, that good and evil will come back to him.
If he has disciplined his moral nature, the same (purified) nature will present itself to him when he wakes;

1785. And if yesterday he was ignorant and wicked and misguided, he will find his left hand black as a letter of mourning;
But if yesterday he was (morally) clean and pious and religious, when he wakes he will gain the precious pearl.
Our sleep and waking are two witnesses which attest to us the significance of death and resurrection.
The lesser resurrection has shown forth the greater resurrection; the lesser death has illumined the greater death.
But (in the present life) this scroll (of our good and evil actions) is a fancy and hidden (from our sight), though at the greater resurrection it will be very clearly seen.

1790. Here this fancy is hidden, (only) the traces are visible; but there He (God) from this fancy will produce (actual) forms.
Behold in the architect the fancy (idea) of a house, (hidden) in his mind like a seed in a piece of earth.
That fancy comes forth from within (him), as the earth bears (plants) from the seed (sown) within.
Every fancy that makes its abode in the mind will become a (visible) form on the Day of Resurrection,
Like the architect's fancy (conceived) in his thought; like the plant (produced) in the earth that takes the seed.

1795. My object in (speaking of) both these resurrections is (to tell) a story; (yet) in its exposition there is a moral for the true believers.
When the sun of the Resurrection rises, foul and fair (alike) will leap up hastily from the grave.
They will be running to the *Díwán* (Chancery) of the (Divine) Decree: the good and bad coin will go into the crucible—
The good coin joyously and with great delight; the false coin in anguish and melting (with terror).
At every moment the (Divine) probations will be arriving (coming into action): the thoughts concealed in the heart will be appearing in the body,

1800. As when the water and oil in a lamp are exposed to view, or like a piece of earth from which grow up the (seeds) deposited within.
From onion, leek, and poppy the hand of Spring reveals the secret of Winter—
One (party) fresh and green, saying, “We are the devout”; and the other drooping their heads like the violet,
Their eyes starting out (of the sockets) from (dread of) the danger, and streaming like ten fountains from fear of the appointed end;
Their eyes remaining in (fearful) expectation, lest the scroll (of their deeds) come (to them) from the left side;

1805. Their eyes rolling to right and left, because the fortune of the scroll (that comes) from the right (side) is not easy (to win).
(Then) there comes into the hand of (such) a servant (of God) a scroll headed with black and cram-full of crime and wickedness;
Containing not a single good deed or act of saving grace— nothing but wounds inflicted on the hearts of the saintly;
Filled from top to bottom with foulness and sin, with mockery and jeering at the followers of the Way,
(With all) his rascalities and thieveries and Pharaoh-like expressions of selfglorification.

1810. When that odious man reads his scroll, he knows that he is (virtually) on the road to prison.
Then he sets out, like robbers going to the gallows; his crime manifest, and the way (possibility) of excusing himself barred.

The thousands of bad pleas and (false) speeches (made during his life) have become like an evil nail (seal) on his mouth.
The stolen property has been discovered on his person and in his house: his (plausible) story has vanished.
He sets out, therefore, to the prison of Hell; for thorns have no means of escape from (being burnt in) the fire.

1815. The angels that (formerly) were hidden, (whilst they walked) as custodians before and behind (him), have (now) become visible like policemen.
They take him along, prodding him with the goad and saying, “Begone, O dog, to thy own kennels!”
He drags his feet (lingers) on every road, that perchance he may escape from the pit (of Hell).
He stands expectantly, keeping silence and turning his face backward in a (fervent) hope,
Pouring tears like autumn rain. A mere hope—what has he except that?

1820. (So) at every moment he is looking back and turning his face to the Holy Court (on high).
Then from God in the realm of light comes the command— “Say ye to him, ‘O ne’er-do-well destitute (of merit),
What art thou expecting, O mine of mischief? Why art thou looking back, O giddy-headed man?
Thy scroll (record) is that which came into thy hand, O offender against God and worshipper of the Devil.
Since thou hast seen the scroll of thy deeds, why dost thou look back? Behold the reward of thy works!

1825. Why art thou tarrying in vain? Where is hope of light in such a (deep) pit as this?
Neither outwardly hast thou any act of piety (to thy credit), nor inwardly and in thy heart an intention (to perform one);
No nightly orisons and vigils, no abstinence and fasting in the daytime;
No holding thy tongue to avoid hurting any one, no looking earnestly forward and backward.
What is (meant by looking) forward? To think of thy own death and last agony. What is (meant by looking) backward? (To remember) the predecease of thy friends.

1830. Thou hast (in thy record) no wailful penitence for thy injustice, O rogue who showest wheat and sellest barley.
Since thy scales were wrong and false, how shouldst thou require the scales of thy retribution to be right?
Since thou wert a left foot (wert going to the left) in fraud and dishonesty, how should the scroll come into thy right hand?
Since retribution is (like) the shadow, accordingly thy shadow, O man of bent figure, falls crookedly before thee.’”
(To him) from this quarter (Heaven) come (such) harsh words of rebuke that even the back of a mountain would be bowed by them.

1835. The servant (of God) answers: “I am a hundred, hundred, hundred times as much as that which Thou hast declared.
Verily, in Thy forbearance Thou hast thrown a veil over worse things (than those mentioned); otherwise (Thou mightst have declared them, for) Thou knowest with Thy knowledge (all my) shameful deeds;
But, outside of my own exertion and action, beyond good and evil and religion and infidelity,
And beyond my feeble supplication and the fancy and imagination of myself or a hundred like me,
Beyond living righteously or behaving disobediently—I had a (great) hope in Thy pure lovingkindness.

1840. I had hope in the pure bounty (flowing) from Thy spontaneous loving kindness, O Gracious Disinterested One.
I turn my face back to that pure grace: I am not looking towards my own actions.
I turn my face towards that hope, for Thou hast given me existence older than of old.
Thou gavest (me) existence, free of cost, as a robe of honour: I have always relied upon that (generosity).”
When he recounts his sins and trespasses, the Pure Bounty begins to show munificence,

1845. Saying, “O angels, bring him back to Us, for his inward eye has (ever) been (turned) towards hope.

Like one who recks of naught, We will set him free and cancel all his trespasses.
(To say) ‘I reck not’ is permitted to that One (alone) who loses nothing by perfidy and (gains nothing) by probity.
We will kindle up a goodly fire of grace, in order that no sin and fault, great or small, may endure—
Such a fire that the least spark of the flame thereof is consuming (all) sin and necessity and free-will.

1850. We will set fire to the tenement of Man and make the thorns (in it) a spiritual garden of roses.
We have sent from the Ninth Sphere (the highest Heaven) the elixir (namely), *He will rectify for you your actions.*”
What in sooth is Adam's (Man's) sovereignty and power of choice beside the Light of the Everlasting Abode?
His speaking organ is a piece of flesh; the seat of his vision is a piece of fat;
The seat of his hearing consists of two pieces of bone; the seat of his (intellectual) perception is two drops of blood, that is to say, the heart.

1855. Thou art a little worm and art stuffed with filth; (yet) thou hast made a (great) display of pomp in the world.
Thou wert (originally composed) of seed: relinquish egoism! O Ayáz, keep in mind that sheepskin jacket!

The Story of Ayáz and his having a chamber for his rustic shoon and sheepskin jacket; and how his fellow-servants thought he had a buried treasure in that room, because the door was so strong and the lock so heavy.

Impelled by sagacity, Ayáz hung up his sheepskin jacket and rustic shoon.
Every day he would go into the private chamber, (saying to himself), “These are thy shoon: do not regard thy (present) eminence.”
They (his rivals) said to the King (Mahmúd), “He has a chamber, and in it there is gold and silver and a jar (of treasure).

1860. He admits no one into it: he always keeps the door locked.”
The King said, “Oh, I wonder what in sooth that servant (of mine) has that is hidden and concealed from me.”
Then he gave orders to a certain Amír, saying, “Go at midnight and open (the door) and enter the room.
Whatever you find is yours: plunder him, expose his secret to the courtiers.
Notwithstanding such innumerable kindnesses and favours (as I have bestowed upon him), does he meanly hide silver and gold (from me)?

1865. He professes loyalty and love and enthusiasm—and then (after all) he is one who shows wheat and sells barley!
To any one who finds life in love, aught but (devoted) service would seem infidelity.”
At midnight the Amír with thirty trusted (officers) set out to open his chamber,
And all these valiant men, carrying torches, moved joyfully in that direction,
Saying, “’Tis the Sultan's command: let us raid the room and each of us pocket a purse of gold.”

1870. “Hey!” cried one of them, “why trouble about gold?” Talk (rather) of cornelians and rubies and (all sorts of) jewels.
He is the most privileged (keeper) of the Sultan's treasury: nay, he is now (as dear) to the King (as) life itself.”
What worth should rubies and corundums and emeralds or cornelians possess in the eyes of this man (so) beloved (of the King)?
The King had no evil thoughts of him: he was (only) making a mock (of the courtiers) by way of trial.
He knew him to be free from all deceitfulness and guile; (yet) again his heart was shaken with misgiving,

1875. Lest this (charge) might be (true) and he (Ayáz) should be wounded (in his feelings). “I do not wish,” (he said), “that shame should come over him.

He has not done this thing; and if he has, 'tis right: let him do whatever he will, (for) he is my beloved.
Whatever my beloved may do, 'tis I have done (it). I am he, he is I: what (matter) though I am (hidden from view) in the veil?"
Again he would say, "He is far removed from this disposition and (these bad) qualities: such wild accusations (on their part) are (mere) drivel and fancy.
(That) this (should proceed) from Ayáz is absurd and incredible, for he is an ocean whereof none can see the bottom."

1880. The Seven Seas are (but) a drop in it: the whole of existence is (but) a driblet of its waves.
All purities are fetched from that ocean: its drops, every one, are alchemists.
He is the King of kings; nay, he is the King-maker, though on account of the evil eye his name is "Ayáz."
Even the good eyes are evil to him in respect of (their) jealousy, for his beauty is infinite.
I want a mouth as broad as heaven to describe the qualities of him who is envied by the angels;

1885. And if I should get a mouth like this and a hundred times as (broad as) this, it would be too narrow for (utterance of) this longing's distressful cry.
(Yet), if I should not utter even this (little) amount, O trusted (friend), the phial, (which is) my heart, would burst from weakness (inability to contain its emotion).
Since I have seen my heart's phial (to be) fragile, I have rent many a mantle in order to allay (my pain).
Beyond doubt, O worshipful one, I must become mad for three days at the beginning of every month.
Hark, to-day is the first of the triduum: 'tis the day of triumph (*pírúz*), not (the day of) the turquoise (*pírúza*).

1890. Every heart that is in love with the King, for it (for that heart) 'tis always the beginning of the month.
Since I have become mad, the story of Mahmúd and the description of Ayáz are now out of order.

Explaining that what is related (here) is (only) the outward form of the Story, and that it is a form befitting these (hearers) who apprehend (no more than) the external form and suitable to the mirror of their imagination, whereas the real essence of the Story is so transcendent that speech is ashamed to reveal it, and from (being overcome with) confusion (the writer) loses head, beard, and pen. And a hint is enough for the wise.

Forasmuch as my elephant has dreamed of Hindustán, abandon hope of (receiving) the tax: the village is ruined.
How should poesy and rhyme come to me after the foundations of sanity are destroyed?
'Tis not (merely) one madness I have amidst the sorrows of love; nay, but madness on madness on madness.

1895. My body is wasted away by secret in dications of the mysteries, ever since I beheld eternal life (*baqá*) in dying to self (*faná*).
O Ayáz, from love of thee I have become (thin) as a hair: I am unable to tell (thy) story, do thou tell my story.
Many a tale of thy love have I recited with (all) my soul: (now) that I have become (unsubstantial as) a tale, do thou recite mine.
Verily thou art reciting, O model (for all), not I: I am Mount Sinai, thou art Moses, and this (discourse) is the echo.
How should the helpless mountain know what the words are? The mountain is empty of that (meaning) which Moses knows.

1900. The mountain knows (only) according to its own measure: the body hath (only) a little of the grace of the spirit.
The body is like the astrolabe in respect of (the use of the latter in) calculation (of altitudes): it is a sign (for seekers) of the sun-like spirit.
When the astronomer is not keen-sighted, an astrolabe-moulder is required,

To make an astrolabe for him in order that he may gain some knowledge concerning the state of the sun.
The soul that seeks (to learn) the truth from the (bodily) astrolabe—how much should it know of the (spiritual) sky and sun?

1905. You who observe (them) with the astrolabe of the eye are certainly very far short (of perfection) in your view of the (spiritual) world.
You have seen the (spiritual) world according to the measure of your eye, (and) where is the (spiritual) world (in relation to that)? Why, (then), have you twisted your moustache (so boastfully)?
The gnostics (mystics) possess a collyrium: seek it, in order that this eye which (now) resembles a river may become an ocean.
If a single mote of reason and consciousness is (remaining) with me, what is this melancholy madness and distracted speech?
Since my brain is empty of reason and consciousness, how then am I at fault in this raving?

1910. No; the fault is his, for he robbed me of my reason: in his presence the reason of all rational beings is dead.
O thou who causest the reason to wander and the understanding to go astray, intelligences have no object of hope but thee.
I have never desired reason since thou mad'st me mad: I have never envied beauty since thou didst adorn me.
Is my madness for love of thee approved? Say "Yes," and God will reward thee.
Whether he speak Arabic or Persian, where is the ear and mind by means of which you should attain to the apprehension of it?

1915. His wine is not suitable to every mind, his ring is not subject to every ear.
Once again I have become mad-like: go, go, my (dear) soul, quickly fetch a chain;
(But if you bring any) except the chain of my beloved's curl— though you bring two hundred chains, I will burst them (all).

The wise purpose (of Ayáz) in looking at his rustic shoon and sheepskin jacket—then let Man consider from what he was created.

Bring back (to my mind) the story of Ayáz's love; for 'tis a treasure full of mystery.
Every day he is going into the uppermost chamber to see his rustic shoon and sheepskin jacket,

1920. Because (self-)existence produces grievous intoxication: it removes intelligence from the head and reverence from the heart.
From this ambush this same intoxication of (self-)existence waylaid a hundred thousand generations of old.
By this (self-)existence an 'Azázíl was made to be Iblís, saying, "Why should Adam become lord over me?
I too am noble and nobly-born: I am capable of receiving and ready for (receiving) a hundred excellences.
In excellence I am inferior to none, that I should stand before my enemy to do him service.

1925. I am born of fire, he of mud: what is the position (rank) of mud compared with fire?
Where was he in the period when I was the Prince of the World and the glory of Time?"

(On the words of God) "He created the Jinn from smokeless fire," and His words concerning Iblís: "verily he was one of the Jinn, and he transgressed."

The fire (of pride and jealousy) was flaming in the soul of the fool (Iblís), because he was (born) of fire: the son is (endued with) the inward nature of his father.
No; I have spoken in error; 'twas the compelling might of God: why, (then), adduce any cause (for it)?
The causeless action (of God) is quit of (all) causes: it is lasting (without change) and firmly stablished from eternity.

1930. In the perfection of the holy work sped on (by Him) what room is there for (any) temporal cause or temporal thing?
What is (the real meaning of) “the inward nature of (his) father”? His (God's) work (creative energy) is our father: (His) work is the kernel, and the formal (physical) father is the skin (shell).
O nut-like body, know that Love is thy friend: thy soul (inspired by Love) will seek thy kernel and batter thy shell (to pieces).
The man doomed to Hell whose skin is his friend—(God who hath said) “*We will give them (other) skins in exchange*” bestows a (new) skin upon him.
Thy spiritual principle and kernel is dominant over the Fire, but thy skins (sensual faculties) are fuel for the Fire.

1935. (In the case of) a wooden pot in which river-water is (contained), the power of fire is entirely (directed) against the vessel containing it.
Man's spiritual principle is a ruler over the Fire: when is Málik (the Ruler) of Hell destroyed therein?
Do not, then, increase (pamper) thy body; increase (cherish and cultivate) thy spiritual principle, in order that thou mayst be the Fire's sovereign, like Málik.
Thou hast ever been adding skins to thy skin: necessarily thou art (black) as a skin (enveloped) in (layers of) soot.
Since the Fire hath no fodder (fuel) except the skin, the vengeance of God will tear the skin off that pride (of thine).

1940. This arrogance is a product of the skin; hence power and riches are friends to that pride.
What is this arrogance? (It consists in) being oblivious to the essential principle and frozen (insensible)—like the oblivion of ice to the sun.
When it (the ice) becomes conscious of the sun, the ice does not endure: it becomes soft and warm and moves on rapidly.
From seeing the kernel (essential principle) the whole body becomes (filled with) desire: it becomes miserable and passionately in love, for “Wretched is he who desires.”
When it does not see the kernel, it is content with the skin: (then) the bondage of “Glorious is he who is content” is its prison.

1945. Here glory is infidelity, and wretchedness is (true) religion: until the stone became naughted, when did it become the gem set in a ring?
(To remain) in the state of stoniness and then (to say) “I” (is absurd): ’tis time for thee to become lowly and naughted (dead to self).
Pride always seeks power and riches because the bath-furnace derives its perfection from dung;
For these two nurses increase (foster) the skin: they stuff it with fat and flesh and pride and arrogance.
They have not raised their eyes to the kernel of the kernel: on that account they have deemed the skin to be the kernel.

1950. Iblís was the leader on this way, for he fell a prey to the net (temptation) of power (eminence).
Riches are like a snake, and power is a dragon: the shadow (protection and guidance) of (holy) men is the emerald (which is fatal) to them both.
At (the sight of) that emerald the snake's eye jumps (out of its head): the snake is blinded and the traveller is delivered (from death).
When that Prince (Iblís) had laid thorns on this road, every one that was wounded (by them) cried, “Curse Iblís!”
Meaning to say, “This pain is (fallen) upon me through his treachery”: he (Iblís) who is taken as a model (by the wicked) was the first to tread the path of treason.

1955. Truly, generation on generation came (into being) after him, and all set their feet on his way (followed his practice).
Whosoever institutes an evil practice, O youth, in order that people may blindly fall in after him,
All their guilt is collected (and piled) on him, for he has been (as) a head (to them), while they are (like) the root of the tail.
But Adam brought forward (and kept in view) the rustic shoon and sheepskin jacket, saying, “I am of clay.”

By him, as by Ayáz, those shoon were (often) visited: consequently he was lauded in the end.

1960. The Absolute Being is a worker in non-existence: what but non-existence is the workshop (working material) of the Maker of existence?
Does one write anything on what is (already) written over, or plant a sapling in a place (already) planted?
(No); he seeks a sheet of paper that has not been written on and sows the seed in a place that has not been sown.
Be thou, O brother, a place unsown; be a white paper untouched by writing,
That thou mayst be ennobled by *Nún wa 'l-Qalam*, and that the Gracious One may sow seed within thee.

1965. Assume, indeed, that thou hast never licked (tasted) this *pálúda* (honeycake); assume that thou hast never seen the kitchen which thou hast seen,
Because from this *pálúda* intoxications arise, and the sheepskin jacket and the shoon depart from thy memory.
When the death-agony comes, thou wilt utter a (great) cry of lamentation: in that hour thou wilt remember thy ragged cloak and clumsy shoon;
(But) until thou art drowning in the waves of an evil plight in which there is no help (to be obtained) from any refuge,
Thou wilt never call to mind the right ship (for thy voyage): thou wilt never look at thy shoon and sheepskin jacket.

1970. When thou art left helpless in the overwhelming waters of destruction, then thou wilt incessantly make (the words) *we have done wrong* thy litany;
(But) the Devil will say, "Look ye at this half-baked (fool)! Cut off the head of this untimely bird (this cock that crows too late)!"
Far from the wisdom of Ayáz is this characteristic, (namely), that his prayer should be uttered without (being a real) prayer.
He has been the cock of Heaven from of old: all his crowings are (taking place) at their (proper) time.

On the meaning of this (Tradition), "Show unto us the things as they are (in reality)"; and on the meaning of this (saying), "If the covering were lifted, my certainty would not be increased"; and on his (the poet's) verse: "When thou regardest any one with a malign eye, thou art regarding him from the hoop (narrow circle) of thy (self-)existence." (Hemistich): "The crooked ladder casts a crooked shadow."

O cocks, learn crowing from him: he crows for God's sake, not for the sake of pence.

1975. The false dawn comes and does not deceive him: the false dawn is the World with its good and evil.
The worldly people had defective understandings, so that they deemed it to be the true dawn.
The false dawn has waylaid (many) caravans which have set out in hope of the daybreak.
May the false dawn not be the people's guide! for it gives many caravans to the wind (of destruction).
O thou who hast become captive to the false dawn, do not regard the true dawn also as false.

1980. If thou (thyself) hast no protection (art not exempt) from hypocrisy and wickedness, wherefore shouldst thou impute the same (vices) to thy brother?
The evil-doer is always thinking ill (of others): he reads his own book as referring to his neighbour.
The wretches who have remained (sunk) in (their own) unrighteous qualities have called the prophets magicians and unrighteous;
And those base Amírs, (who were) forgers of falsehood, conceived this evil thought about the chamber of Ayáz,
(Supposing) that he kept there a buried hoard and treasure. Do not look at others in the mirror of thyself!

1985. The King, indeed, knew his innocence: (only) on their account was he making that investigation,
Saying, "O Amír, open the door of the chamber at midnight, when he (Ayáz) will be unaware of it,
In order that his (secret) thoughts may come to light: afterwards it rests with me to punish him.

I bestow the gold and jewels upon you: of those riches I desire naught but the information (concerning them)."
Thus he spoke, while his heart was throbbing on account of the incomparable Ayáz,

1990. (Thinking), "Is it I who am uttering this (command)? How (grieved) he will be if he hear of this injustice!"
Again he says (to himself), "By the truth of his religion, (I vow) that his constancy is too great
For him to be annoyed by my foul aspersion and heedless of my purpose and meaning.
When an afflicted person has perceived the (true) interpretations (reasons) of his pain, he sees the victory: how should he be vanquished by the pain?
The (true) interpreter (of suffering) is (like) the panent Ayáz, for he is contemplating the ocean of ends (ultimate consequences).

1995. To him, as to Joseph, the interpretation of the dream of these prisoners (in the world) is evident.
How should the goodly man who is aware of the meaning of the dreams of others be ignorant of (the meaning of) his own dream?
If I give him a hundred stabs with my sword by way of trial, the union (concord) of that loving one (with me) will not be diminished.
He knows I am wielding that sword against myself: I am he in reality and he is I."

Setting forth the real oneness of the lover and the beloved, although they are contrary to each other from the point of view that want is the opposite of wanting nothing. So a mirror is formless and pure, and formlessness is the opposite of form, yet in reality they have a oneness with each other which is tedious to explain: a hint is enough for the wise.

From grief for a (long) separation (from Laylá) there came suddenly a sickness into the body of Majnún.

2000. (Heated) by the flame of longing his blood boiled up, so that (the symptoms of) quinsy appeared in that mad (lover).
Thereupon the physician came to treat him and said, "There is no resource but to bleed him.
Bleeding is necessary in order to remove the blood." (So) a skilled phlebotomist came thither,
And bandaged his arm and took the lancet (to perform the operation); (but) straightway that passionate lover cried out,
"Take thy fee and leave the bleeding! If I die, let my old body go (to the grave)!"

2005. "Why," said he, "wherefore art thou afraid of this, when thou hast no fear of the lion of the jungle?
Lions and wolves and bears and onagers and (other) wild animals gather around thee by night;
The smell of man does not come to them from thee because of the abundance of love and ecstasy in thy heart."
Wolf and bear and lion know what love is: he that is blind to love is inferior to a dog.
If the dog had not a vein of love, how should the dog of the Cave have sought (to win) the heart (of the Seven Sleepers)?

2010. Moreover, in the world there is (many a one) of its kind, dog-like in appearance, though it is not celebrated (like the dog of the Cave).
You have not smelt (discerned) the heart in your own kind: how should you smell the heart in wolf and sheep?
If there had not been Love, how should there have been existence? How should bread have attached itself to you and become (assimilated to) you?
The bread became you: through what? Through (your) love and appetite; otherwise, how should the bread have had any access to the (vital) spirit?
Love makes the dead bread into spirit: it makes the spirit that was perishable everlasting.

2015. Majnún said, "I do not fear the lancet: my endurance is greater than the mountain formed of rock.

I am a vagabond: my body is not at ease without blows; I am a lover: I am always in close touch with blows.
But my (whole) being is full of Laylá: this shell is filled with the qualities of that Pearl.
I am afraid, O cupper, lest if you let my blood you suddenly inflict a wound with your lancet upon Laylá.
The (man of) reason whose heart is enlightened knows that between Laylá and me there is no difference."

A beloved asked her lover, "Do you love yourself more or me?" He replied, "I am dead to myself and living by thee; I have become non-existent to myself and my own attributes and existent through thee; I have forgotten my own knowledge and have become knowing through thy knowledge; I have lost all thought of my own power and have become powerful through thy power. If I love myself, I must have loved thee, and if I love thee, I must have loved myself." (Verse): "Whoever possesses the mirror of clairvoyance sees God (even) though he see himself." (God said to Báyazíd): "Go forth with My attributes to My creatures. Whoso shall see thee shall see Me and whoso shall betake himself unto thee shall betake himself unto Me"; and so on.

2020. At the hour of the morning-drink a beloved said to her lover by way of trial, "O such-and-such son of such-and-such,
I wonder, do you love me or yourself more? Tell the truth, O man of sorrows."
He replied, "I have become so naughted in thee that I am full of thee from head to foot.
Of my existence there is nothing (left) in me but the name: in my being there is naught but thee, O thou whose wishes are gratified.
By that means I have become thus naughted, like vinegar, in thee (who art) an ocean of honey."

2025. As the stone that is entirely turned into pure ruby: it is filled with the qualities of the sun.
That stony nature does not remain in it: back and front, it is filled with sunniness.
Afterwards, if it love itself, that (self-love) is love of the sun, O youth;
And if it love the sun with (all) its soul, 'tis undoubtedly love of itself.
Whether the pure ruby loves itself or whether it loves the sun,

2030. There is really no difference in these two loves: both sides (aspects) are naught but the radiance of the sunrise.
Until it (the stone) has become a ruby, it is an enemy to itself, because it is not a single "I": two "I's" are there;
For the stone is dark and blind to the day (-light): the dark is essentially opposed to light.
(If) it love itself, it is an infidel, because it offers intense resistance to the supreme Sun.
Therefore 'tis not fitting that the stone should say "I," (for) it is wholly darkness and in (the state of) death.

2035. A Pharaoh said "I am God" and was laid low; a Mansúr (Halláj) said "I am God" and was saved.
The former "I" is followed by God's curse and the latter "I" by God's mercy, O loving man;
For that one (Pharaoh) was a black stone, this one (Halláj) a cornelian; that one was an enemy to the Light, and this one passionately enamoured (of it).
This "I," O presumptuous meddler, was "He" (God) in the inmost consciousness, through oneness with the Light, not through (belief in) the doctrine of incarnation.
Strive that thy stony nature may be diminished, so that thy stone may become resplendent with the qualities of the ruby.

2040. Show fortitude in (enduring) self-mortification and affliction; continually behold everlasting life in dying to self.
(Then) thy stoniness will become less at every moment, the nature of the ruby will be strengthened in thee.
The qualities of (self-)existence will depart from thy body, the qualities of intoxication (ecstasy) will increase in thy head (thy spiritual centre).
Become entirely hearing, like an ear, in order that thou mayst gain an ear-ring of ruby.
If thou art a man, dig earth, like a well-digger, from this earthen body, that thou mayst reach some water;

2045. (And) if the pull (inspiration) of God come (to thee), the running water will bubble up from the earth without thy well having been dug.

Be always working, do not pay heed to that (hope of being enabled to dispense with work): keep scraping away the earth of the (bodily) well little by little.
To every one who suffers a tribulation there is revealed a treasure: every one who makes an earnest endeavour comes into a fortune.
The Prophet hath said that acts of genuflexion and prostration (in the ritual prayer) are (equivalent to) knocking the door-ring of (mystical) attainment on the Divine Portal.
When any one continues to knock that door-ring, felicity peeps out for his sake.

How the Amír who was the author of the mischievous intrigue came at midnight with his officers to open the chamber of Ayáz, and saw the sheepskin jacket and rustic shoon hanging (there) and supposed that this was a trick and pretence; and how he dug up every suspected corner and brought excavators and made holes in the walls and discovered nothing and fell into confusion and despair. So (it is with such) evil thinking men (as those) who imagined vain things about the work of the prophets and saints, saying that they were magicians and self-advertisers and (only) sought to occupy the chief position (among their people): after having investigated, they are covered with confusion, but it does not avail them.

2050. Those trusted (officers) came to the door of the chamber: they began to search for the treasure and the gold and the jar.
A number of them, (urged) by vain desire, unlocked the door with infinite dexterity and skill;
For it was a formidable lock with intricate bolts: he (Ayáz) had selected it from (many other) locks,
Not that he was avaricious of silver and riches and crude (uncoined) gold, (but) in order to hide that secret (of his) from the vulgar,
"Lest" (so he thought) "some people imagine evil, (while) others call me a hypocrite."

2055. With the man of lofty aspiration the soul's secrets are kept from the base (worldlings) more safely than the ruby in the mine.
To fools gold seems better than the soul; in the opinion of (spiritual) kings gold is to be scattered on the soul (as an offering).
In greed of gold they (the officers) were hastening rapidly (to the chamber), (though) their reason was saying, "No; not so fast."
Greed runs in vain towards the mirage, (though) reason says, "Look carefully: it is not water."
Greed was predominant (in them), and gold had become (dear to them) as their souls: at that moment the cry of reason was unheard.

2060. Greed and its clamours had become hundredfold; wisdom and its suggestions had vanished,
To the end that he (the greedy man) may fall into the pit of delusion, and then hearken to the reproaches of Wisdom.
When his wind (idle self-conceit) is broken by imprisonment in the trap, *the rebuking soul* gets the upper hand over him.
Until his head comes against the wall of affliction, his deaf ear will not listen to the counsel of his heart.
Greed for walnut-cake and sugar makes the ears of children deaf to admonitions;

2065. (Only) when the pain of his abscess begins do his (the child's) ears become open to good advice.
Then the party (of searchers), with cupidity and a hundred kinds of vain desire, opened the chamber.
They swarmed in through the doorway, jostling each other, like vermin (falling) on fetid buttermilk.
They (the insects) fall on it triumphantly, like lovers, (but) there is no possibility of drinking, and both wings are stuck.
They (the officers) looked to the left and to the right: there was (only) a torn pair of shoon and a sheepskin jacket.

2070. After (having looked), they said (to one another), "This place is not without balm: the shoon are only (displayed) here as a blind.
Hey, bring sharp picks: try excavation and tunnelling."
The (searching) party dug and searched in every direction: they dug holes and deep cavities.
Thereupon the holes were (virtually) crying out to them, "We are empty holes, O ye stinkers!"

Accordingly they (the officers) were ashamed of that (evil) thought (concerning Ayáz) and filled up the holes again.

2075. In every breast were innumerable (sighs of) *lá hawl*: the bird, their greed, was left without any food to peck.
The holes in the walls and in the door were informers against them (giving intelligence) of their futile aberrations.
The wall could not possibly be plastered (repaired): there was no possibility of denying before Ayáz (what they had done);
(For) if they make a pretence of being innocent, the wall and floor will bear witness (against them).
(With such reflections) they were returning to the King, covered with dust and pale-faced and ashamed.

How the plotters returned from the chamber of Ayáz to the King with empty bags and overcome by shame, as those who thought ill of the prophets, on whom be peace, (shall be confounded) at the time when their (the prophets') innocence and holiness shall be made manifest; for (God hath said), "on the Day when (some) faces shall be white and (some) faces shall be black," and He hath said, "and thou shalt see those who lied against God, their faces blackened."

2080. The King, (speaking) with a purpose, said, "What has happened? for your arms are empty of gold and purses;
And if ye have concealed the pounds and pence, (then) where is the brightness of joy (that should appear) on cheeks and countenance?
Although the roots of every rooty (tree) are hidden, (yet) the leaves—*their marks (upon) their faces*—are green.
Lo, the lofty bough is proclaiming what the root has imbibed, whether it be poison or sugar.
If the root is leafless and without sap, what (then) are (signify) the green leaves on the bough?

2085. The earth lays a seal on the root's tongue, (but) the bough, its hand and foot, is bearing witness."
All those trusted (officers) began to excuse themselves: they fell prostrate, like a shadow in the presence of the moon.
In excuse for that heat (hot-headedness) and boasting and egoism they went to the King with sword and winding-sheet,
All of them biting their fingers from thame, and every one saying, "O King of the world,
If thou shed (our) blood, 'tis lawful, lawful (for thee to do so); and if thou forgive, 'tis (an act of) grace and bounty.

2090. We have done those deeds that were worthy of us: consider what thou wilt command, O glorious King.
If thou forgive our crime, O thou who makest the heart radiant, the night will have shown the qualities of night, and the day (those of) day.
If thou forgive, despair will be removed; and if not, may a hundred like us be a sacrifice to the King!"
The King replied, "Nay, I will not show this clemency or deal this punishment: that (right) belongs to Ayáz.

[How the King referred to Ayáz the question of accepting the repentance of the ploiters who had opened his chamber or of punishing them, because he judged that the offence had been committed against his honour.]

This is an offence against his person and honour: the blow is (inflicted) on the veins of that man of goodly ways.

2095. Although we are spiritually one, formally I am far from (I am unaffected by) this profit and loss."
An accusation against a (guilty) servant is no disgrace to the King: it is only (a means of) increasing (His) forbearance and (the servant's) reliance (on His
protection).

Inasmuch as the King makes one who is accused (rich as) Qárún (Korah), consider how He will act towards one who is innocent.
Deem not the King to be ignorant of any one's actions: 'tis only His forbearance that prevents it (the evil action) from being brought to light.
Here who shall recklessly intercede with His knowledge— (who) except His forbearance?

2100. The sin arises at first from His forbearance; otherwise, how should His awful majesty give (any) room for it (to arise)?
(Payment of) the blood-price for the crime of the murderous carnal soul falls on His forbearance: the blood-wit is (an obligation) on the (murderer's) kin.
Our carnal soul was intoxicated and made beside itself by that forbearance: during its intoxication the Devil snatched away its cap.
Unless the *Sáqí*, Forbearance, had poured (the intoxicating) wine, how should the Devil have quarrelled with Adam?
At the time of (his being in possession of) knowledge, who was Adam in relation to the angels? (He was) the teacher of knowledge and the assayer of (its) coins.

2105. After he had drunk the wine of (God's) forbearance in Paradise, he was confounded by a single trick of Satan.
The doses of anacardium, (namely), the lessons (given to him) by the Loving One, had made him sagacious and wise and clever;
(But) afterwards the potent opium of His forbearance brought the Thief to (carry away) his (Adam's) property.
Reason comes to seek refuge with His forbearance, (saying), "Thou hast been my *Sáqí* (Thou hast intoxicated me): take my hand (succour me)!"

How the King said to Ayáz, "Choose either to pardon or to punish, for in the present case 'tis (equally) right whether you do justice or show mercy; and there are advantages in each." Within justice a thousand mercies are enclosed: (God hath said), "and for you in retaliation there is a life." He who deems retaliation abominable is regarding only the single life of the murderer and does not consider the hundreds of thousands of lives that will be protected and kept safe, as in a fortress, by fear of punishment.

"O Ayáz, pass sentence on the culprits! O incorruptible Ayáz who takest infinite precautions (to keep thyself pure),

2110. Though I boil (test) thee in practice two hundred times, I do not find any refuse in the foam of thy boiling.
A countless multitude of people are ashamed of (being put to) the test, (but) all tests are ashamed of (being tried on) thee.
It (thy knowledge) is a bottomless ocean: it is not (creaturely) knowledge alone; it (thy forbearance) is a mountain and a hundred mountains: indeed, it is not (creaturely) forbearance."
He (Ayáz) replied, "I know that this is thy gift; otherwise I am (nothing except) those rustic shoon and that sheepskin jacket."
Hence the Prophet expounded this (matter), (when he said), "Whoso knoweth himself knoweth God."

2115. The seed (from which you were conceived) is your shoon, and your blood is the sheepskin jacket: (all) the rest, O master, is His gift.
He hath given it to you in order that you may seek more: do not say, "He has only this amount (to give)."
The gardener shows a number of apples, to the end that you may know the trees and produce of the orchard.
He (the wheat-merchant) gives the purchaser a handful of wheat, in order that he may know (the quality of) the wheat in the granary.
The teacher explains a nice point in order that you may recognise that his knowledge exceeds (those limits);

2120. And if you say, “This is all (the knowledge) he has,” he will cast you far (from him) as sticks and straws (are cast) from the beard.
“Now come, O Ayáz, and deal justice: lay the foundation of a rare justice in the world.
Those who have sinned against thee deserve to be killed, but in hope (of escaping death) they are attending (waiting upon) thy pardon and forbearance,
To see whether mercy will prevail or wrath, whether the water of Kawthar will prevail or the flames (of Hell).”
From the (ancient) Covenant of *Alast* (until now) both (these) boughs, (namely) forbearance and anger, are in existence for the purpose of carrying men (up to God).

2125. Hence the perspicuous word *Alast* is (a case of) negation and affirmation joined in one word,
Because this (*Alast*) is an affirmative question, but (nevertheless) the word *laysa* is buried in it.
Leave off, and let this exposition remain incomplete: do not lay the bowl for the elect on the table of the vulgar.
(’Tis) a wrath and a mercy like the zephyr (*sabá*) and the plague (*wabá*): the former is (like) the iron-attracting (magnet) and the latter (like) the straw attracting (amber).
The truth draws the righteous to righteousness; the false class (of things) draws the false (the wicked).

2130. (If) the belly be sweet, it draws sweets (to itself); (if) the belly be bilious (acid), it draws vinegar (to itself).
A burning (hot) carpet takes away coldness from one who sits (on it); a frozen (cold) carpet consumes (his) heat.
(When) you see a friend, mercy is aroused in you; (when) you see an enemy, violence is aroused in you.
“O Ayáz, finish this affair quickly, for expectation is a sort of vengeance.”

How the King bade Ayáz make haste, saying, “Give judgement and bring the matter to decision immediately, and do not keep them waiting or say, ‘We shall meet after some days,’ for expectation is the red death”; and how Ayáz answered the King.

He said, “O King, the command belongs entirely to thee: when the sun is there, the star is naughted.

2135. Who is Venus or Mercury or a meteor that they should come forth in the presence of the sun?
If I had omitted (to look at) the cloak and sheepskin, how should I have sown such seeds of blame?
What was the (use of) putting a lock on the door of the chamber amidst a hundred envious persons addicted to false imagination?
Every one of them, having put his hand into the river-water, seeks (to find there) a dry sod.
How, then, should there be a dry sod in the river? How should a fish become disobedient to the sea?

2140. They impute iniquity to poor me, before whom loyalty (itself) is ashamed.”
Were it not for the trouble caused by a person unfamiliar (with my meaning), I would have spoken a few words concerning loyalty;
(But) since a world (multitude of people) is seeking (to raise) doubt and difficulty, we will let the discourse run beyond the skin.
If you break your (material) self, you will become a kernel and will hear the tale of a goodly kernel.
The voices of walnuts are in their skins (shells): where, indeed, is any voice in the kernel and the oil?

2145. It (the kernel) has a voice, (but one that is) not suited to the (bodily) ear: its voice is hidden in the ear of ecstasy.
Were it not for the sweetness of a kernel's voice, who would listen to the rattling voice of a walnut-shell?
You endure the rattling of it (only) in order that you may silently come into touch with a kernel.
Be without lip and without ear for a while, and then, like the lip, be the companion of honey.
How long have you been uttering poetry and prose and (proclaiming) mysteries! O master, try the experiment and, for one day, be dumb!

Story in confirmation of the saying, "We have tried speech and talk all this time: (now) for a while let us. try self-restraint and silence."

2150. How long have you been cooking (things) sour and acid and (like the fruit of) the white tamarisk? For this one time make an experiment and cook sweets.
On waking at the Resurrection, there is put into the hands of a (wicked) man the scroll of his sins: (it will be) black,
Headed with black, as letters of mourning; the body and margin of the scroll completely filled with (his) sins—
The whole (of it) wickedness and sin from end to end, full of infidelity, like the land of war.
Such a foul and noxious scroll does not come into the right hand; it comes into the left hand.

2155. Here also (in this world) regard your scroll (the record of your actions), (and consider) whether it fits the left hand or the right.
In the (bootmaker's) shop, can you know before trying (them) on that the left boot or shoe belongs to the left (foot)?
When you are not "right," know that you are "left"; the cries of a lion and an ape are distinct (from one another).
He (God) who makes the rose lovely and sweet-scented—His bounty makes every "left" to be "right."
He bestows "rightness" on every one belonging to the "left" He bestows *a* (fresh) *running water* on the (salt) sea.

2160. If you are "left," be "right" (in perfect harmony) with His Lordship, that you may see His mercies prevail (over His wrath).
Do you think it allowable that this vile scroll (of yours) should pass from the left hand and come into the right?
How indeed should a scroll like this, which is full of iniquity and injury, be fit (to place) in the right hand?

Explaining the case of a person who makes a statement when his behaviour is not consistent with that statement and profession, like the infidels (of whom God hath said): "and if thou ask them who created the heavens and the earth they will surely say, 'Allah.'" How is the worship of a stone idol and the sacrifice of life and wealth for its sake appropriate to a soul which knows that the creator of heaven and earth and (all) created beings is a God, all-hearing, all-seeing, omnipresent, all-observing, all dominating, jealous, etc.?

A certain ascetic had a very jealous wife: he also had a maid-servant (beautiful) as a houri.
The wife used to watch her husband jealously and not let him be alone with the maid.

2165. For a long time the wife watched them both, lest an opportunity should occur for their being alone (together)—
Until the decree and fore-ordainment of God arrived: (then) the watchman, Reason, became giddy-headed and good-for-nothing.
When His decree and fore-ordainment arrives unawares, who is Reason? Eclipse overtakes (even) the moon.
The wife was at the (public) bath: suddenly she remembered the wash-basin and (that) it was (had been left) at home.
She said to the maid, "Hark, go like a bird and fetch the silver basin from our house."

2170. On hearing this, the maid came to life, for (she knew that) now she would obtain (a meeting with) the master,
(Since) the master was then at home and alone. So she ran joyously to the house.
For six years the maid had been longing to find the master alone like this.
She flew off and hastened towards the house: she found the master at home and alone.
Desire took possession of both the lovers so (mightily) that they had no care or thought of bolting the door.

2175. Ambo summa alacritate coierunt: copulatis corporibus anima cum anima conjuncta est.
Then the wife recollected (and said to herself), “Why did I send her (back) to the house?
I have set the cotton on fire with my own hand, I have put the lusty ram to the ewe.”
She washed off the clay (soap) from her head and ran, beside herself (with anxiety): she went in pursuit of her (the maid), drawing the *chádar* (over her head as she ran).
The former (the maid) ran because of the love in her soul, and the latter (the wife) because of fear. What is fear in comparison with love? (There is) a great difference.

2180. The mystic's progress is (an ascension) at every moment to the throne of the (Divine) King; the ascetic's progress is one day's journey every month.
Although, for the ascetic, one day is of great value, (yet) how should his one day be (equal to) *fifty thousand (years)*?
The length of every day in the life of the adept is fifty thousand of the years of the world.
Intellects are excluded from this mystery: if the heart of Imagination burst, let it burst!
In the sight of Love, fear is not (so much as) a single hair: in the law of Love, all things (else) are (offered) as a sacrifice.

2185. Love is an attribute of God, but fear is an attribute of the servant (of God) who is afflicted by lust and gluttony.
Since you have read in the *Qur'án* (the words) “*they love Him*” joined in a certain place with (the words) “*He loves them*,”
Know, then, that love (*mahabbat*), and excessive love (*'ishq*) too, is an attribute of God: fear is not an attribute of God, O honoured sir.
What relation exists between the attributes of God and those of a handful of earth? What relation exists between the attributes of him who is originated in time and those of the Holy (Eternal) One?
If I should continue to describe Love, a hundred Resurrections would pass, and it (my description would still be) incomplete;

2190. For there is a limit to the date of the Resurrection, but what limit can there be where the Divine attributes are (concerned)?
Love hath five hundred wings, and every wing (extends) from above the empyrean to beneath the earth.
The timorous ascetic runs on foot; the lovers (of God) fly more quickly than the lightning and the wind.
How should those fearful ones overtake Love?—for Love's passion makes the (lofty) heaven its carpet—
Unless perchance the favours of the (Divine) Light come and say, “Become free from the world and from this wayfaring;

2195. Escape from thine own *qush* and *dush*, for (only) the royal falcon has found the way to the King.”
This “*qush* and *dush*” is necessity and free-will: the pull of the Beloved (who draws you to Himself) transcends these twain.
When the wife arrived home, she opened the door: the sound of the door fell on their ears.
The maid jumped up in consternation and disorder; the man jumped up and began to say his prayers.
The wife saw that the maid was dishevelled and confused and excited and witless and unmanageable.

2200. She saw her husband standing up (and engaged) in the ritual prayer: the wife was made suspicious by (all) that agitation.
Periculi nulla ratione habita, mariti laciniam sustulit: testiculos et penem vidit semine inquinatos.
Seminis quod reliquum erat e pene stillabat: femur genuque inquinata et spurca evaserant.
Caput ejus colapho percussit et “O vilissime,” inquit, “num hujusmodi sunt testiculi viri preces sollennes rite facientis?
Num iste penis cum Dei commemoratione precibusque sollennibus conveniens est? Num femur tale et inguen sordibus plenum?”

2205. Deal equitably (answer fairly): is a scroll (a register of actions) full of injustice and wickedness and unbelief and enmity fit (to be placed) in the right hand?
If you ask an infidel, “By whom were this heaven and these creatures and this world created?”

He will reply that they were created by the Lord to whose Lordship the Creation bears witness.
Do his unbelief and great wickedness and wrong-doing fit (properly agree with) such a confession by him?
Do those infamous deeds and that vicious conduct go fitly with such a true confession?

2210. His actions have given the lie to his words, so that he has become fit for (deserving of) the awful torment.
On the Day of Resurrection every hidden thing will be made manifest: every sinner will be ignominiously exposed by himself.
His hands and feet will give evidence and declare his iniquity in the presence of Him whose help is sought.
His hand will say, "I have stolen such and such"; his lip will say, "I have asked such and such questions";
His foot will say, "I have gone to (enjoy) things desired"; his pudendum will say, "I have committed fornication."

2215. His eye will say, "I have cast amorous glances at things forbidden"; his ear will say, "I have gathered evil words."
Therefore he is a lie from head to foot, for even his own members give him the lie,
Just as, in (the case of) the specious prayers (performed by the ascetic), their fine appearance was proved to be false testimonio testiculi.
Act, then, in such wise that the action itself, without (your) tongue (uttering a word), will be (equivalent to) saying "I testify" and (to making) the most explicit declaration,
So that your whole body, limb by limb, O son, will have said "I testify" as regards both good and ill.

2220. The slave's walking behind his master is a testimony (equivalent to saying), "I am subject to authority and this man is my lord."
If you have blackened the scroll (record) of your life, repent of the deeds you did formerly.
Though your life has (almost) passed, this (present) moment is its root: water it with repentance if it lacks moisture.
Give the Living Water to the root of your life, in order that the tree of your life may become verdant.
By this (Water) all past (sins) are made good: by this (Water) last year's poison is made (sweet) as sugar.

2225. God hath changed your evil deeds (to good), in order that what has preceded may become wholly (acts of) piety.
O master, cleave bravely to a repentance (like that) of Nasúh: strive earnestly both with body and spirit.
Hear from me the description of this repentance of Nasúh: (if) you have believed (in it before), (yet now) believe afresh.

Story explaining the repentance of Nasúh. As milk that flows from the teat never returns to the teat, so he who has repented like Nasúh will never think of that sin in the way of desire; nay, his loathing will increase continually, and that loathing is a proof that he has experienced the delight of being accepted (as a sincere penitent), and that the old lust has ceased to give delight, and that the former (delight) has established itself in the place of the latter, as it has been said (in verse): "Nothing breaks off (one) love except another love: why don't you take a friend (who is) fairer than he?" And when his (the penitent's) heart desires to sin again, it is a sign that he has not experienced the delight of acceptance, and that the delight of acceptance has not superseded the delight of sin, and that he has not (yet) become (like the righteous of whom God saith), "We will surely dispose him to ease," but that the (sinful) delight (spoken) of (in the text), "We will surely dispose him to hardship," is still remaining in him.

There was aforetime a man named Nasúh: he earned his livelihood by shampooing women.
His face resembled a female countenance: he was disguising his manliness.

2230. He was a shampooer in the women's bath, and very active in (contriving) fraud and deceit.
For (many) years he went on shampooing, and no one suspected the (real) nature and secret of his fondness (for that employment).
('Twas) because, (though) his voice and countenance were woman-like, yet his lust was at full strength and wide-awake.

He wore the *chádar* and snood and veil, (but he was) a man lustful and in the prime of youth.
In this fashion that enamoured man was massaging and washing the daughters of emperors,

2235. (And though) he often resolved on repentance and was turning his back (on sin), the miscreant carnal soul would always tear his repentance to pieces.
That evil-doer (Nasúh) went to a gnostic and said, "Remember me in a prayer."
The holy man knew his secret but, (acting) like the forbearance of God, he did not divulge it;
(For) on his (the gnostic's) lips is a lock, while his heart is full of mysteries: his lips are silent, though his heart is filled with voices.
Gnostics, who have drunk of the cup of God, have known the mysteries and kept them hidden.

2240. Whosoever has been taught the mysteries of the (Divine) action, his lips are sealed and closed.
He (the holy man) laughed softly and said, "O evil-natured one, may God cause thee to repent of that which thou knowest!"

Explaining that the prayer of the gnostic who is united with God and his petition to God are like the petition of God to Himself, for "I am to him an ear and an eye and a tongue and a hand." God hath said, "And thou didst not throw when thou threwest, but God threw"; and there are many Verses (of the Qur'án) and Traditions and Narrations on this subject. And (what follows is) an exposition of the way in which God devises means in order that, taking hold of the sinner's ear, they may lead him to the repentance of Nasúh.

That prayer traversed the Seven Heavens: the fortune of the miserable wretch (Nasúh) at last became good;
For the prayer of a Shaykh (Spiritual Director) is not like every prayer: he is naughted (*fání*) and his words are the words of God.
Since God asks and begs of Himself, how, then, should He refuse to grant His own prayer?

2245. The action of the Almighty produced a means that delivered him (Nasúh) from execration and woe.
(Whilst) he was filling a basin in the bath, a jewel belonging to the King's daughter was lost.
A jewel was lost from her ear-rings, and every woman (in the bath began to take part) in the search (for it).
Then they bolted the door of the bath (and made it) fast, in order that they might first look for the jewel in the folds of the furniture.
They searched (all) these articles, but it was not brought to light (there), nor was any person who had stolen the jewel discovered either.

2250. Then they began to search incontinently with all their might in the mouths and ears (of the bathers) and in every cleft.
In rima inferiore et superiore and everywhere they searched for the pearl belonging to a beauteous oyster-shell.
Proclamation was made: "Strip, all (of you), whoever ye are, whether ye are old or young!"
The lady-in-waiting began to search them, one by one, (in the hope) that the marvellous pearl might be discovered.
Nasúh, (stricken) with fear, went into a private place: his face (was) yellow (pale) and his lips blue on account of a (great) terror (which possessed him).

2255. He saw death before his eyes: he went (to hide himself), trembling like a leaf.
He cried, "O Lord, many a time have I turned away (from evil courses) and (then) broken my vows of penitence and my promises.
I have done the (foul) things that were fit to be done by me, so that such a black flood (of calamity) has arrived.
If my turn to be searched shall come, oh, what cruel sufferings must my soul endure!
A hundred sparks of fire have fallen on my heart: perceive in my orisons the smell of my (burning) heart.

2260. May anguish like this not be the infidel's (portion)! I clutch the skirt of (Thy) mercy. Help, help!

Would that my mother had not borne me, or that a lion had devoured me in the pasture!
O God, do Thou what is worthy to be done by Thee, for from every hole a snake is biting me.
I have a soul of stone, and my heart is of iron, otherwise they would have turned into blood in this sorrow and lamentation.
The time presses and I have (only) one moment (left): act in kingly fashion, come to my aid!

2265. If Thou wilt cover me up (conceal my sin) this time, (henceforth) I repent of everything that ought not to be done.
Accept my repentance this once more, that I may gird myself with a hundred belts for repentance.
If I commit any fault (in keeping my vow) this time, then do not hearken again to my prayer and words (of entreaty)."
Thus was he moaning while a hundred tears flowed (from his eyes). "I have fallen," he cried, "into the hands of the executioner and policeman.
Let no Frank die such a death: may no *mulhid* (Ismá'ílí or 'Assassin') have (cause to make) this lamentation!"

2270. He was uttering cries of mourning over his soul, (for) he saw the face of Azrael (coming) nearer and nearer.
He cried "O God, O God" so often that door and wall joined with him (echoed his words).
He was deep in "O Lord" and "O Lord" (when suddenly) from amidst the (people engaged in) search came the (following) announcement.

[How the turn came for Nasúh to be searched, and how a voice proclaimed—"We have searched them all, (now) search Nasúh"; and how Nasúh became senseless from terror, and how after extreme oppression of spirit the way of deliverance was opened to him, as the Prophet of God—may God bless and save him!— used to say, whenever sickness or anxiety overtook him, "O distress, become severe: then thou wilt pass away."]

"We have searched them all: come forward, O Nasúh." Thereupon he lost his senses, his spirit took wing.
He fell like a broken wall: his consciousness and understanding departed, he became like lifeless matter.

2275. When his consciousness went without delay from his body, at that moment his inmost soul was united with God.
When he was emptied (of self) and his (self-) existence remained not, God called the falcon, his soul, into His presence.
When his ship was wrecked and every hope had failed, he was cast on the seashore of (Divine) Mercy.
His soul became united with God: at the moment when he lost consciousness the waves of Mercy began to surge.
When his soul was freed from the disgrace of the body, it went rejoicing towards its Origin.

2280. The soul is like a falcon, and the body is its fetter: ('tis) a foot-bound broken-winged creature;
(But) when its self-consciousness is gone and its foot untied, that falcon flies towards the King.
When the seas of Mercy begin to surge, even stones drink the Water of Life.
The frail mote becomes stout and strong; the carpet of earth becomes (like) satin and cloth of gold.
He that has been dead a hundred years comes forth from the grave; the accursed devil becomes an object of envy to the houris on account of his beauty.

2285. The whole face of this earth becomes verdant; the dry wood buds and becomes flourishing.
The wolf becomes the cup-companion of the lamb; the despairing become courageous and valiant.

The finding of the jewel, and how the ladies-in-waiting and handmaids of the princess begged Nasúh to exonerate them.

After that soul-destroying fear, came the good news—"Here is the lost (jewel)!"
Suddenly rose a shout—"The danger is past: the single pearl that was missing has been found.

It is found, and we are penetrated with joy: give us the reward, for we have found the pearl."

2290. The bath-house was filled with clamour and screams and clapping of hands (because) sorrow had disappeared.
Nasúh who had gone (out of himself) came to himself again: his eye saw in front (of him) the splendour of a hundred (shining) days.
Every one was begging him to exonerate them and giving his hand many a kiss.
(They said), "We had evil thoughts (of thee), and (we pray thee to) exonerate us. We were backbiting thee in our talk";
For the suspicion of all (the women) against him had been increased by the fact that he was in higher favour (with the princess) than all (the rest of them).

2295. Nasúh was her private shampooer and confidant; nay (they were) as two bodies with one soul.
(Hence the women had said), "If (any one) has taken the pearl, only he can have taken it: none is more closely attached to the Lady than he.
At first she wished to search him forcibly, (but) from respect for his reputation she delayed,
In the hope that he might drop it (the pearl) somewhere and (thus) save himself during the respite."
They were begging him to grant these absolutions and were rising up to excuse themselves.

2300. He replied, "'Twas the grace of God, who deals justice; else I am worse than what has been said (of me).
Why should absolution be begged of me? for I am the most sinful of (all) the people in the world.
The evil they spoke of me is (but) a hundredth part (of that which I have committed): this is clearly known to me, if any one has a doubt (concerning it).
What does any one know of me but a little—(what but) one of my thousand sins and evil deeds?
I know, and He who draws a veil (of concealment) over me (knows) my sins and the wickedness of my conduct.

2305. At first an Iblís was my teacher; afterwards Iblís was (mere) wind in comparison with me.
God saw all that (iniquity), (but) made as though He saw it not, lest I should be openly dishonoured by its exposure.
Moreover, (the Divine) Mercy exercised the furrier's craft on me and bestowed on me a repentance sweet as life.
Whatever (ill deeds) I had done, it took them as not having been done; and my undone (acts of) obedience it took as having been performed.
It made me free (pure and noble) as the cypress and the lily; it made me glad of heart as fortune and felicity.

2310. It inscribed my name in the register of the righteous: I was one doomed to Hell; it gave me Paradise.
(When) I cried 'Alas,' my 'Alas' became a rope, and the rope was let down into my well.
I clutched that rope and climbed out: I became glad and strong and stout and rosy.
(Formerly) I was lying in misery at the bottom of a well: now I am not contained in the whole world.
Praises be unto Thee, O God! Thou didst suddenly put me afar from sorrow.

2315. If the tip of every hair of me should gain a tongue (power to speak), (yet) the thanks due to Thee are inexpressible.
Amidst these gardens and fountains I am crying to the people, '*Oh, would that my folk did but know!*'"

How the princess again invited Nasúh to shampoo her, after his repentance had taken firm hold and was accepted (by God), and how he made an excuse and refused to comply.

Afterwards some one came (to Nasúh), saying, "The daughter of our sovereign graciously invites thee.
The King's daughter invites thee: come and wash her head now, O devout one.
Her heart desires no shampooer except thee to massage her or wash her with clay."

2320. He answered, “Begone, begone! My hand is not in practice, and thy (friend) Nasúh is now fallen sick.
Go, look for some one else hastily and speedily, for by God my hand has gone out of business.”
(Then) he said to himself, “My sin passed beyond (all) bounds: how should that terror and anguish (ever) go from my mind?
I died (to self) once (and for all), and (then) I came back (to spiritual life): I tasted the bitterness of death and non-existence.
I have turned to God with real repentance: I will not break (that vow) till my soul shall be parted from my body.

2325. After such a tribulation, whose foot should move towards danger a second time, unless it be (the foot of) an ass?”

Story demonstrating that (when) a person repents and feels remorse and then forgets his feelings of remorse and tries again what he has tried (before), he falls into everlasting perdition. Unless his repentance be reinforced by a (great) firmness and strength and by a (great) sweetness and acceptance (experienced inwardly), it is like a rootless tree, more faded and withered every day. We take refuge with God (from that).

(Once) there was a washerman, who had an ass with a sore on its back and empty-bellied and lean.
(He kept it) in ground covered with stones, where no grass grew: from morning till night it went without food and shelter.
Except water, there was nothing for it to eat or drink: the ass was in that miserable state by day and by night.
In the neighbourhood was a reed-bed and a jungle, where a lion lived whose occupation was hunting.

2330. A battle took place between the lion and a fierce elephant: the lion was wounded and disabled from going to hunt.
On account of his weakness he was unable to hunt for some time, and the (smaller) wild animals were deprived of their morning-meal;
For they used to eat the lion's leavings: when the lion became ill they suffered distress.
The lion gave orders to a fox, saying, “Go and hunt an ass for me.
If you find an ass round about the meadow, go, charm him with specious talk, beguile him, and bring him (here).

2335. As soon as I gain some strength from (eating) the flesh of the ass, then afterwards I will seize another victim.
I will eat (only) a little, ye (shall have) the rest: I am the means (appointed) for you as regards (your supply of) food.
Procure for me either an ass or an ox: address (to them) some of the charming words that you know (how to use).
Deprive him of his wits by flatteries and fair words and bring him here.”

Parable of the Qutb (Pole), who is the gnostic united with God, in respect of his dispensing to the people their rations of forgiveness and mercy in the order and degree which God inspires him to observe; and a comparison of him with the lion, for the (smaller) wild animals partake of the lion's rations and eat his leavings in proportion to their nearness to him—not nearness in space but nearness in quality. The details of this (subject) are many, and God is the (best) Guide.

The Qutb is (like) the lion, and it is his business to hunt: (all) the rest, (namely), these people (of the world), eat his leavings.

2340. So far as you can, endeavour to satisfy the Qutb, so that he may gain strength and hunt the wild beasts.

When he is ailing, the people remain unfed, for all food provided for the gullet comes from the hand of reason,
Since the ecstasies (spiritual experiences) of the people are (only) his leavings.
Keep this (in mind), if your heart desires the (spiritual) prey.
He is like the reason, and the people are like the members of the body: the management of the body depends on the reason.
The weakness of the Qutb is bodily, not spiritual: the weakness lies in the Ship (Ark), not in Noah.

2345. The Qutb is he who turns round himself, (while) round him is the revolution of the celestial spheres.
Lend some assistance in repairing his (bodily) ship, if you have become his favourite slave and devoted servant.
Your assistance is (really) advantageous to you, not to him: God hath said, "*If ye help God, ye will be helped.*"
Hunt like the fox and sacrifice your prey to him (the Qutb), that you may gain in return a thousand preys and more.
The prey caught by the (obedient) disciple is (presented alive) after the manner of the fox, (but) the froward hyena catches prey (that is already) dead.

2350. If you present the dead (prey) to him (the Qutb), it will become living: filth (when placed) in the orchard will produce (fruit).
The fox said to the lion, "I will serve thee (obediently): I will contrive expedients and rob him (the ass) of his wits.
Cunning and enchantment is my business: it is my business to beguile and lead astray."
Hastening from the mountain-top towards the river, he found that miserable emaciated ass.
Then he saluted him cordially and advanced: he advanced to meet that poor simpleton,

2355. And said (to him), "How are you in this arid desert (where you live) amidst stones and on sterile ground?"
The ass replied, "Whether I am in pain or in Iram, God has made it my portion, and I am grateful for it.
I give thanks to the Friend (God) in good and evil estate, because in (the Divine) destiny there is worse than (the present) ill.
Since He is the Dispenser of portions, complaint is (an act of) infidelity. Patience is needful: patience is the key to the gift (bounteous reward).
All except God are enemies: He (alone) is the Friend: how is it good (seemly) to complain of a friend to an enemy?

2360. So long as He gives me buttermilk I will not desire honey, for every pleasure has a pain joined with it."

Story of an ass belonging to a seller of firewood, which saw some well-fed Arab horses in the royal stable and wished for the same fortune. (This story is intended) to convey the lesson that one ought not to wish for anything but (God's) forgiveness and favour; for though you are in a hundred kinds of pain, they all become sweet (to you) when you feel the delight of being forgiven; and for the rest, every fortune that you wish for before you have experienced it is accompanied by a pain which you do not perceive (at the moment); as (for example) in every trap the bait is visible while the snare is concealed. You (who) have been caught in this one trap are (still) wishing (and saying to yourself), "Would that I had gone after those (other) baits!" You fancy that those baits are without a trap.

There was a water-carrier who owned an ass that had been bent double like a
hoop by affliction. Its back was galled by the heavy load in a hundred places: it was passionately desiring the day of its death.
What of barley? It never got its fill (even) of dry straw: at its heels a (cruel) blow and an iron goad.
The Master of the (royal) stable saw it and took pity—for the man was acquainted with the owner of the ass—

2365. So he saluted him and asked him what had happened, saying, “What is the cause of this ass being bent double like a *dál*?”
He replied, “On account of my poverty and destitution this dumb animal is not getting even straw.”
“Hand him over to me,” said the other, “for a few days, that in the King's stable he may grow strong.”
He handed the ass over to him, and that merciful man tethered him in the Sultan's stable.
The ass saw on every side (of him) Arab horses, well-fed and fat and handsome and glossy;

2370. (He saw the ground) swept (clean) under their feet and sprinkled with water; the straw coming at the (proper) time, and the barley at the hour (when it was expected).
He saw the horses curry-combed and rubbed down. (Then) he lifted up his muzzle, crying, “O glorious Lord,
Am not I Thy creature? I grant that I am an ass, (but) wherefore am I wretched, with sores on my back, and lean?
At night, because of the pain in my back and the (pangs of) hunger in my belly, I am always wishing to die.
These horses are so happy and prosperous: why am I singled out for torment and tribulation?”

2375. Suddenly came the rumour of war: ’twas the time for the Arab horses to be saddled and brought into action.
They were wounded with arrows by the foe: the barbs entered them on every side.
(When) those Arab horses returned from the campaign, they all fell down and lay on their backs in the stable.
Their legs were tightly bandaged with (strips of) canvas: the farriers were standing in file,
Piercing their bodies with the scalpel in order to extract the barbs from their wounds.

2380. The ass saw (all) that, and was saying, “O God, I am satisfied with poverty and health.
I have no taste for that (plentiful) food and those hideous wounds.” Every one who desires (spiritual) health abandons the world.

How the fox disapproved of the saying of the ass, “I am satisfied with my lot.”

The fox said, “It is an (indispensable) obligation to seek lawful provision in obedience (to the Divine command).
(This) is the world of means: nothing is obtained without a means: therefore it is important (necessary) to seek (provision).
‘*And seek ye of the bounty of God*’ is (a Divine) command, lest they (men) should seize (the property of others) by violence, like the leopard.

2385. The Prophet hath said, ‘The door is shut against (the arrival of) provision, O youth; and on the door there are locks.’
Our movement (exertion) and our going to and fro (in search) and our acquisition is a key to that lock and barrier.
Without the key there is no way to open the door: bread without endeavour is not (according to) God's law.”

How the ass answered the fox.

He (the ass) replied, “That is (the result) of weak faith; else He who gave (us) life (also) gives (us) bread.
Whoever seeks (spiritual) sovereignty and victory, a mouthful of bread will not fail (him), O son.

2390. All wild animals, both the herbivorous and the predatory, are devourers of the (Divine) provision: they neither go in quest of work (to get a livelihood) nor do they support (the burden of) providing (for themselves).
The Provider gives their daily bread to all: He lays before each one the portion allotted to him.

The (Divine) provision comes to every one who seeks (to show) patience: the trouble of making efforts arises from your want of patience.”

How the fox answered the ass.

The fox replied, “Such trust in God is exceptional: few are proficient in (the practice of) trust in God.
’Tis (a mark of) ignorance to concern one's self with the exceptional: how is the King's highway (available) for every one?

2395. Since the Prophet hath said that contentment is a treasure, how should the hidden treasure be gained by every one?
Recognise your (proper) limit and do not fly aloft, lest you fall into the abyss of woe and bane.”

How the ass answered the fox.

He (the ass) replied, “Know that you are speaking (just) the reverse (of the truth), (for) woe and bane come to the soul from cupidity.
No one was (ever) deprived of (spiritual) life by contentment; no one was (ever) made a (spiritual) king by covetousness.
(The daily) bread is not withheld (even) from pigs and dogs: this rain and (these) clouds are not earned by Man.

2400. Just as you are pitiably enamoured of the daily bread, so the daily bread is enamoured of its consumer.

Exposition of the meaning of trust in God, (which is illustrated by) the Story of the ascetic who, making trial of his trust in God, abandoned his property and (native) town and went far away from the beaten tracks and thoroughfares of men to the foot of a remote and inaccessible mountain, (where) in extreme hunger he laid his head upon a stone and fell asleep, saying to himself, ‘I put trust in Thy providing the means (of livelihood) and daily bread; and I cut myself off from (all) means (secondary causes) in order that I may experience the causation of trust in God.’

A certain ascetic had heard the saying of Mustafá (Mohammed) that the daily bread surely comes from God to the spirit,
(And that), whether you will or no, your daily bread comes running to you because it is (so) fond of you.
By way of trial that man went into the desert and immediately lay down near a mountain,
Saying, ‘I will see whether the daily bread will come to me: (my object is) that my belief in the daily bread may become firm.’

2405. A caravan lost its way and marched towards the mountain: (the travellers) saw lying (there) him who was making the trial.
(One) said (to another), ‘How is this man destitute here in the wilderness, far from road and town?
Oh, I wonder, is he dead or alive? (Evidently) he has no fear of wolves or enemies.’
They came on and touched him with their hands: that venerable man deliberately said nothing.
He did not stir, he did not even move his head or open his eyes, because he was making a trial.

2410. Then they said, ‘This poor disappointed man has had a stroke of apoplexy caused by hunger.’
They fetched bread and (also) food in a kettle, that they might pour it into his mouth and (down) his throat.
Thereupon the man purposely clenched his teeth, in order to see (test) the truth of that promise.
They felt pity for him and said, ‘This man is starving and perishing with hunger and at the point of death’;
(So) they brought a knife and hastily made a rift in his closed teeth.

2415. They poured soup into his mouth and forced into it fragments of bread.
He said (to himself), ‘O (my) heart, even though thou art keeping silence, thou knowest the secret and art showing a (great) disdain.’

His heart replied, 'I know (the secret) and am purposely behaving (thus): God is the provider for my soul and body.'
How should there be a trial more (perfect) than this? The daily bread comes with joy to those who have patience."

How the fox answered the ass and urged him to seek a livelihood.

The fox said, "Leave these stories and apply all your poor efforts to earning a livelihood.

2420. God has given you hands: do some work, earn something, help a friend.
Every one takes steps to earn something and (thereby) helps other friends (to earn),
Because all the earning is not done by one (craftsman): (there is) a carpenter and also a water-carrier and a weaver.
By means of this partnership (the order of) the world is maintained: every one, (being impelled) by want, chooses some work.
'Tis not right to be a lick-platter (idle parasite) in the midst (of them): the way of the Sunna is to work and earn."

How the ass answered the fox, saying, "Trust in God is the best way of earning a livelihood, for every one needs to trust in God and cry, 'O God, bring this work of mine to success'; and prayer involves trust in God, and trust in God is the (only) means of livelihood that is independent of any other means, etc."

2425. He (the ass) said, "In the two worlds I do not know any means of livelihood superior to trust in my Lord.
I know nothing to be compared with the acquisition of thanksgiving to Him, in order that thanksgiving to God may bring (in its train) the daily bread and the increase (thereof)."
Their dispute was prolonged in mutual altercation (till) they became incapable of (further) questioning and answering.
Afterwards he (the fox) said to him, "Mark in the (Divine) kingdom the prohibition, '*Do not cast yourselves into destruction.*'
In a barren desert covered with stones self-denial is folly: God's world is wide.

2430. Move from this place towards the meadow, and browse there on the verdure round about the river—
A meadow verdant like Paradise, where the verdure grows up to (as high as) the waist.
Happy the animal that goes thither: amidst the verdure a camel would become invisible.
There, on every side, is a running fountain; there the animals are in comfort and security."
From asininity he (the ass) did not say to him, "O accursed one, thou art (come) from there: how art thou so wretched?

2435. Where is thy gaiety and fatness and comeliness? What is (the meaning of) this lean starved body of thine?
If thy description of the meadow is not (mere) falsehood and fiction, then why is thine eye not intoxicated (enraptured) by it?
These greedy looks and this blindness are the result of thy beggarliness, not of (spiritual) sovereignty.
Since thou hast come from the fountain, how art thou dry (thirsty)? And if thou art (fragrant like) the gland of the musk-deer, where is the fragrance of musk?
How is there no trace in thee of that which thou sayest and describest, O exalted one?"

Parable of the camel, explaining that when some one tells of his good fortune and you do not perceive in him any appearance or sign of welfare, there is reason to suspect that he is an imitator therein (of those who have really attained to spiritual felicity).

2440. A certain man asked a camel, "Hey, whence comest thou, O thou whom fortune attends?

He replied, “From the hot-bath in thy street.” Said the other, “Truly, ’tis manifest in (the state of) thy knees!”
(When) Pharaoh, the obstinate rebel, saw Moses' snake, he begged for a respite and showed meekness.
The men of intelligence said, “This man (Pharaoh) ought to have been fiercer, since he is the Lord of the Judgement.
Whether the miracle was a dragon or a snake, what has become of the pride and wrath proper to his divinity?

2445. If he is the Supreme Lord seated on the throne, what is this blandishment on account of a single worm?”
So long as your fleshly soul is intoxicated with the dessert and date-wine (of sensuality), know that your spirit has not beheld the cluster belonging to the World Unseen,
For the signs of that vision of the Light are (consist in) your withdrawal from the abode of delusion.
Since the bird is frequenting a briny (piece of) water, it has not seen (found) help (for its thirst) in the sweet water;
Nay, its faith is (mere) imitation: its spirit has never seen the face of faith.

2450. Hence, because of the accursed Devil, the imitator is in great danger from the road and the brigand;
(But) when he beholds the Light of God, he becomes safe: he is at rest from the agitations of doubt.
The sea-foam (scum) is (always) in collision till it comes to the earth (land) which is its origin.
The foam (scum) is earthly: it is an exile in the water: in exile agitation is inevitable.
When his (the imitator's) eye is opened and he reads those characters (of Reality), the Devil hath no power over him any more.

2455. Although the ass spoke of (spiritual) mysteries to the fox, he spoke superficially and like an imitator.
He praised the water, but he had no longing (for it); he tore his face and raiment, but he was no lover.
The excuse made by the hypocrite was bad, not good, because it was (only) on their lips, not in their hearts.
He (the hypocrite) has the smell of the apple, but no part of the apple (itself); and in him (even) the smell is only for the purpose of (coming into) contact (with the true believers).
The charge of a woman in battle does not break the (hostile) ranks; nay, her plight becomes pitiable.

2460. Though you see her take the sword (and fight) like a lion amidst the ranks, (yet) her hand trembles.
Alas for him whose reason is female, while his wicked fleshly soul is male and ready (to gratify its lust)!
Of necessity, his reason is vanquished: his movement is towards naught but perdition.
Oh, blest is that one whose reason is male, while his wicked fleshly soul is female and helpless;
Whose particular (individual) reason is male and dominant, (so that) his intellect deprives the female fleshly soul (of power to do mischief).

2465. The attack of the female, too, is bold in appearance; her defect, as (in the case of) that ass, arises from asininity.
The animal nature prevails in woman, because she has an inclination towards colour and scent.
(When) the ass heard of the colour and scent of the meadow, all arguments (in favour of trust in God) disgusted him.
The thirsty man wanted rain, and there was no cloud; the fleshly soul was ravenously hungry, and there was no self-restraint.
Self-restraint is an iron shield, O father: upon the shield (of self-restraint) God hath written (the words), “Victory will come.”

2470. The imitator brings forward a hundred proofs in his exposition, (but) he speaks (gives) them from ratiocination, not from immediate experience.
He is tinctured with musk, but he is not musk: he has the scent of musk, but he is only dung.
In order that a piece of dung may become musk, O disciple, one must browse for years in that (spiritual) garden.

One must not eat straw and barley, like asses: browse on *arghawán*, like the musk-deer in Khutan.
Do not browse on aught but clove, jasmine, or roses: go to the plain of Khutan in company with those (saintly) personages.

2475. Accustom your belly to the sweet basil and the rose, that you may gain the wisdom and (spiritual) food of the prophets.
Break your belly of its habit of (eating) this straw and barley: begin to eat the sweet basil and the rose.
The corporeal belly leads to the straw-barn; the spiritual belly leads to the sweet basil.
Whoever feeds on straw and barley becomes a sacrifice (*qurbán*); whoever feeds on the Light of God becomes the *Qur'án.*
Beware! Half of you is musk and half is dung. Beware! Do not increase the dung, increase the Chinese musk.

2480. The imitator brings on to his tongue a hundred proofs and explanations, but he has no soul.
When the speaker has no soul and (spiritual) glory, how should his speech have leaves and fruit?
He boldly directs people in the Way (to salvation), (though) he is more tremulous (infirm) in soul than a blade of straw.
Therefore, though his discourse may be splendid, tremor (infirmity) is also latent in his discourse.

The difference between the call of the perfect Shaykh who is united with God and the words of imperfect men whose (spiritual) virtues are acquired and artificial.

The illumined Shaykh makes (his disciples) cognisant of the Way; moreover, he causes the light (of faith) to accompany his words.

2485. Strive to become intoxicated and illumined, in order that his light may be (like) the rhyme-letter to your discourse.
Whatever (fruit or vegetable) is boiled in grape-juice, the flavour of grape-juice will be (tasted) in its syrup.
(Whether it be syrup) of carrots or apples or quinces or walnuts, you will taste in it the delicious flavour of grape-juice.
When your knowledge is steeped in the light (of faith), then *the contumacious folk* derive light from your knowledge.
Whatsoever you say, too, will be luminous, for the sky never rains aught but pure (water).

2490. Become (like) the sky, become (like) the cloud and shed rain: the spout rains (too), (but) it is not at work (productively).
The water in the spout is borrowed; the water in the cloud and in the sea is original.
Your thought and cogitation resemble the spout; inspiration and revelation are (like) the cloud and the sky.
The rain-water produces a many-coloured garden; the spout causes your neighbour to quarrel (with you).
The ass disputed twice or thrice with the fox, (but) since he was (only) an imitator he was beguiled by him.

2495. He had not the glorious power of perception possessed by a (true) seer: the fox's palaver brought upon him (a stroke of) apoplexy.
Greedy desire to eat and drink made him so despicable that he submitted to him (the fox) notwithstanding five hundred arguments (to the contrary).

Fabula cinaedi cui paedicator tempore paedicandi "Quamobrem," inquit, "hic pugio est?" Respondit: "Ut, siquis mihi injuriam facere cogitaverit, ventrem ejus diffindam." Paedicator super eo ultro citroque se movebat et aiebat, "Deo gloria quod ego injuriam tibi facere non cogito." "My tent (verse) is not a tent, it is a continent; my jest is not a jest, it is a lesson." Verily, God is not ashamed to set forth as a parable a gnat or what exceeds it, i.e. "what exceeds it in respect of the corruption of (men's) souls by disbelief"; (for the infidels ask), "What is it that Allah means by using this as a parable?" and then He answers (them), "I mean this: He lets many be led astray thereby and He lets many be guided aright thereby." Every temptation is like a pair of scales: many come off with honour and many with disgrace; and if you were to meditate on it (this parable) a little, you would feel many of its excellent effects.

Juvenem imberbem paedicator quidam domum duxit, capite deorsum verso stravit, et in eum trusit.
The accursed wretch saw a dagger on his waist, so he said to him, “What is this on your waist?”
He replied, “’Tis in order that, if any evil-minded person should think of committing evil against me, I may rip his belly.”

2500. The *lútí* said, “God be praised that I have not thought of plotting evil against you.”
When there is no manliness, of what use are daggers? When there is no heart (courage), the helmet avails not.
You may have (the sword) Dhu ’l-faqár as a heritage from ‘Alí, (but) have you the (stout) arm of the Lion of God? (If so), produce it!
Though you may remember a (life-giving) incantation derived from the Messiah, where (in you) are the lips and teeth of Jesus, O abominable man?
You may build a ship with money collected (from your friends) or freely given, (but) where is a captain of the ship like Noah?

2505. I grant you have (formally) broken the idol, like Abraham, (but) what of devoting the idol, (which is) your body, to the fire (of self-mortification)?
If you have the proof (that you are a true saint), put it into practice: by means of that (practice) make your wooden sword (sharp) as Dhu ’l-faqár.
The proof that hinders you from the practice (of saintly works) is (the cause of your incurring) the vengeance of the (Divine) Maker.
You have emboldened those who are afraid of (travelling on) the Way, (but) underneath (inwardly) you are more tremulous (infirm) than all (the rest).
You lecture to them all on trust in God, (while) you are slitting the vein of the gnat in the air.

2510. O pathice, qui exercitum praecessisti, barbae tuae mendaciam penis tuus testatur.
When the heart is filled with unmanliness, the beard and moustache are a cause of laughter.
Make a (vow of) repentance, shed tears like rain, redeem your beard and moustache from laughter.
Restore your manliness (by engaging) in (devotional) works, that you may become (like) the hot sun in (the sign of) Aries.
Leave the belly and stride towards the heart (spirit), in order that the salutation may come to you from God without (any) veil.

2515. Advance one or two paces, make a good endeavour: Love will lay hold of your ear and then draw (you onward).

How the cunning of the fox prevailed over the desire of the ass to preserve and restrain himself (from yielding to temptation), and how the fox led the ass to the lion in the jungle.

The fox embarked on the plot: he seized the ass's beard and led him away.
Where is the musician of that Súfí monastery, that he may quickly play the tambourine (and sing), “The ass is gone, the ass is gone”?
Since a hare brings a lion to the well, how should not a fox lead an ass to the grass?
Shut thine ear and do not swallow (beguiling) spells: (swallow naught) but the spell of the righteous saint—

2520. That spell of his, (which is) sweeter than *halwá*, that (spell) of whose feet a hundred *halwá’s* are (only) the dust.
The imperial jars full of the wine (of mystical knowledge) have drawn their stock from the wine of his lips.
(Only) that alien soul which has never seen the wine of his ruby lips is a lover of the wine (of conventional knowledge).
Since the blind bird does not see the sweet water, how should not it circle round the brackish water?
The spiritual Moses makes the breast a Sinai: he makes the blind parrots able to see.

2525. The Khusraw (who is the lover) of the spiritual Shírín has beaten the drum (of sovereignty); consequently sugar has become cheap in the city.
The Josephs of the unseen world are marching: they are bringing bales of candy and sugar.
The faces of the camels of Egypt are (turned) towards us: hearken, O parrots, to the sound of the (camel-)bell.
To-morrow our city will be filled with sugar; sugar is cheap (to-day): (tomorrow) it will be cheaper.
O confectioners, wallow in sugar, like the parrot, in despite of the bilious ones.

2530. Pound the sugar-cane: this is the only work (of importance); lavish your souls (on him): this is the only Beloved.
Now not a single sour one is left in our city, since Shírín has seated the Khusraws on the throne (of Love).
'Tis dessert on dessert and wine on wine! Ho, go up on the minaret and proclaim that all are welcome (to the feast).
The nine years old vinegar is becoming sweet; the stone and marble are becoming ruby(-like) and golden.
The sun in heaven is clapping his hands: the motes are dancing like lovers.

2535. (All) eyes are intoxicated with the orchard abounding in greenery, (where) the blossoms are budding on the boughs.
The eye of blessedness works absolute magic: the spirit is made victorious (*mansúr*), crying "I am God."
If the fox is seducing an ass, let him seduce (him)! Do not thou be an ass, and be not troubled.

Story of the person who rushed into a house in terror, with cheeks yellow (pale) as saffron, lips blue as indigo, and hands trembling like the leaves of a tree. The master of the house asked, "Is all well (with you)? What is the matter?" He replied, "Outside they are taking asses by force." "Bless you!" cried the other; "they are taking asses, (but) you are not an ass: what are you afraid of?" He said, "They are taking (them) in a great hurry: (all) discrimination has ceased. To-day I am afraid they will take me for an ass."

A certain man took refuge in a house: his face was yellow, his lips blue, and his colour had ebbed away.
The master of the house said to him, "Is it well (with you)? for your hand is trembling like (that of) an old man.

2540. What has happened? Why have you taken refuge (here)? How have you lost the colour of your face so (entirely)?"
"To-day," said he, "they are seizing asses outside (in the streets) to do forced labour for the tyrannical king."
He (the householder) replied, "O beloved of your uncle, they are taking it because it is an ass: since you are not an ass, go (your way): why are you troubled at this?"
He answered, "They are very urgent and furious in taking (them): 'twill be no wonder if they take me too for an ass.
They have put their hands with all their might to (the job of) taking asses: accordingly discrimination has ceased."

2545. Since undiscriminating persons are our rulers, they carry off the owner of the ass instead of the ass.
(But) the King of our city is not one who takes at random: He has discrimination, He is *hearing and seeing*.
Be a man and do not be afraid of those who take the asses: thou art not an ass: be not afraid, O Jesus of the (world of) Time.
The Fourth Heaven, moreover, is filled with thy light: God forbid (that I should say) that the Stable is thy abode.
Thou art higher even than the sky and the stars, though for a good reason thou art (temporarily) in the Stable.

2550. The Master of the Stable is one thing and the ass another: not every one who has entered the Stable is an ass.

Why have we fallen in behind the ass? Tell of the Rose-garden and the fresh roses,
And of the pomegranate and the citron and the apple-bough, and of the wine and the fair youths innumerable,
Or of the Sea whose waves are pearls and whose pearls are speaking and seeing,
Or of the Birds which pick roses and lay eggs of silver and gold,

2555. Or of the Falcons which foster the partridges and fly both with their bellies turned downward and also on their backs.
In the world there are invisible ladders, (leading) step by step up to the summit of heaven.
There is a different ladder for every class, there is a different heaven for every (traveller's) way.
Every one is ignorant of another's condition (in) the kingdom (which is) wide and without end or beginning.
This one is amazed at that one and asks wherefore he is happy, while that one is astounded at this one and asks why he is amazed.

2560. The area of *God's earth* is *spacious*: every tree springs up from a certain soil.
The leaves and boughs on the trees are giving thanks (to God), crying, "Oh, what a fine kingdom! Oh, what a broad expanse!"
The nightingales are (flying) round the knobby blossom, saying, "Give us some of that which thou drinkest."
This discourse hath no end: return to the fox and the lion and the (lion's) sickness and hunger.

How the fox brought the ass to the lion, and how the ass jumped away from the lion, and how the fox reproached the lion, saying, "The ass was still far off: you were too hasty"; and how the lion made excuses and entreated the fox to go and trick him a second time.

When he (the fox) brought him (the ass) up the hill towards the meadow, in order that the lion might pulverise him with a (sudden) charge,

2565. He (the ass) was (still) far from the lion, but the lion would not wait for him to come near before attacking.
The terrible lion made a spring from an eminence, (though) indeed he had not the strength and power to move (effectively).
The ass saw him from afar and turned and fled to the bottom of the hill, dropping his shoes as he ran.
"O king of us (all)," said the fox to the lion, "why didst not thou restrain thyself in the hour of battle,
In order that that misguided (creature) might come near thee and that thou might'st vanquish him with a small attack?

2570. Precipitation and haste is the Devil's wile; patience and calculation is God's grace.
He (the ass) was far off and saw the attack and fled: thy weakness is made manifest and thy prestige is destroyed."
He (the lion) replied, "I thought my strength was restored: I did not know my feebleness was so great.
Moreover, my hunger and need had passed beyond bounds: through starvation my patience and understanding had been lost.
If by (using) your wits you can reclaim him and bring him back once more,

2575. I shall be much obliged to you: try hard, maybe you will fetch him by cunning."
"Yes," said the fox, "if God should give (me) help and set a seal of blindness on his heart
(For) then he will forget the terror which he felt on seeing (thee): this will not be alien to his asininity.
But when I bring him, do not thou rush (at him), lest thou lose him again by overhaste."
"Yes," replied the lion; "I have found by experience that I am very ill and that my body has become shaky.

2580. Until the ass comes quite near to me, I will not move, I will (apparently) be sound asleep."
(Thereupon) the fox departed, saying, "O king, (offer) a prayer that a (great) heedlessness may muffle his reason.

The ass has made vows of repentance to the Creator (and resolved) that he will not be duped by any ne'er-do-well.
We by cunning will cause his vows to collapse, (for) we are the enemy of reason and of the splendid covenant (with God).
The ass's head is a ball for our children: his thought is a plaything for our guile."

2585. The reason that belongs to (is affected by) the revolution of Saturn hath no position (of honour) in the sight of Universal Reason.
It is made knowing by Mercury and Saturn; we (organs of Universal Reason) by the bounty of the gracious Creator.
The twisted script of our sign-manual is *He taught Man*: our aims are (expressed in the words) *the knowledge is with God.*
We are (the object of) the nurture of that resplendent Sun: on that account we are crying, "(Glory to) my Lord the Supreme!"
(The fox said), "If he (the ass) possesses experience, nevertheless a hundred experiences will be shattered by this deceitful palaver (of mine).

2590. Maybe that weak-natured one will break his (vow of) repentance, and the bad luck of his breaking it will overtake him."

Explaining that the violation of a covenant and (vow of) repentance is the cause of affliction; nay, it is the cause of metamorphosis, as in the case of the "Fellows of the Sabbath" and in the case of the "Fellows (who disbelieved in the miracle) of the Table of Jesus," for (God hath said), "And He turned them into apes and swine." And in this community there is (only) metamorphosis of the spirit, but at the Resurrection the form of the spirit will be given to the body.

To violate a pact and break vows of repentance becomes the cause of accursedness in the end.
The violation of vows of repentance by the "Fellows of the Sabbath" became the cause of their metamorphosis and destruction and abomination.
Therefore God turned those people into apes, since they rebelliously broke their covenant with God.
In this community there has never been metamorphosis of the body, but there is metamorphosis of the spirit, O man endowed with perception.

2595. When his spirit becomes the ape-spirit, his clay (body) is debased by the ape-spirit.
How should the ass be debased by his (bodily) form, if his spirit had possessed the virtue (that is derived) from (rational) experience?
The dog of the Companions (of the Cave) had a goodly character: was he any the worse on account of his (bodily) form?
The "Fellows of the Sabbath" suffered outward metamorphosis, in order that the people might behold outwardly their ignominious fall.
Through breaking (vows of) repentance a hundred thousand others have become hogs and asses inwardly.

How the fox approached the runaway ass a second time in order to beguile him once more.

2600. Then the fox came quickly towards the ass: the ass said, "One must beware of a friend like you.
Ignoble creature, what did I do to you that you brought me into the presence of a dragon?
What but the malignity of your nature was the cause of your enmity to my life, O perverse one?"—
Like the scorpion, which bites a man's foot though no inconvenience has come to it from him,
Or like the Devil who is the enemy of our souls, though no inconvenience or injury has befallen him from us;

2605. Nay, but he is naturally the adversary of the human soul and rejoices at the destruction of Man;
He never breaks off his pursuit of any human being: how should he abandon his wicked disposition and nature?
For, without any cause, his essential malignity pulls him on to (commit) injustice and tyranny.

He continually invites thee to a spacious tent in order that he may cast thee into a pit,
Saying, "In such and such a place there is a tank of water and (many) fountains," that he may cast thee headlong into the tank.

2610. That accursed one caused an Adam, notwithstanding all his inspiration and insight, to fall into woe and bane,
Without any sin (having been committed against him) and without any previous harm having been wrongfully done to him by Adam.
The fox replied, "It was a spell of magic that appeared in your eyes as a lion;
Else I am more puny in body than you, and I always feed there by night and day.
If he (the magician) had not wrought a spell of that kind, every famishing (animal) would have run thither.

2615. (In) a foodless world full of elephants and rhinoceroses how should the meadow have remained verdant without (the protection of) a spell?
Truly, I meant to tell you, by way of instruction, not to be afraid if you should see a terrible thing like that;
But I forgot to impart (this) knowledge to you, because I was overwhelmed with grief and pity on your account.
I saw you were ravenously hungry and without food, (therefore) I was making haste so that you might attain to the remedy;
Otherwise I would have explained the spell to you: it (the lion) presents itself as an apparition, it is not a (real) body."

The reply of the ass to the fox.

2620. "Hark," cried the ass, "begone, begone from my presence, O enemy, that I may not see your face, O ugly one!
That God who made you ill-fated hath made your ugly face detestable and impudent.
With what face do you come to me? The rhinoceros has not such a hard skin (as you have).
You manifestly attempted to shed my life-blood, saying, 'I will guide you to the meadow,'
So that I beheld the face of Azrael; (now) again you have brought cunning and plausible suggestion (to bear on me).

2625. Though I am a disgrace to the asses or an ass (myself), (yet) I am possessed of life, I have a vital spirit: how should I purchase (accept and believe) this (palaver)?
If a child had seen the pitiless horror that I saw, it would instantly have become old.
Deprived of heart and soul by dread of that awful object, I threw myself headlong from the mountain.
My legs were tied (paralysed) by terror as soon as I perceived that (cruel) torment without (any) barrier (between it and me).
I made a promise to God, crying, 'O gracious One, do Thou loose my legs from this bondage,

2630. So that henceforth I may not listen to any one's temptation: I promise, I vow (that I will not listen), O Helper!'
Thereupon God loosed my legs because of my prayer and humble entreaty and indication (of abasement);
Else the fierce lion would have overtaken me: how would an ass have fared in the grip of a lion?
Now the lion of the jungle has sent you to me again for the purpose of deceit, O *evil companion that you are!*"
(I swear) by the truth of the Holy Person of Allah, the Lord, that a malign snake is better than a malign friend.

2635. The malign snake takes a soul (life) from the man it has bitten; the malign friend leads him into the everlasting Fire.
Thy heart secretly steals its disposition from the disposition of thy companion, without speech and talk on his part.
When he casts his shadow over thee, that unprincipled one steals away thy principles from thee.

(Even) if thy reason has become (as strong as) a furious dragon, know that the evil companion is an emerald to it.
Through him the eye of thy reason starts out (of the socket): his (vicious) thrusts deliver thee into the hands of pestilence.

The answer of the fox to the ass.

2640. The fox said, “There are no dregs in my pure liquor, but the illusions of imagination are not small.
All this is your imagination, O simpleton, for I bear no malice and rancour against you.
Do not regard me from (the standpoint of) your evil fancy: wherefore do you cherish ill thoughts against your lovers?
Think well of the sincere, even though unkindness come from them in appearance.
When this evil fancy and imagination is manifested, it severs a hundred thousand friends from one another.

2645. If an affectionate (friend) has behaved unjustly and made a trial (of one's loyalty), understanding is needed to prevent one from thinking ill (of him).
In particular, I, who have a bad name, was not evil-natured (in regard to you): what you saw was nothing evil, it was (only) a magic spell;
And if, hypothetically, that purpose (of mine) had been evil, (still) friends pardon such a fault.”
The world of imagination and the phantom of hope and fear is a great obstacle to the traveller (on the mystic Way).
The pictures (illusions) of this picture-making phantasy were harmful (even) to one like Khalíl (Abraham), who was (firm as) a mountain.

2650. The noble Abraham said, “*This is my Lord*,” when he fell into the world (fell under the sway) of imagination.
That person who bored the pearl of interpretation, interpreted the mention of *the star* thus—
(That) the world of imagination and blinding phantasy uprooted such a mountain (of wisdom) from its foundation,
So that the words, “*This is my Lord*,” were uttered by him: what, (then), must be the case with a goose or an ass?
Understandings (strong) as mountains have been submerged in the seas of imagination and the whirlpools of phantasy.

2655. Mountains are put to shame by this Flood: where is any safety (to be found) but in the Ship (Ark) of Noah?
By this phantasy, which infests the road of Faith like a brigand, the followers of the (true) Religion have become (split into) two and seventy sects.
The man of sure faith is delivered from imagination and phantasy: he does not call a hair of the eyebrow the new moon,
While he that has not the (spiritual) light of ‘Umar as his support is waylaid (deceived) by a crooked hair of the eyebrow.
A hundred thousand awful and terrible ships have been shattered to pieces in the sea of imagination.

2660. The least (of them is) the energetic and ingenious Pharaoh: his moon was eclipsed in the mansion of imagination.
Nobody knows who is the cuckold, and he that knows has no doubt concerning himself.
Since thine own imagination keeps thee giddy-headed, wherefore shouldst thou revolve round the imagination of another?
I am helpless against my own egoism: why hast thou, full of egoism, sat down beside me?
I am seeking with (all) my soul one who is free from egoism, that I may become the ball of that goodly bat.

2665. In sooth any one who has become without ego is all egos: when he is not loved by himself he becomes loved by (them) all.
(When) a mirror becomes devoid of images, it gains splendour because (then) it is the reporter (reflector) of all images.

Story of Shaykh Muhammad Sar-razí of Ghazna, may God sanctify his spirit!

In Ghazna there was an ascetic, abounding in knowledge (of divinity): his name was Muhammad and his title Sar-razí.
Every night he would break his fast with vine-tendrils (*sar-i raz*): during seven years he was continually (engaged) in one quest.
He experienced many marvellous things from the King of existence, but his object was (to behold) the beauty of the King.

2670. That man who was surfeited with himself went to the top of a mountain and said, "Appear, or I will fall (throw myself) to the bottom."
He (God) said, "The time for that favour is not (yet) come, and if thou fall down, thou wilt not die: I will not kill thee."
He, from love (of God), threw himself down: he fell into the depths of a (piece of) water.
When he (found that he) was not dead, on account of the shock (of disappointment) that man who was sick of life made lament over himself for having been parted from death;
For this (present) life seemed to him like a (state of) death: in his view the thing had become reversed.

2675. He was begging death (as a gift) from the Unseen, he was crying, "Verily, my life is in my death."
He had embraced death as (other people embrace) life, he had become in full accord with the destruction of his life.
As (with) 'Alí, the sword and dagger were his sweet basil, the narcissus and eglantine were his soul's enemies.
A Voice came (to his ear), "Go from the desert to the city"— a wondrous Voice transcending the occult and the manifest.
He cried, "O Thou that knowest my secret, hair by hair, tell me, what service am I to do in the city?"

2680. It (the Voice) said, "The service is this, that for the purpose of self abasement thou shouldst make thyself (like) 'Abbás (the seller) of date-syrup.
For a while take money from the rich and then deliver it to the lowly poor.
This is the service thou must do for some time." He replied, "To hear is to obey, O Thou who art my soul's refuge."
Many questions and answers and much conversation passed between the ascetic and the Lord of mankind,
Whereby earth and heaven were filled with (spiritual) light: all that is recorded in the *Maqálát*;

2685. But I will cut short that dialogue, in order that every worthless person may not hear (such) mysteries.

How after many years the Shaykh came from the desert to the city of Ghazna and carried round the basket (as a beggar) in obedience to the behest from the Unseen and distributed amongst the poor all (the money and food) that was collected. "When any one possesses the spirit of the glory of Labbayka (devoted service), letter on letter and messenger after messenger are (sent to him)," as (when) the window of a house is open, sunbeams and moonbeams and rain and letters and so forth never cease (from coming in).

That (Shaykh who was) obedient to the (Divine) command turned his face towards the city; the city of Ghazna became illumined by his face.
A (great) multitude joyfully went out to meet him, (but) he entered (the city) in haste and furtively.
All the notables and grandees rose up and made their palaces ready to receive him,
(But) he said, "I do not come from (motives of) self-advertisement: I come not save in humility and beggary.

2690. I have no intention of talking and discoursing: I will go about from door to door with a basket in my hand.

I am devoted to the (Divine) edict, for ’tis commanded by God that I should be a beggar, a beggar, a beggar.
I will not use choice expressions in begging: I will tread the way of none but the vile beggars,
That I may be completely overwhelmed with abasement, and that I may hear abusive words from high and low.
God's command is my (very) soul, and I am its follower: He has commanded me to be covetous, (for) ‘base is he that covets.’

2695. Since the Sultan of the Judgement desires covetousness from me, dust on the head of contentment henceforth!
He has desired covetousness: how should I be ambitious of glory? He has desired beggary: how should I exercise sovereignty?
Henceforth beggary and abasement are my (very) soul: in my wallet are twenty (consummate beggars like) ‘Abbás.”
The Shaykh would go about, with a basket in his hand, (saying, “Give) something, Sir, for God's sake, if He prompt you (to be generous).”
His inward experiences were higher than the Footstool and the Throne (of God); his (external) business was (to cry), “Something for God's sake, something for God's sake!”

2700. The prophets, every one, ply this same trade: the people (to whom they are sent) are (really) destitute, (yet) they (the prophets) practise beggary,
Crying, “*Lend to God, lend to God*,” and persevering contrariously in (the exhortation) “Help God!”
This Shaykh is going as a suppliant from door to door, (while) in Heaven a hundred doors are opened for the Shaykh,
Because the beggary that he practised (so) diligently was for the sake of God, not for the sake of his gullet;
And even if he had done it for the sake of his gullet, that gullet hath (is endowed with) exorbitance by the Light of God.

2705. As regards him, the eating of bread and honey and the drinking of milk is better than the forty days' seclusion and the three days' fast of a hundred dervishes.
He eats Light, do not say he eats bread: he sows anemones (though) in appearance he feeds (on them).
Like the flame that consumes the oil (wax) in a candle, from his eating and drinking there is an increase of light for the company.
God hath said, “*Be not immoderate*,” in reference to the eating of bread; He hath not said, “Be satisfied,” in reference to the eating of Light.
The former was the gullet subject to probation, while this (saintly) gullet was free from immoderation and secure from exorbitance.

2710. (In the case of the Shaykh) ’twas (by) the (Divine) command and order, not (from) greed and cupidity: a spirit like that is not a follower of greed.
If the elixir say to the copper, “Give thyself up to me,” cupidity does not prevail (over it).
God had offered to the Shaykh (all) the treasures of the earth down to the seventh tier;
(But) the Shaykh said, “O Creator, I am a lover: if I seek aught but Thee, I am impious.
If I should bring into view the Eight Paradises, or if I should serve Thee from fear of Hell,

2715. (Then) I am (only) a believer seeking salvation, for both these (motives) are concerned with the body.”
A hundred bodies are not worth a bean in the eyes of the lover who has received nutriment from God's love;
And this body which the Shaykh of insight possesses has become something different: do not call it a body.
(To be) in love with God's love and then (desire) a wage! (To be) a trusted Gabriel and then a thief!
In the eyes of that wretched lover of Laylá the kingdom of the world was (worthless as) a vegetable.

2720. Earth and gold were alike in his eyes. What of gold? (Even) his life had no value (for him).
Lions and wolves and wild beasts were acquainted with him and gathered round him like kinsfolk,

(Knowing) that this man had become entirely purged of animality and filled with love, and that his flesh and fat were poisonous (to them).
The sweets scattered by Reason are poison to the wild beast, because the good of (that which is) good is antagonistic to (that which is) evil.
The wild beast dare not devour the flesh of the lover: Love is known both to the good and the evil;

2725. And if the wild beast devour him even parabolically, the lover's flesh will become poison and kill him.
Everything except love is devoured by Love: to the beak of Love the two worlds are (but) a single grain.
Does a grain ever devour the bird? Does the manger ever feed on the horse?
Do service (to God), that perchance thou mayst become a lover: (devotional) service is a means of gaining (Love): it comes into action (produces an effect).
The servant (of God) desires to be freed from Fortune; the lover (of God) nevermore desires to be free.

2730. The servant is always seeking a robe of honour and a stipend; all the lover's robe of honour is his vision of the Beloved.
Love is not contained in speech and hearing: Love is an ocean whereof the depth is invisible.
The drops of the sea cannot be numbered: the Seven Seas are petty in comparison with that Ocean.
This discourse hath no end. Return, O reader, to the story of the Shaykh of the time.

On the meaning of "But for thee, I would not have created the heavens."

A Shaykh like this became a beggar (going) from street to street. Love is reckless: beware!

2735. Love makes the sea boil like a kettle; Love crumbles the mountain like sand;
Love cleaves the sky with a hundred clefts; Love unconscionably makes the earth to tremble.
The pure Love was united with Mohammed: for Love's sake God said to him, "But for thee."
Since he alone was the ultimate goal in Love, therefore God singled him out from the (other) prophets,
(Saying), "Had it not been for pure Love's sake, how should I have bestowed an existence on the heavens?

2740. I have raised up the lofty celestial sphere, that thou mayst apprehend the sublimity of Love.
Other benefits come from the celestial sphere: it is like the egg, (while) these (benefits) are consequential, like the chick.
I have made the earth altogether lowly, that thou mayst gain some notion of the lowliness of lovers.
We have given greenness and freshness to the earth, that thou mayst become acquainted with the (spiritual) transmutation of the dervish."
These firm-set mountains describe (represent) to thee the state of lovers in steadfastness,

2745. Although that (state) is a reality, while this (description) is (only) an image, O son, (which is employed) in order that he (who offers it) may bring it nearer to thy understanding.
They liken anguish to thorns; it is not that (in reality), but they do so as a means of arousing (thy) attention.
When they called a hard heart "stony," that was (really) inappropriate, (but) they made it serve as a similitude.
The archetype of that (object of comparison) is inconceivable: put the blame on thy conceptual faculty, and do not regard it (the archetype) as negated (nonexistent).

How the Shaykh, in obedience to the intimation from the Unseen, went with his basket four times in one day to the house of a certain Amír for the purpose of begging; and how the Amír rebuked him for his impudence, and how he excused himself to the Amír.

One day the Shaykh went four times to the palace of an Amír, in order to beg like a dervish,

2750. (With) a basket in his hand, crying, "Something for God's sake! The Creator of the soul is seeking a piece of bread."
'Tis preposterous, O son: it makes even Universal Reason giddy-headed (astounded).

When the Amír saw him, he said to him, “O impudent man, I will tell you something, (but) do not fasten on me the name of niggard.
What callousness and effrontery and (insolent) behaviour is this, that you come in (here) four times in one day?
Who here is attached to you, Shaykh? Never have I seen a sturdy beggar like you.

2755. You have brought (all) beggars into contempt and disgrace: what abominable importunity, worthy of ‘Abbás (himself), is this that you have shown!
‘Abbás (the seller) of date-syrup is (merely) your groom: may no freethinker (*mulhid*) have such an ill-starred soul!”
He replied, “O Amír, I am devoted to the (Divine) command. Be silent! Thou art not acquainted with my (inward) fire: do not boil (rage) so much!
Had I found in myself any greed for bread, I would have ripped my bread craving belly.
During seven years, (inspired) by the ardour of Love that cooks the body, I have eaten (nothing but) vine-leaves in the wilderness,

2760. So that, from my eating withered and fresh leaves, this bodily colour of mine had turned green.”
So long as thou art in the veil of the Father of mankind (Adam), do not look slightingly on the lovers (of God).
The acute men who have split hairs (in profound investigation) and with (all) their soul have (studied and) apprehended the science of astronomy,
And the sciences of sorcery and magic and (natural) philosophy, and, though they do not know (these sciences) with real knowledge,
Yet have endeavoured (to know them) as far as they possibly can, and have surpassed all their rivals—

2765. Love was jealous and withdrew from them: such a (manifest) Sun became invisible to them.
(I marvel), how did such a Sun withdraw its face from the light of an eye that observed a star in the daytime?
Abandon this (revilement); hark, accept my counsel: regard the lovers (of God) with the eye of love.
(Their) time is precious and their souls are on the watch (for the Beloved): at that moment they cannot excuse themselves to thee.
Apprehend (their real state), do not be dependent on their words, do not wound the breasts (hearts) of the lovers.

2770. Hast not thou formed a bad opinion of this enthusiasm (of theirs)? (Thou hast done so from prudence): do not abandon prudence, always act with caution;
(But) it (prudence) is either necessary or allowable or absurd: take this middle course in prudence, O interferer.

How the admonition of the Shaykh and the reflexion of (the impression produced by) his sincerity moved the Amír to weep; and how after (having shown) that irreverence he gave up (to him the contents of) his treasury; and how the Shaykh preserved himself (from temptation) and refused to accept (the gift) and said, “I cannot take any action in the absence of an intimation (from God).”

He (the Shaykh) said this and began to weep with ecstatic cries, the tears rolling hither and thither down his cheeks.
His sincerity touched the Amír's heart: Love is ever cooking a wondrous potful.
The sincerity of the lover affects (even) an inanimate thing: what wonder if it make an impression on the mind of one possessed of knowledge?

2775. The sincerity of Moses made an impression on the rod and the mountain; nay, on the majestic sea.
The sincerity of Ahmad (Mohammed) made an impression on the beauty of the moon; nay, it stopped the course of the shining sun.
With face turned to face in lamentation, both the Amír and the Dervish had fallen to weeping.
After they had wept much for a while, the Amír said to him, “Arise, O worthy man,

And choose from the Treasury whatever thou wilt, albeit thou deservest a hundred such (treasuries).

2780. The (treasure-) house is thine: choose anything thou desirest, (though) in truth the two worlds are little (in thy estimation)."
He replied, "I have not been given permission (by God) to pick out anything with my own hand.
I cannot of my own accord commit such an impertinence as to intrude in this way like an interloper."
He made this excuse and took his leave: what prevented (him from complying) was (the fact) that the (Amír's) munificence was not sincere.
Was it not (the case) that it (the munificence) was sincere and unmixed with rancour and wrath? (Yes; but) every (kind of) sincerity did not come into the Shaykh's consideration.

2785. He said, "God hath so commanded me, saying, 'Go as a beggar and ask for a piece of bread.'"

How the (following) intimation came to the Shaykh from the Unseen: "During these two years thou hast taken and given by Our command; henceforth give but do not take; always put thy hand under the mat which on thy behalf We have made to be like the wallet of Abú Hurayra, and thou wilt find (there) whatever thou mayst desire." (The object of such miracles is) that the people of the world may gain certainty that beyond this (world) is a world where, if you take a handful of earth, it will turn to gold; if a dead man enter it he will become living; if the most ill-starred enter it he will become the most fortunate; if infidelity enter therein, it will become faith; if poison enter therein, it will become an antidote (to poison). It (that world) is neither inside of this world nor outside; neither beneath it nor above it; neither joined with it nor separate from it: it is devoid of quality and relation. At every moment thousands of signs and types are displayed by it (in this world). As manual skill to the form of the hand, or glances of the eye to the form of the eye, or eloquence of the tongue to the form of the tongue, (such is the relation of that world to this): it is neither inside of it nor outside, neither joined with it nor separate. And indication is sufficient for a person of intelligence.

For two years that man of (high spiritual) accomplishment carried on this business (of begging); after that (time) the command came to him from the Creator—
"Henceforth continue to give, but do not beg from any one: We from the Unseen World have bestowed on thee this power.
Whoever begs of thee (any amount), from one (piece of money) to a thousand, put thy hand beneath a (certain) mat and produce (what he wants).
Hark, give (it) from the incalculable treasure of (Divine) mercy: in thy hand earth will become gold: give (it)!

2790. Give whatsoever they ask of thee: have no anxiety as to that: know that the bounty of God is more than (every) more.
In Our bounty there is no retrenchment or reduction; no sorrow or regret for (having shown) this generosity.
Put thy hand beneath the mat, O trusted man, in order to blindfold (deceive) the evil eye.
Fill thy fist, therefore, from beneath the mat and give (the money) into the hand of the beggar whose back is broken (by poverty).
Henceforth give from the wage that is not grudged: give the hidden pearl to every one who desires (it).

2795. Go, be thou (what is signified by) *the Hand of God is above their hands*: do thou, like the Hand of God, scatter the daily bread recklessly.
Release those in debt from their responsibility: like rain, make the carpet of the world green."
During another year this was his work, that he was always giving gold from the purse of the Lord of the Judgement.
The black earth turned into gold in his hand: beside him Hátim of (the tribe) Tayyi' was a beggar.

How the Shaykh knew the unspoken thoughts of those who begged of him and the sums owed by the debtors without their telling him, which is a sign of (his being endowed with Divine attributes, in accordance with the command), "Go forth with My attributes unto My creatures."

If a dervish said nothing about his need, he (the Shaykh) would give (what he required) and would know his secret thought;

2800. He would give that bent-backed one the amount that he had in mind, neither more nor less.
Then they would ask, "How didst thou know, uncle, that he was thinking of this amount?"
He would reply: "My heart's house is empty: it is void of beggary, like Paradise.
There is no work (being done) in it except love of God: there is no inhabitant except the idea of union with Him.
I have swept the house clean of good and evil: my house is filled with love of the One.

2805. When I see in it anything other than God, (I know that) it (the thing seen) is not mine but is reflected from the beggar (who is with me at the moment)."
If a date-palm or a raceme of dates has appeared in a piece of water, it is only the reflexion from the tree outside.
If you see a form (of something) at the bottom of the water, that image is reflected from outside, O youth;
But it is necessary to cleanse the canal, (which is) the body, until the water is cleared of scum,
In order that no obscurity and rubbish may remain therein and that it may become trustworthy and that the reflexion of the (inward) aspect (of everything) may appear (in it).

2810. Where in your body is aught but muddy water, O you who are (spiritually) destitute? Make the water pure (and free) from mud, O enemy of the heart.
By (indulgence in) sleeping and eating and drinking you are ever intent on pouring into this canal more (and more) earth.

The means of knowing people's hidden thoughts.

(Only) when the heart of that water is void of these (defilements), does the reflexion of the (inward) aspects (of all things) dart into the water.
Therefore, unless your interior has been purified, (and while) the (heart's) house is full of demons and monsters and wild beasts,
O ass who have obstinately remained in asininity, how will you get scent of (apprehend) the (life-giving) breaths which resemble those of the Messiah?

2815. If a phantasy appear (in your heart), how will you know from what hiding-place it springs forth?
Ere (all) phantasies are swept from the inward part, the body will become (insubstantial) as a phantasy in (consequence of) renunciation.

How the cunning of the fox prevailed over the attempt of the ass to preserve himself from falling into temptation.

The ass strove long and argued (stoutly) against him, but ravenous hunger never quitted the ass.
Greed prevailed, and his self-restraint was (too) weak: many are the gullets that are cut by love of the loaf.
From the Messenger (Prophet) to whom the realities revealed themselves has come down (the saying), "A (great) penury is near being infidelity."

2820. The ass had been made prisoner by hunger: he said (to himself), "If it is a plot, (what then?). Suppose I am dead once and for all,
At any rate I shall be delivered from this torment of hunger: if this is life, I am better dead."
If at first the ass repented and swore (to keep his vow), in the end, because of his asininity, he made a (great) lapse.
Greed makes one blind and foolish and ignorant: to fools it makes death (seem) easy;
(But) death is not (really) easy to the souls of asses who do not possess the splendour of the everlasting soul.

2825. Since he (the ass) does not possess the everlasting soul, he is damned: his boldness in (facing) death is the result of folly.
Endeavour that your soul may become immortal, so that on the day of death you will have a (goodly) store.
Again, he (the ass) had no confidence in the Provider (to assure him) that He would scatter over him largesse from the Unseen.
Until now, the (Divine) Bounty had not kept him without the daily provision, though at times He subjected his body to a (severe) hunger.
Were hunger absent, in consequence of indigestion a hundred other afflictions would raise their heads in you.
2830. Truly the affliction of hunger is better than those maladies in respect both of its subtilty and its lightness and (its effect on devotional) work.
The affliction of hunger is purer than (all other) afflictions, especially (as) in hunger there are a hundred advantages and excellences.

Explaining the excellency of abstinence and hunger.

Indeed hunger is the king of medicines: hark, lay hunger to thy heart, do not regard it with such contempt.
Everything unsweet is made sweet by hunger: without hunger all sweet things are unacceptable.

Parable.

A certain person was eating bread made of bran: some one asked him, "How are you so fond of this?"

2835. He replied, "When hunger is doubled by self-denial, barley bread is (as sweet as) *halwá* in my opinion;
Therefore when I deny myself once, I can eat *halwá* entirely, (so) of course I am very self-denying (abstinent)."
Hunger, in truth, is not conquered by every one, for this (world) is a place where fodder is abundant beyond measure.
Hunger is bestowed as a gift on God's elect (alone), that through hunger they may become puissant lions.
How should hunger be bestowed on every beggarly churl? Since the fodder is not scarce they set it before him,

2840. Saying, "Eat! This is all thou art worth: thou art not a waterfowl, thou art a bread-fowl."

Story of the disciple of whose greediness and secret thoughts his Shaykh became aware. He admonished him with his tongue and in the course of his admonition bestowed on him, by Divine command, the food of trust in God.

The Shaykh, accompanied by a disciple, was going without delay towards a certain town where bread was scarce,
And the dread of hunger and famine was continually presenting itself to the disciple's mind on account of his heedlessness.
The Shaykh was aware (of this) and acquainted with his secret thoughts: he said to him, "How long wilt thou remain in torment?
Thou art consumed (with grief) because of thy craving for bread: thou hast closed the eye of self-denial and trust in God.

2845. Thou art not (one) of the honoured favourites (of God) that thou shouldst be kept without (deprived of) walnuts and raisins.
Hunger is the daily bread of the souls of God's elect: how is it amenable to (in the power of) a beggarly fool like thee?
Be at ease: thou art not (one) of those, so that thou shouldst tarry without bread in this kitchen."
There are always bowls on bowls and loaves on loaves for these vulgar bellygods.

When he (such a person) dies, the bread comes forward, saying, “O thou who didst (almost) kill thyself from fear of having no food,

2850. Thou art gone (from the world), (but) the bread is still there: arise and take it (if thou canst), O thou who didst (almost) kill thyself in agony!”
Hark, put trust in God, do not let thy feet and hands tremble (with fear): thy daily bread is more in love with thee than thou (with it).
It is in love (with thee) and is lingering (only) because it knows of thy lack of self-denial, O trifler.
If thou hadst any self-denial, the daily bread would come and throw itself upon thee as lovers do.
What is this feverish trembling for fear of hunger? In (possession of) trust in God one can live full-fed.

Story of the cow that is alone in a great island. God most High fills the great island with plants and sweet herbs which are cows' fodder, and the cow feeds on all that (vegetation) till nightfall and grows fat (and big) as a mountain-crag. When night comes, she cannot sleep for anxiety and fear, (for she thinks), “I have fed on the whole field: what shall I eat to-morrow?” So in consequence of this anxiety she becomes thin like a toothpick. At daybreak she sees the whole field is greener and richer than it was yesterday, and again she eats and grows fat. Then again at nightfall the same anxiety seizes her. For years she has been experiencing the like of this, and (yet) she puts no confidence (in the Provider).

2855. There is in the world a green island where a sweet-mouthed cow lives alone.
She feeds on the whole field till nightfall, so that she grows stout and big and choice.
During the night she becomes thin as a hair from anxiety, because she thinks, “What shall I eat to-morrow?”
At rise of dawn the field becomes green: the green blades and grain have grown up to (a man's) middle.
The cow falls to ravenously: till night she feeds on that (vegetation and devours it) entirely.

2860. Again she becomes stout and fat and bulky: her body is filled with fat and strength.
Then again at night she (is stricken) by panic (and) falls into a fever (of anxiety), so that from fear of seeking (vainly) for fodder she becomes lean,
Thinking, “What shall I eat to-morrow at meal-time?” This is what that cow does for (many) years.
She never thinks, “All these years I have been eating from this meadow and this pasture;
My provender has never failed (even) for a day: what, (then), is this fear and anguish and heart-burning of mine?”

2865. (No); when night falls that stout cow becomes lean again, thinking, “Alas, the provender is gone.”
The cow is the carnal soul, and the field is this world, where she (the carnal soul) is made lean by fear for her daily bread,
Thinking, “I wonder what I shall eat in the future: whence shall I seek food for to-morrow?”
Thou hast eaten for years, and food has never failed: leave the future and look at the past.
Bring to mind the food and viands thou hast eaten (already): do not regard what is to come, and do not be miserable.

How the lion made the ass his prey, and being thirsty after his exertions went to the spring to drink. Before his return the fox had eaten the liver together with the lungs, heart, and kidneys, which are the choicest parts. The lion looked for the heart and liver, and when he did not find them asked the fox where they were. The fox replied, “If he had possessed a heart and liver, how should he have come back to thee after receiving such a stern lesson on that day and (only) saving his life by means of a thousand devices?” “If we had hearkened or considered with understanding we should not have been among the fellows of Hell-fire.”

2870. The little fox brought the ass into the presence of the lion: the courageous lion tore him to pieces.
The King of the Beasts was made thirsty by his exertions and went to the spring to drink some water.
Meanwhile the little fox, having got an opportunity, ate his (the ass's) liver, lungs, and heart.
When the lion returned from the spring to eat (his prey), he looked in the ass to find the heart, (but) there was neither heart nor liver.

He said to the fox, “Where is the liver? What has become of the heart?—for no animal can do without these two (organs).”

2875. He (the fox) replied, “If he had possessed a heart or liver, how should he have come here a second time?
He had experienced that tremendous agony and turmoil, the scramble down the mountain, the terror, and the flight;
If he had had a liver or heart, how could he have come a second time into thy presence?”
When there is no light in the heart, ’tis no heart; when there is no spirit (in the body), ’tis naught but earth.
The (heart resembling) glass that hath no spiritual light is (like) urine and the urine-phial: do not call it a lamp.

2880. The light in the lamp is the gift of the Almighty; the glass and earthenware (vessels) are His creatures' handiwork.
Necessarily in respect of the vessels there is number, (but) in respect of the flames (of light) there is naught but unity.
When the light of six lamps is mingled together, there is no number and plurality in their light.
The Jew has become a polytheist from (regarding) the vessels; the true believer regarded the light and (consequently) has become endowed with (spiritual) perception.
When the sight falls upon the spirit's vessel, it regards Seth and Noah as being two.

2885. When there is water in it (the canal), (only then) is it (really) a canal: the (real) man is he that hath the spirit (within him).
These (others) are not men, they are (mere) forms: they are dead with (desire for) bread and killed by appetite.

Story of the Christian ascetic who went about with a lamp in the daytime in the midst of the bazaar because of the ecstasy which he had (in his heart).

That person was going about in a bazaar in the daytime with a candle, his heart full of love and (spiritual) ardour.
A busybody said to him, “Hey, O such-and-such, what are you seeking beside every shop?
Hey, why are you going about in search (of something) with a lamp in bright daylight? What is the joke?”

2890. He replied, “I am searching everywhere for a man that is alive with the life inspired by that (Divine) Breath.
Is there a man in existence?” “This bazaar,” said the other, “is full: surely they are men, O noble sage.”
He answered, “I want (one who is) a man on the two-wayed road—in the way of anger and at the time of desire.
Where is (one who is) a man at the moment of anger and at the moment of appetite? In search of (such) a man I am running from street to street.
Where in the world is (one who is) a man on these two occasions, that I may devote my life to him to-day?”

2895. “You are seeking a rare thing,” said he; “but you take no heed of the (Divine) ordinance and destiny. Consider well!
You regard (only) the branch, you are unaware of the root: we are the branch, the ordinances of the (Divine) decree are the root.”
The (Divine) destiny causes the rolling sphere (of heaven) to lose its way; the (Divine) destiny makes a hundred Mercuries to be ignorant;
It makes the world of (our) contrivance to be straitened; it makes iron and hard rock to be (unresisting as) water.
O thou who hast resolved upon the way (thou wilt go), step by step, thou art the rawest of the raw, the rawest of the raw, the rawest of the raw.

2900. Since thou hast seen the revolution of the millstone, come now, see also the water of the river.

Thou hast seen the dust rise into the air: amidst the dust see the wind.
Thou seest the kettles of thought boiling: look with intelligence on the fire too.
God said to Job, “I have graciously bestowed a (gift of) patience upon every hair of thee.
Hark, do not pay so much regard to thy patience: thou hast seen (thy) patience, (now) look at (My) giving (thee) patience.”

2905. How long wilt thou behold the revolution of the water-wheel? Put forth thy head and behold the rapid water (that turns it).
Thou wilt say, “I am beholding it”; but there are many good signs of (really) beholding it.
When thou hast taken a summary view of the circling movement of the foam, look upon the Sea if thou wantest (to feel) bewilderment.
He that regards the foam tells of the mystery, while he that regards the Sea is bewildered.
He that regards the foam forms intentions, while he that regards the Sea makes his heart (one with) the Sea.

2910. He that regards the foam-flakes is (engaged) in reckoning (and calculation), while he that regards the Sea is without (conscious) volition.
He that regards the foam is in (continual) movement, while he that regards the Sea is devoid of hypocrisy.

How a Moslem called a Magian (to accept Islam).

A certain man said to a Magian, “O such-and-such, hark, become a Moslem, be one of the true believers!”
He replied, “If God will, I shall become a true believer; and if He increase His grace, I shall become possessed of intuitive faith.”
He (the Moslem) said, “God wills thy true belief, in order that thy spirit may be delivered from the hand (power) of Hell;

2915. But thy ill-omened carnal soul and the wicked Devil are dragging thee towards infidelity and the fire-temple.”
He replied, “O reasonable man, since they are predominant I shall (necessarily) be on the side of the stronger.
I can side (only) with him who is predominant: I (must) fall in the direction to which the predominant one is pulling (me).
Since (according to thy assertion) God was desiring of me a firm belief (in Islam), what is the use of His desire when He does not succeed (in attaining His object)?
The carnal soul and the Devil have carried their will to success, while that act of (Divine) favour has been defeated and pulverised.

2920. (’Tis as if) thou hadst built a palace and pavilion and erected therein a hundred beautiful (ornamental) designs,
And desired that that goodly place should be a mosque— and (then) some one else had come and made it a Christian monastery;
Or (as if) thou hadst woven a piece of linen cloth, in order deftly to make it a coat for some one to wear,
And (when) thou wert desiring (it to be) a coat, a rival, from (motives of) hostility, made the linen stuff into a pair of trousers in spite of thee.
What resource has the linen, my dear friend, but to submit to the purpose of the one who is predominant?

2925. (Since) he (the owner of the cloth) is reduced to submission, what is the crime of this linen? Who is he that is not dominated by the predominant?
When some one has forced his way in against his (the householder's) will and planted a thornbush in his property and house,
The master of the house is humiliated because such a shabbiness (abasement) is inflicted on him.
I too, though I am fresh and new, would become shabby (abased) through being associated with such a contemptible person.
Since the will of the carnal soul is besought for help, ’tis mockery (to say) that whatever God wills shall come to pass.

2930. (Even) if I am a disgrace to the Magians or am an infidel, I am not such (a miscreant) as to think this of God,
That any one should seek to exercise authority in His kingdom against His will and in spite of Him,
And thus should occupy His kingdom, so that the Creator of the breath dare not breathe a word (in opposition),
(And that though) He wishes to repel him and must needs (do so), (yet) the Devil at every moment is increasing His anxiety.
(On this hypothesis) I must worship the Devil, inasmuch as he is predominant in every assembly,

2935. Lest the Devil take vengeance on me—and then in that case how can the Gracious (God) lend me a (helping) hand?
That which he (the Devil) wills, his desire (therein) is fulfilled: by whom (except him) shall my affairs be restored to prosperity?

Parable of the Devil at the door of the Merciful God.

God forfend! Whatsoever God wills shall come to pass. He is the Ruler over the worlds of space and non-spatiality.
Without His command no one in His kingdom shall add (so much as) the tip of a single hair.
The kingdom is His kingdom, the command is His: that Devil of His is the meanest dog at His door.

2940. If a Turcoman's dog is lying at the door (of the tent), with his face and head resting on the threshold,
(Though) the children of the house keep pulling his tail, he will be humble (submissive) in the children's hands.
If, however, a stranger pass by, he (the dog) will rush at him like a fierce lion;
For he is *hard on the unbelievers*: to a friend he is (as) the rose, to an enemy as the thorn.
He has become so faithful and vigilant on account of the *tutmáj* broth that the Turcoman has given him.

2945. The dog, then, namely the Devil, whom God causes to exist and in whom He creates a hundred thoughts and cunning plans,
And whom He feeds with (men's) honours, so that he takes away the honour of the virtuous and the wicked—
(For) the honour of the populace is the *tutmáj* broth by which the Devil-dog is fed—
Tell me, how should not his soul be devoted to the (Divine) decree at the door of the tent of Omnipotence?
Troop on troop of obedient and rebellious (devils), like the dog (of the Seven Sleepers) *spreading his fore-paws on the threshold*,

2950. Are (stationed) like dogs at the door of the Cave of the Godhead, (eagerly) seeking the (Divine) command with every particle (of their bodies), and with every nerve agog (to hear the command),
(Namely), 'O Devil-dog, inflict tribulation in order that (thou mayst see) how these creatures (of Mine) set foot on this Way.
Continually rush (at them), prevent (them from advancing), and look to see who (among them) is female (weak) in respect of sincerity, and who is male (strong).'
For what purpose, then, is (the cry), 'I take refuge (with God)' when the Dog in his arrogance has run swiftly (to the attack)?
This (cry), 'I take refuge,' is (as though you should say), 'O Turcoman of Khitá, call thy dog off and leave the way clear,

2955. That I may come to the door of thy tent and beg what I need from thy bounty and high estate.'
When the Turcoman is incapable of (restraining) the dog's fury, this (expression), 'I take refuge,' and this cry of distress are improper (inadmissible),
(Since) the Turcoman too will say, 'I take refuge from the dog; for I too am helpless against the dog in my home.

Thou canst not come to this door, nor can I go forth from the door.'
Now dust be on the head of the Turcoman and the stranger-guest, since one dog binds the necks of (subjugates) them both!

2960. God forfend! (If) the Turcoman utter a shout, what of the dog? (Even) a fierce lion would (be terrified and) vomit blood."
O thou who hast called thyself "the Lion of God," for (many) years thou hast been powerless against a dog.
How should this dog hunt on thy behalf when thou hast manifestly become a prey to the dog?

The reply of the Sunní (orthodox) believer to the Necessitarian infidel, and the proof by which he established the power of choice possessed by (every) servant of God. The Sunna is a road trodden by the feet of the prophets, on whom be peace. On the right hand of that road lies the desert of Necessity (jabr), where he (the Necessitarian) regards himself as having no power of choice and denies the (Divine) command and prohibition and employs (false) interpretation (ta'wil); and from the (Divine) command and prohibition being denied there necessarily follows the denial of Paradise, since Paradise is the reward of those who obey the (Divine) command, while Hell is the reward of those who disobey it. I will not state to what else it ultimately leads: an indication is enough for the wise. And on the left hand of that road lies the desert of Freewill (qadar), where he (who holds that doctrine) regards the power of the Creator as overcome by the power of the creatures; and thence arise the corruptions (vicious opinions) which have been enumerated (above) by the Magian who was a Necessitarian.

The true believer replied, "O Necessitarian, hear the words addressed (to you); you have said your say: lo, I bring the answer.
You have seen your own game, O chess-player: (now) see your adversary's game in all its breadth and length.

2965. You have read (to me) your letter of apology: (now) read the Sunní's letter. Why have you remained (an infidel)?
You have discoursed in Necessitarian fashion on the (Divine) destiny: (now) hear from me the mystery thereof in (this) debate.
Beyond doubt we possess a certain power of choice: you cannot deny the plain evidence of the (inward) sense.
One never says 'Come' to a stone: how should any one request a brickbat to keep faith?
One never says to a human being, 'Hey, fly!' or 'Come, O blind man, and look at me!'

2970. God hath said, '*There is nothing intolerable (laid) upon the blind*': how should the Lord who bestows relief lay upon any one what is intolerable?
Nobody says to a stone, 'Thou hast come late' or (to a stick), 'Why didst thou strike a blow at me, O stick?'
Will any one address demands like these to a person who is compelled, or strike a person who is excused (from complying with them)?
Command and prohibition and anger and conferment of honour and (bestowal of) rebuke concern him (only) who possesses the power of choice, O purebosomed one.
There is (such) a power of choice in regard to injustice and wrong-doing: this (is what) I meant by this Devil and carnal soul.

2975. The power of choice resides in your inward part, (but) it does not wound its hand till it sees a Joseph.
The power of choice and the instinct (to choose) were (latent) in the soul: (when) it beheld his (Joseph's) face, then it spread wings and pinions (to fly towards him).
When the dog is asleep its power of choice is lost, (but) when it sees the tripe it wags its tail.
A horse, too, whinnies when he sees barley, and when the meat is moved, the cat miauls.
Sight (of the desired object) is the means of moving the power of choice (to exert itself), just as a blowing (of breath) raises sparks from the fire.

❦**2980.** Therefore your power of choice is moved (to action) when Iblís becomes a go-between (*dallála*) and brings (to you) a message from Wís.
When he presents an object of desire to this person (who possesses the power of choice), the sleeping power unrolls itself (begins to move towards that object);
And (on the other hand), in despite of the Devil, the Angel presents (to you) good objects (of desire) and makes an outcry in your heart,
In order that your power to choose the good may be moved (to action); for, before presentation, these two dispositions (towards good or evil) are asleep.
So the Angel and the Devil have become presenters (of good or evil objects of desire) for the purpose of setting the power of choice in motion.

❦**2985.** Your power to choose good or evil is increased tenfold by inspirations (of the Angel) and suggestions (of the Devil).
Hence, when thy ritual prayer is finished, O excellent man, it behoves thee to offer a salutation to the Angels,
Saying, 'Through your goodly inspiration and incitement, my power to choose this ritual prayer was set going.'
Again, after (having committed) sin thou wilt curse Iblís, because through him thou art inclined (to wards sin).
These two adversaries are making offers to thee in secret and presenting (objects of desire) in the (state of phenomenal existence which is a) curtain over the Unseen.

❦**2990.** When the curtain over the Unseen is raised from before thee, thou wilt behold the faces of thy (two) brokers,
And from their words wilt recognise without trouble that these were they who spoke (to thee) invisibly.
The Devil will say, 'O thou who art a captive to thy (sensual) nature and body,
I was (only) presenting to thee (objects of desire): I did not force (them upon thee).'
And the Angel will say, 'I told thee that thy sorrow would be increased in consequence of this (sensual) joy.
Did not I tell thee on such and such a day that the way to Paradise is in that (spiritual) direction?

❦**2995.** (That) we are lovers of thy soul and fosterers of thy spirit and sincere worshippers of thy Father?
(That) at this time also we are serving thee and inviting thee (to advance) towards sovereignty?
(And that) that party (the Devils) were thy Father's enemies who refused to obey the (Divine) command, *Worship (Adam)*?
Thou didst accept that (offer made by them), thou didst reject ours: thou didst not acknowledge the debt (of gratitude) due for our services.
Now look on us and them in clear view, and recognise (each party) by voice and speech.'

❦**3000.** If you hear a secret from a friend at midnight, you will know that it was he when he speaks (to you again) at dawn;
And if two persons bring news to you in the night, you will recognise both of them in the daytime by their (manner of) speaking.
(If) during the night the sound of a lion and the sound of a dog have come (into some one's ear) and he has not seen their forms on account of the darkness,
When day breaks and they begin to make (the same) sound again, the intelligent (hearer) will know them by the sound (which they make).
The upshot is this, that both the Devil and the (angelic) Spirit who present (objects of desire to us) exist for the purpose of completing (actualising) the power of choice.

❦**3005.** There is an invisible power of choice within us; when it sees two (alternative) objects of desire it waxes strong.
Teachers beat (school-)children: how should they inflict that correction upon a black stone?
Do you ever say to a stone, 'Come to-morrow; and if you don't come, I will give your bad behaviour the punishment it deserves'?

Does any reasonable man strike a brickbat? Does any one reprove a stone?
In (the eyes of) reason, Necessitarianism (*jabr*) is more shameful than the doctrine of (absolute) Free-will (*qadar*), because the Necessitarian is denying his own (inward) sense.

3010. The man who holds the doctrine of (absolute) Free-will does not deny his (inward) sense: (he says), 'The action of God is not mediated by the senses, O son.'
He who denies the action of the Almighty Lord is (virtually) denying Him who is indicated by the indication.
That one (the believer in absolute Free-will) says, 'There is smoke, but no fire; there is candle-light without any resplendent candle';
And this one (the Necessitarian) sees the fire plainly, (but) for the sake of denial he says it does not exist.
It burns his raiment, (yet) he says, 'There is no fire'; it (the thread) stitches his raiment, (yet) he says, 'There is no thread.'

3015. Hence this doctrine of Necessity is Sophisticism (Scepticism): consequently he (the Necessitarian), from this point of view, is worse than the infidel (believer in absolute Free-will).
The infidel says, 'The world exists, (but) there is no Lord': he says that (the invocation) 'O my Lord!' is not to be approved.
This one (the Necessitarian) says, 'The world is really naught': the Sophist (Sceptic) is in a tangle (of error).
The whole world acknowledges (the reality of) the power of choice: (the proof is) their commanding and forbidding (each other)—'Bring this and do not bring that!'
He (the Necessitarian) says that commanding and forbidding are naught and that there is no power of choice. All this (doctrine) is erroneous.

3020. Animals (too) acknowledge (the reality of) the (inward) sense, O comrade, but it is a subtle (difficult) matter to apprehend the proof (of this).
Inasmuch as (the reality of) our power of choice is perceived by the (inward) sense, responsibility for actions may well be laid upon it.

The inward consciousness of having the power to choose or of acting under compulsion, of anger or self-restraint, of repletion or hunger, corresponds to the senses that know and distinguish yellow from red and small from great and bitter from sweet and musk from dung and hard from soft—by the sense of touch—and hot from cold and burning (hot) from lukewarm and wet from dry and contact with a wall from contact with a tree. Therefore he who denies inward consciousness denies the senses, and (he does) more (than that), (for) inward consciousness is more evident than the senses, inasmuch as one can bind the senses and prevent them from functioning, while it is impossible to bar the way to the experiences of inward consciousness and stop their entrance. And an indication is enough for the wise.

Inward consciousness corresponds to (external) sensation: both run in the same channel, O uncle.
'Do' or 'don't,' command and prohibition, discussions and talk are suitable to it (the inward consciousness).
(The thought), 'To-morrow I will do this or I will do that,' is a proof of the power to choose, O worshipful one;

3025. And (in the case of) the penitence which you have felt for (having committed) an evil deed, you have been led (into the right path) through your power of choice.
The entire *Qur'án* consists of commands and prohibitions and threats (of punishment): who (ever) saw commands given to a marble rock?
Does any wise man, does any reasonable man, do this? Does he show anger and enmity to brickbats and stones?—
Saying, 'I told you to do thus or thus: why have ye not done it, O dead and helpless ones?'
How should reason exercise any authority over wood and stone? How should reason lay hold of the painted figure of a cripple,

3030. Saying, 'O slave with palsied hands and broken legs, take up the lance and come to battle'?

How, (then), should the Creator who is the Maker of stars and sky make commands and prohibitions like those of an ignorant person?
You have removed from God the possibility of impotence, (but) you have (virtually) called Him ignorant and stupid and foolish.
(Divine) impotence does not follow from the doctrine of Free-will; and even if it do, ignorance is worse than impotence.
The Turcoman says graciously to the stranger-guest, ‘Come to my door without a dog and without a tattered cloak,

3035. And hark, come in respectfully from such and such a quarter, in order that my dog may keep his teeth and mouth closed (and refrain) from (biting) thee.’
(But) you do the reverse of that and advance to the door: necessarily you are wounded by the violence of the dog.
(You must) advance in the same manner in which slaves have advanced, so that his dog may become gentle and affectionate.
(If) you take a dog or a fox with you, a dog will rage (at you) from the bottom of every tent.
If none but God have the power of choice, why do you become angry with one who has committed an offence (against you)?

3040. Why do you gnash your teeth at a foe? Why do you regard the sin and offence as (proceeding) from him?
If a piece of timber break off from your house-roof and fall upon you and wound you severely,
Will you feel any anger against the timber of the roof? Will you ever devote yourself to taking vengeance upon it,
(And say), ‘Why did it hit me and fracture my hand? It has been my mortal foe and enemy’?
Why do you beat little children (when they do wrong), since (in theory) you make out that adults are exempt from blame?

3045. (In the case of) a man who steals your property, you say (to the magistrate), ‘Arrest him, cut off his hand and foot, make him a captive’;
And (in the case of) a man who visits your wife, a hundred thousand angers shoot up from you.
(On the contrary), if a flood come and sweep away your household goods, will your reason bear any enmity towards the flood?
And if the wind came and carried off your turban, when did your heart show any anger against the wind?
The anger within you is a clear demonstration of (the existence of) a power of choice (in Man), so that you must not excuse yourself after the fashion of Necessitarians.

3050. If a camel-driver goes on striking a camel, the camel will attack the striker.
The camel's anger is not (directed) against his stick: therefore the camel has got some notion of the power of choice (in Man).
Similarly a dog, if you throw a stone at him, will rush at you and become contorted (with fury).
If he seize the stone, ’tis because of his anger against you; for you are far off and he has no means of getting at you.
Since the animal intelligence is conscious of the power of choice (in Man), do not thou, O human intelligence, hold this (Necessitarian doctrine). Be ashamed!

3055. This (power of choice) is manifest, but in his desire for the meal taken before dawn that (greedy) eater shuts his eyes to the light.
Since all his desire is for eating bread, he sets his face towards the darkness, saying, ‘It is not (yet) day.’
Inasmuch as greed causes the sun to be hidden (from him), what wonder if he turn his back on the convincing proof?

A Story illustrating and confirming the view that mankind have the power of choice, and showing that Pre-ordination and Predestination do not annul the power of choice.

A thief said to the magistrate, 'O (my) king, that which I have done was decreed by God.'
The magistrate replied, 'That which I am doing is also decreed by God, O light of my eyes.'

3060. If any one take a radish from a (greengrocer's) shop, saying, 'This is decreed by God, O man of understanding,'
You (the greengrocer) will give him two or three blows on the head with your fist, (as though to say), 'O detestable man, this (beating) is God's decree that you put it (the radish) back here.'
Since this excuse, O trifler, is not accepted (even) by a greengrocer in the case of (stealing) a single vegetable,
How are you placing (such) a reliance on this excuse and frequenting the neighbourhood of (such) a dragon?
By (making) an excuse like this, O ignoble simpleton, you sacrifice all—your life, your property, and your wife;

3065. (For) afterwards every one will pluck your moustache and offer (the same) excuse and make himself out to be acting under compulsion.
If 'the decree of God' seems to you a proper excuse, then instruct me and give me a canonical decision (on the point);
For I have a hundred desires and lusts, (but) my hand is tied by fear and awe (of God).
Do me a favour, then: teach me the excuse, untie the knots from my hands and feet!
You have chosen a handicraft, (thereby) saying (virtually), 'I have a (certain) choice and a (certain) thought.'

3070. Otherwise, how have you chosen that (particular) handicraft out of all the rest, O master of the house?
When the hour comes for the flesh and the passions (to be indulged), there comes to you as great a power of choice as is possessed by twenty men;
When your friend deprives you of a farthing of profit, the power to pick a quarrel (with him) is (at once) developed in your soul;
(But) when the hour comes for thanksgiving on account of (God's) benefactions, you have no power of choice and are inferior to a stone.
Assuredly this will be the excuse of your Hell, (namely), 'Consider me excused for this burning!'

3075. Since no one holds you excusable on this plea, and (since) this (plea) does not keep you out of the hands of the executioner,
(Clearly), then, the (present) world is arranged according to this rule, and the state of things in yonder world too is made known to you.

Another Story in answer to the Necessitarian, confirming (Man's) power of choice and the validity of the (Divine) commands and prohibitions, and showing that the Necessitarian's excuse is not accepted in any religious sect or in any religion and that it does not save him from being duly punished for the (sinful) actions which he has committed, just as the Necessitarian Iblís was not saved (from punishment) by saying (to God), 'Because Thou hast made me to err.' And the little indicates the much.

A certain man was climbing up a tree and vigorously scattering the fruit in the manner of thieves.
The owner of the orchard came along and said (to him), 'O rascal, where is your reverence for God? What are you doing?'
He replied, 'If a servant of God eat from God's orchard the dates which God has bestowed upon him as a gift,

3080. Why do you vulgarly blame (him)? Stinginess at the table of the all-Rich Lord!'
'O Aybak,' said he, 'fetch that rope, that I may give my answer to Bu 'l-Hasan (to this fine fellow).'
Then at once he bound him tightly to the tree and thrashed him hard on the back and legs with a cudgel.
He (the thief) cried, 'Pray, have some reverence for God! Thou art killing me miserably who am innocent.'
He answered, 'With God's cudgel this servant of His is soundly beating the back of another servant.

3085. ’Tis God's cudgel, and the back and sides belong to Him: I am (only) the slave and instrument of His command.’
He (the thief) said, ‘O cunning knave, I make a recantation of Necessitarianism: there is free-will, there is free-will, (there is) free-will!’
His (God's universal) power of choice brought (our individual) powers of choice into existence: His power of choice is like a rider (hidden) beneath the dust (which he raises).
His (God's) power of choice makes our power of choice; His command is based on (is exercised in virtue of) a power of choice (in us).
Every created being has it in his power to exercise authority over the form (that is) without free-will,

3090. So that he (who is in possession of that power) drags (whither he pleases) the (lifeless) prey devoid of will, (or) so that having seized Zayd by the ear, he leads him away.
But (it is) the action of the Lord (that), without (using) any instrument, makes his free-will a noose for him (to catch Zayd).
His (God's) free-will makes him a fetter for Zayd: God makes him (Zayd's captor) His prey without (the help of) dog or snare.
The carpenter has authority over a piece of wood, and the artist has authority over (the portrait of) a beauty;
The ironsmith is a superintendent of iron; the builder also is a ruler over his tools.

3095. This (matter) is extraordinary; for all this (human) free-will is bowing low, like a slave, in (homage to) His (God's) free-will.
When did the power forcibly exercised by you over inanimate objects deprive them of (their) inanimateness?
Similarly, His (God's) power over (our) acts of free-will does not deprive any act of free-will of that (quality).
Declare that His (God's) will is (exercised) in a complete manner, (but) without there being (involved in it) the attribution (to Him) of compulsion (*jabr*) and (responsibility for) error (disobedience to His commands).
Since you have said, ‘My unbelief is willed by Him,’ know that it is also willed by yourself;

3100. For without your will your unbelief does not exist at all: involuntary unbelief is a self-contradiction.
’Tis abominable and blameworthy to lay a command on one incapable (of obeying it); and anger (on account of his disobedience) is worse, especially from the Merciful Lord.
An ox is beaten if he refuse the yoke: is an ox (ever) reduced to misery because he will not fly?
Since the ox is not excused for frowardness, wherefore is the owner of the ox (to be held) excusable and infirm?
Since you are not ill, don't bandage your head: you have freewill, don't laugh at your moustache.

3105. Endeavour to gain freshness (spiritual grace) from God's cup (of love): then you will become selfless and volitionless.
Then all volition will belong to that Wine, and you will be absolutely excusable, like a drunken man.
Whatsoever you beat will (then) be beaten by the Wine; whatsoever you sweep away will (then) be swept away by the Wine.
The drunken man who has quaffed wine from God's cup— how should he do aught but justice and right?
The magicians said to Pharaoh, ‘Stop! He that is drunken hath no care for his hands and feet.

3110. The wine of the One (God) is our (real) hands and feet; the apparent hand is (but) a shadow and worthless.’

The meaning of ‘whatever God willed came to be,’ i.e. ‘the will is His will and pleasure. Seek His pleasure, be not distressed by the anger of others and the disapproval of others.’ Although the word ‘kána’ (came to be) denotes the past, yet there is no past or future in the action of God, for with God there is neither morn nor eve.

The saying of (God's) servant, ‘whatever God wills comes to pass’ does not signify ‘be lazy (inactive) in that (matter)’;
Nay, it is an incitement to entire self-devotion and exertion, meaning, ‘Make yourself exceedingly ready to perform that service.’
If you are told, O sage, that what you wish (will come to pass, and that) you have full power to act according to your desire,
Then, if you are neglectful (in serving God), ’tis permissible; for what you wish and say will come to pass.

3115. When (on the contrary) you are told that whatever God wills shall come to pass, and that to Him belongs the authority absolute and everlasting,
Why, then, should not you move round Him like a slave, with the will of a hundred men to perform the devotions due to Him?
If you are told that what the vizier wishes (is law and that) his will is paramount in the exercise of authority,
Will you at once move round (pay court to) him with the zeal of a hundred men, that he may pour kindness and munificence on your head,
Or will you flee from the vizier and his palace? This (flight) is not the way to seek his help.

3120. You, inversely, have been made remiss by this saying: you have been turned upside down in your apprehension and thought.
(Suppose you are told that) the command (supreme power) is vested in such and such a lord. Hark, what does this mean? It means, ‘Do not sit (consort) with any one except him.
Move round (pay constant homage to) the lord, since the (power to) command belongs to him; for he slays his enemy and saves the life of his friend.
Whatsoever he wills, that same thing you will certainly obtain: do not go astray, prefer his service (to all else).’
(It does) not (mean), ‘Since he is possessed of (supreme) authority, do not move round him (do not frequent his court), so that you may fall into his black books and be disgraced.’

3125. The interpretation that makes you ardent and hopeful and active and reverent is the true one;
And if it make you slack (in service), know the real truth to be this, that it is an alteration (of the right sense of the saying), not an interpretation.
This (saying) has come (down) in order to make (men) ardent (in serving God), that He may take the hands of those who have lost hope (and deliver them).
Ask the meaning of the *Qur’án* from the *Qur’án* alone, and from that one who has set fire to (and extinguished) his idle fancy,
And has become a sacrifice to the *Qur’án* and is (laid) low (in self-abasement), so that the *Qur’án* has become the essence of his spirit.

3130. The oil that has wholly devoted itself to the rose—smell either the oil or the rose as you please.

And similarly (the Tradition), ‘the Pen has dried’ means that the Pen has dried after writing (the words), ‘Obedience and disobedience (to God) are not on the same level, honesty and stealing are not on the same level.’ The Pen has dried (after writing) that thanksgiving and ingratitude are not on the same level. The Pen has dried (after writing) that God does not let the reward of the righteous be lost.

Likewise the (true) interpretation of ‘the Pen has dried’ (is that) it (this Tradition) is for the purpose of inciting to the most important work (of all).
Therefore the Pen wrote that every action has the effect and consequence appropriate to it.
The Pen has dried (after writing) that if you do wrong (in this world) you will
suffer wrong (in the next), and that if you act rightly (here) the result will be your felicity (there).
(If) you behave unjustly, you are damned: the Pen has dried (on that). If you show justice, you eat the fruit (of blessedness): the Pen has dried (on that).

3135. When he (any one) steals, his hand goes: the Pen has dried (on that).
(When) he drinks wine, he becomes intoxicated: the Pen has dried (on that).
Do you deem it allowable, can it be allowable, that on account of the (eternally) prior decree God should come, like a person dismissed from office,
Saying, ‘The affair has gone out of My hands: do not approach Me so often, do not entreat (Me) so much’?
Nay, the meaning is: ‘the Pen has dried (on this that) justice and injustice are not equal in My sight.
I have laid down a distinction between good and evil; I have also laid down a distinction between the bad and the worse.’

3140. If there be in you a single mote of self-discipline in excess of (that of) your companion, the grace of God will know,
And will bestow on you that mote's amount of superiority: the mote will step forth as (big as) a mountain (to meet you).
A king before whose throne there is no distinction between the faithful (friend) and the seeker of iniquity—
Between him who trembles in fear of his (the king's) disapproval and him who intrigues against his fortune (empire)—
(So that) there is no difference, but both of them are one to him: he is not a king, may dark earth be on his head!

3145. If your (devotional) labour exceed (that of another) by a single mote, it (that mote) will be weighed in God's balance.
You continually work yourself to death in the service of these (worldly) kings, (yet) they are ignorant of (the difference between) treachery and honesty.
The words of a tale-bearer who speaks ill of you will cause your service (rendered) during (many) years to be wasted;
(But) the words of tale-bearers do not take their abode in the presence of the King who is *hearing and seeing.*
All the tale-bearers are reduced to despair by Him: they come to us and increase (our) bondage.

3150. They speak much abuse of the King before us, saying, ‘Go! The Pen has dried (after writing your destiny). (Therefore) do not keep faith (with Him).’
How should the meaning of ‘the Pen has dried’ be (this), that acts of perfidy and acts of faithfulness are alike?
Nay, perfidy (in return) for acts of perfidy: the Pen has dried (on that); and faithfulness (in return) for those acts of faithfulness: the Pen has dried (on that).
(True), there may be pardon (for the sinner), but where (for him) is the glorious hope that through piety the servant of God may be (spiritually) illumined?
If a robber be pardoned, he saves his life, (but) how should he become a vizier and keeper of the treasury?

3155. Come, O godly Amínu’ddín, for every tiara and ensign has grown from trustworthiness (*amánat*).
If the Sultan's son become a traitor to him, on that account his head will be severed from his body;
And if a Hindú slave show faithfulness, sovereignty will applaud him (and cry), ‘Long may he live!’
What of a slave? If a dog is faithful (in keeping watch) at a door, there are a hundred feelings of satisfaction with him in the heart of the master (of the house).
Since, because of this (faithfulness), he kisses the mouth of a dog, if he (the faithful one) be a lion, how triumphant he will make him!

3160. (Robbers get nothing but pardon), except, to be sure, the robber who performs acts of service (to God) and whose sincerity uproots his (former) perfidy,
Like Fudayl, the brigand who played straight, because he ran with the strength of ten men towards repentance;
And as the magicians (who) blackened the face of Pharaoh by their fortitude and faithfulness.
They gave their hands and feet (to be cut off as a penalty) for the crime that entailed retaliation: how should that (degree of faithfulness) be attained by means of a hundred years' devotional service?

You who have served (Him) for fifty years, when have you brought into your possession such a sincerity as this?

Story of the dervish who saw at Herát the well-equipped slaves of the 'Amíd of Khurásán, mounted on Arab horses and wearing gold-embroidered coats, caps richly ornamented (with silver or gems), etc. He asked, 'What princes and what kings are these?' On being told that they were not princes, but the slaves of the 'Amíd of Khurásán, he turned his face to Heaven, crying, 'O God, learn from the 'Amíd how to take care of slaves!' There (in Khurásán) the State-accountant (Mustawfí) is called 'Amíd.

3165. A certain unmannerly (dervish) at Herát, when he saw a nobleman's slave
Going about in satin raiment with a belt of gold, would turn his face to Heaven,
And cry, 'O God, why dost not Thou learn from this bountiful Khwája how to keep (Thy) slave?
O God, let this *ra'ís* (high dignitary) and chosen (minister) of our king teach Thee how to care for Thy slave.'
He (the dervish) was needy and naked and without food: ('twas) in winter (and) he was trembling exceedingly from the (cold) air.

3170. That man (who was) beside himself (with cold and hunger) committed an impertinence: from grossness (of disposition) he displayed an (impious) audacity.
He relied on the thousands (infinite number) of (God's) gifts, saying (to himself) that the gnostic has become God's boon-companion.
If the king's boon-companion take a liberty, (yet) do not thou behave so, who hast not the same support.
God gave the waist, and the waist is better than the belt: if any one give (thee) a tiara, (yet) He gave the head (that bears it).
(The dervish continued his reproaches) till a certain day when the king accused the Khwája (of dishonesty) and bound him hand and foot,

3175. (While) he put those slaves to the rack, saying, 'Show (to me) at once the Khwája's buried treasure;
Tell me his secret; O ye rascals, or I will cut your throats and (cut out) your tongues.'
He tortured them during a (whole) month: ('twas) the rack, torment, and anguish by day and by night.
He rent them to pieces, but from their anxiety (for their master) not one slave betrayed the Khwája's secret.
A voice from Heaven said to him (the dervish) in his dream, 'O sir, do thou also learn how to be a slave, and (then) come (to Me).'

3180. O you who have torn the coats of the (spiritual) Josephs, know that it is your own fault if the wolf tear you.
Wear, all the year round, (a garment) of that (cloth) which you are weaving; eat and drink, all the year round, of that (crop) which you are sowing.
These continual pangs (which you are suffering) are (the effect of) your own action: this is the meaning of 'the Pen has dried,'
(Namely, that God says), 'My Law (*Sunna*) does not turn aside from rectitude: good shall befall the good, evil the evil.'
Beware, do (good) works, for Solomon is alive: so long as you are a devil, his sword is cutting;

3185. When he (the devil) becomes an angel, he is safe from the sword and has no dread of Solomon.
His (Solomon's) sway is over the devil, not (over) the angel: pain is on the earth, not above the sky.
Abandon this Necessitarianism, which is very empty (of good), in order that you may know what is the inmost secret of Necessity.
Abandon this Necessitarianism of the idle party, in order that you may gain knowledge of the Necessity that is (dear) as the soul.
Abandon the state of being loved (by men) and adopt the practice of loving (God), O you who think that you are excellent and pre-eminent.

3190. O you who really are more silent than Night, how long will you seek a purchaser for your words?

They (your hearers) nod their heads in your presence for (the purpose of assenting to) you: your time is wasted in the passionate desire of (attracting) them.
You say to me, 'Don't indulge in envy,' (but) how should any one feel envy in consequence of losing naught?
O impudent man, instruction given to the worthless is like drawing a little design on a clod of earth.
Instruct thyself in love (of God) and (spiritual) insight; for that is like a design (engraved) on a solid mass of stone.

3195. Your own self is the (only) pupil that is (really) faithful to you: (all) the others perish: where will you seek them, where?
In order that you may make others erudite and eminent, you are making yourself evil-natured and empty (of true knowledge).
(But) when your heart is united with that Eden (of Reality), hark, speak on, and be not afraid of becoming empty.
Hence the (Divine) command, '*Speak!*' came to him (the Prophet), saying, 'O righteous one, it will not fail: this is an (infinite) ocean.'
(God said), '*Be ye silent*,' that is, 'do not waste your water in idle talk, for the orchard is dry-lipped (thirsty).'

3200. This discourse hath no end, O father: leave this discourse and consider the end.
I am not jealous that they (your pupils) stand (listening) in your presence: they are (really) mocking you, they are not lovers.
Behold your (true) lovers behind the veil of the (Divine) Bounty, crying aloud for you continually.
Be the lover of those unseen lovers: do not cherish the lovers who last (no more than) five days;
For they have devoured you by means of a (great) deceit and attraction (exerted upon you), and during (many) years you have never seen a grain (of profit) from them.

3205. How long will you set up a show on the public road? You are footsore (with travel), and no desire (of yours) has been fulfilled.
When you enjoy good health all of them are your friends and comrades, (but) in the hour of pain and sorrow where is any familiar friend but God?
In the hour of eye-ache or toothache will any one take your hand (to help) except Him who comes at the cry of distress?
Therefore (always) recollect that sickness and pain: take warning (from it), like Ayáz from that sheepskin jacket.
Your experience of pain is the sheepskin jacket which Ayáz took into his hand."

How the Necessitarian infidel again replied to the Sunní who was inviting him to accept Islam and abandon his belief in Necessity, and how the debate was prolonged on both sides; for this difficult and controversial matter cannot be decided except by the real love that has no further interest in it—"and that is God's grace: He bestows it on whom He pleases."

3210. The Necessitarian infidel began his reply, by which that eloquent man (the Sunní) was confounded;
But if I relate all those answers and questions, I shall be unable to get on with this Discourse.
We have things of greater importance to say, whereby your understanding will obtain a better clue.
We have told (only) a little of that disputation, O fierce debater, (but) from a little (part) the principle of the whole is evident.
Similarly, there is a disputation, (which will continue) till mankind are raised from the dead, between the Necessitarians and the partisans of (absolute) Freewill.

3215. If he (the disputant of either party) had been incapable of refuting his adversary, their (respective) doctrines would have fallen out of sight (would have failed to maintain themselves),

Since (in that case) they (the disputants) would not have had the means of escape (which consists) in replying (to their opponents), they would therefore have recoiled from the way of perdition (from their erroneous doctrines);
(But) inasmuch as their continuance in that course was (Divinely) destined, God feeds them with (logical) proofs,
In order that he (the disputant) may not be silenced by his adversary's difficult objection, and that he may be prevented from seeing his adversary's success,
So that these two-and-seventy sects may always remain in the world till the Day of Resurrection.

3220. Since this is the world of darkness and occultation, the earth is necessary for (the existence of) the shadow.
These two-and-seventy (sects) will remain till the Resurrection: the heretic's talk and argument will not fail.
The high value of a treasury is (shown by the circumstance) that there are many locks upon it.
The greatness of the (traveller's) goal, O well-tried man, is (shown by) the intricate windings of the way and the mountain-passes and the brigands (infesting them).
The greatness of the Ka‘ba and its assembly-place is (shown by) the brigandage of the Beduins and the length of the desert (traversed by the pilgrims).

3225. Every (religious) doctrine, every tenet, that is not praiseworthy is (like) a mountain-pass and a barrier and a brigand.
This doctrine has become the adversary and bitter enemy of that, so that the imitator (who adopts the beliefs of others) is in a dilemma;
(For) he sees that both the opponents are firm in their doctrine: every sect is pleased with its own path.
If it has no reply (to the arguments brought against it), it will cling obstinately to the same formula till the Day of Resurrection,
Saying, “Our great authorities know the reply to this, although the right method (of answering) is hidden from us.”

3230. The only muzzle for evil suggestions (of doubt) is Love; else, when has any one (ever) stopped (such) temptation?
Become a lover, seek a fair minion, hunt a waterfowl from river to river.
How will you get water (spirituality) from that one who takes your water away? How will you apprehend (the truth) from that one (who) consumes your (spiritual) apprehension?
In Love, (which is) glorious and resplendent, you will find intelligible things other than these intelligible things.
To God belong intelligences other than this intelligence of yours, (intelligences) by which the mediate celestial things are ruled;

3235. For by this (individual) intelligence you procure the means of subsistence, (while) by that other (universal intelligence) you make the tiers of Heaven a carpet (under your feet).
When you gamble away (sacrifice) your intelligence in love of the Lord, He gives you *ten like unto it* or seven hundred.
Those women (of Egypt), when they gambled away (sacrificed) their intelligences, sped onward to the pavilion of Joseph's love.
(Love which is) the cupbearer of life took away their intelligence in one moment: they drank their fill of wisdom all the rest of their lives.
The beauty of the Almighty is the source of a hundred Josephs: O you who are less than a woman, devote yourself to that beauty!

3240. O (dear) soul, Love alone cuts disputation short, for it (alone) comes to the rescue when you cry for help against arguments.
Eloquence is dumbfounded by Love: it dare not engage in altercation;
For he (the lover) fears that, if he answer back, a pearl (his inner experience) may fall out of his mouth.
He closes his lips tight against (uttering) good or evil (words) lest the pearl should fall from his mouth (and be lost),

Even as the Companion of the Prophet said, “Whenever the Prophet recited sections (of the *Qur’án*) to us,

3245. At the moment of munificence that chosen Messenger would demand of us attentiveness and a hundred reverences.”
’Tis as when a bird is (perched) on your head, and your soul trembles for fear of its flitting,
So you dare not stir from your place, lest your beautiful bird should take to the air;
You dare not breathe, you suppress a cough, lest that *humá* should fly away;
And if any one speak sweet or sour (words) to you, you lay a finger on your lip, meaning, “Hush!”

3250. Bewilderment is (like) that bird: it makes you silent: it puts the lid on the kettle and fills you with the boiling (of love).

How the kinsfolk of Majnún said to him, “The beauty of Laylá is limited, it is not so very great: in our city there are many fairer than she. We will show unto thee one or two or ten: take thy choice, and deliver us (from reproach) and thyself (from affliction)”; and how Majnún answered them.

The fools in their ignorance said to Majnún, “The beauty of Laylá is not so very great, it is of slight account.
There are thousands of moon-like sweethearts fairer than she in our city.”
He replied, “The (outward) form is a pot, and beauty is the wine: God is giving me wine from her form.
He gave you vinegar from her pot, lest love of her should pull you by the ears.”

3290. The hand of God, the Almighty and Glorious, gives poison or honey to every one from the same pot.
Thou seest the pot, but the wine does not show itself to the wrong eye.
Spiritual experience is (like) *the women who look modestly*: it shows no sign but to its possessor.
That wine is (like) *the women who look modestly*, while these vessels screening it (from view) are like *the tents.*
The great river (too) is (like) a tent, wherein is life for the duck, but death for crows.

3295. Venom also is the snake's food and provision, (but) its venom is anguish and death to others.
The form of every blessing and affliction is a Hell to this one, a Paradise to that one.
Therefore (though) *ye see* all bodies and things, and there is food and poison in them (all)—*ye see (it) not.*
Every body resembles a bowl or a pot, wherein is both food and a (cause of) heart-burning.
The bowl is visible, the plenty (contained) in it is hidden: (only) he who tastes it (the contents) knows what he is eating or drinking from it.

3300. The form of Joseph was like a beauteous cup: from it his father drank a hundred exhilarating wines.
Again, to his brethren (the draught they took) from it was poisoned water which was increasing in them anger and hatred.
Again, to Zalíkhá (the draught she took) from it was (sweet as) sugar: she was quaffing a different opiate from (the hand of) Love.
The nutriment which came from Joseph to that fair one was other than that which came to Jacob.
The sherbets are various, but the pot is one, in order that no doubt may remain in thee concerning the wine of the Unseen.

3305. The wine belongs to the Unseen, the pot to this world: the pot is apparent, the wine in it is very hidden:
Very hidden from the eyes of the uninitiated, but manifest and evident to the adept.
O my God, our eyes have been intoxicated. Forgive us: our burdens have been made heavy.
O concealed One who hast filled (the world) from East to West (with Thy radiance) and art exalted above the light of the Orient and the Occident,
Thou art an inmost Ground of consciousness revealing our inmost thoughts, Thou art a bursting (Force) that causes our (dammed-up) rivers to burst forth.

3310. O Thou whose Essence is hidden while Thy gifts are sensible, Thou art as the water and we as the millstone.
Thou art as the wind and we as the dust: the wind is hidden while the dust blown by it is plainly visible.
Thou art the Spring, we are fair as the verdant orchard: it (the Spring) is hidden while its bounty is manifest.
Thou art as the spirit, we are like hand and foot: the closing and opening of the hand is due to the spirit.
Thou art as the reason, we are like this tongue: this tongue hath its (power of) expression from the reason.

3315. Thou art like the joy, and we are the laughter, for we are the result of (Thy) blessed joy.
(All) our movement (action) is really a continual profession of faith which bears witness to the Eternal Almighty One.
The turning of the millstone in agitation is a profession of faith in the existence of the waterbrook.
O Thou who art beyond my conception and utterance, dust be on the head of me and my similes!
Thy servant cannot refrain from depicting Thy beauty: every moment he says to Thee, “May my soul be Thy carpet!”

3320. (He is) like the shepherd who used to say, “O God, come to Thy shepherd and lover,
That I may seek out the lice in Thy smock and stitch Thy shoon and kiss Thy skirt.”
There was none equal to him in passion and love, but he fell short in glorification and (respectful) speech.
His love pitched its tent on the sky: the (beloved) Soul became the dog (guardian) of that shepherd's tent.
When the sea of Divine Love surged up, it struck upon his heart; it struck (only) upon your ear.

Story of Júhí, who put on a chádar, went to hear the sermon, seated himself amongst the women, and behaved in such a way that a certain woman knew he was a man and screamed.

3325. There was a preacher, very fine in his exposition, under whose pulpit a great number of men and women were assembled.
Júhí went (to hear him): he got a *chádar* and veil and entered amongst the women without (his sex) being recognised.
Some one asked the preacher secretly num pili in pube precibus sollennibus detrimentum faciant.
The preacher replied, “Quo tempore pili in pube longi fiunt, tum noxa est ob illos in precibus sollennibus.
Vel psilothro vel novacula illos tonde, in order that your ritual prayer may be perfect and excellent and seemly.”

3330. The questioner said, “Ad quem modum pervenire oportet eorum longitudinem ut preces meae detrimentum capiant?”
He replied, “Cum longitudine tanti evaserint quantum hordei unum granum, relligio est ut tondeas, O multa rogitans.”
At once Júhí said (to the woman beside him), “O soror, inspice piline in pube mea hujusmodi facti sint.
Deo ut placeas, manum affer, (tenta) num illi usque ad modum noxae pervenerint.”
Mulier manum in bracas viri demisit: penis ejus impegit manum mulieris.

3335. Thereupon the woman gave a loud scream: the preacher said, “My discourse has smitten her heart.”
He (Júhí) answered, “Minime: cor ejus non percussit, manum percussit. O si cor percussisset, vir sapientissime!”
(When) it (Divine Love) struck a little upon the hearts of the magicians (of Pharaoh), staff and hand became one to them.
O king, if you take away the staff from an old man, he will be more grieved than that party (the magicians) were (grieved) by (the amputation of) their hands and feet.
The cry, “*No harm*,” reached Heaven: (they said to Pharaoh), “Hark, cut (them) off, for our souls are delivered from the agony.

3340. We have come to know (that) we are not this body: beyond the body we are living through God.”

Oh, blest is he that has recognised his (real) essence and built (for himself) a palace in everlasting security.
A child weeps for walnuts and raisins; those are very trifling things in the view of a reasonable man.
(So) in the spirit's view the body is (like) walnuts and raisins, (but) how should (one who is) a child (in spiritual matters) attain to the knowledge possessed by (spiritual) men?
Whoever is veiled (from God) is really a child: the man is he who is beyond (all) uncertainty.

Siquis barba et testiculis vir esset, every he-goat has a beard and plenty of hair.
That goat is a bad leader: he is taking his followers quickly along to the butcher.
He has combed his beard, saying, “I am the foremost.” (Yes); thou art the foremost, but in the direction of death and anguish.
Hark, adopt (as thy vocation) travelling (on the Way of righteousness) and abandon thy beard: abandon this egoism and troubled thought,
That thou mayst become like the scent of the rose to (God's) lovers (and mayst be) their leader and guide to the Rose-garden.

Who (what) is the scent of the rose? The breath (voice) of reason and intelligence (which is) a sweet guide on the way to the Kingdom Everlasting.

Story of the infidel whom, in the time of Abá Yazíd (Báyazíd), they invited to become a Moslem; and how he answered them.

There was a certain infidel in the time of Báyazíd: a blessed Moslem said to him,
“How would it be if you profess Islam, so that you may gain a hundred salvations and sovereignties?”
He replied, “If this Faith (of thine), O disciple, is (the same as) that which is held by Báyazíd, the Shaykh (spiritual Director) of the world,
I cannot endure the glowing heat thereof, which is too great for (all) the strivings of my soul (to attain unto it).

Although I feel no certainty as regards the Faith and Religion (of Islam), yet I believe mightily in his Faith.
I hold the faith that that (Faith of his) is higher than all (others): ’tis very beautiful, resplendent, and glorious.
Inwardly I am a believer in his Faith, though a seal is set firmly on my mouth.
Again, if indeed the Faith (which thou wouldst have me embrace) is your Faith, I have no inclination or desire for it.
He that feels a hundred inclinations to believe—that (inclination) languishes as soon as he sees you (Moslems),

Because he sees a (mere) name and no meaning in it, like calling the desert *mafáza* (a safe place).
When he looks upon your Faith, his love is chilled (and shrinks) from professing it.”

Story of the harsh-voiced muezzin who called (the Moslems) to prayer in the land of the infidels and to whom a certain infidel offered presents.

A certain muezzin had a very harsh voice: he called (the Moslems to prayer) in the land of the infidels.
They said to him several times, “Do not give the call to prayer, for (otherwise) fighting and acts of hostility (against us) will be prolonged.”
He defied (them), and then without showing (any) caution he gave the call to prayer in the land of the infidels.

The (Moslem) folk were in fear of a general insurrection; however, an infidel came up (to them) with a robe.
He brought (with him) candles and *halwá* and such a (fine) robe as gifts, and approached in a friendly manner,
Asking again and again, “Tell me, where is this muezzin, whose call and cry increases my pleasure?”

“Eh, what pleasure was there from such a harsh voice?” He replied, “His voice penetrated into the church.
I have a comely daughter of very high estate: she was desiring (to marry) a true believer.

3375. Never would this passion go out of her head, (though) so many infidels were exhorting her.
Love of the Faith had grown up in her heart: this grief was like a censer and I like the aloes-wood (burning in it).
I was in torment and anguish and continually on the rack lest her passion should lead her (to embrace Islam).
I knew no remedy for it until this muezzin chanted the *adhán* (call to prayer).
(Then) my daughter said, ‘What is this detestable noise? It grates on my ear.

3380. Never in all my life have I heard such a harsh voice in this Christian convent and church.’
Her sister said to her, ‘This chant, namely the *adhán*, gives (the Moslems) notice (of prayer-time) and is the watchword of the Faithful.’
She would not believe it, and asked some one else: that person too said, ‘Yes, (it is true), O father.’
When she became sure (of this), her face turned pale and her heart grew cold (averse) to Islam.
I was delivered from anxiety and torment: last night I slept sound in a peaceful sleep.

3385. This was the pleasure (that came) to me from his voice: in gratitude I bring (these) gifts: where is the man?”
When he saw him (the muezzin), he said, “Accept the gift, for thou hast been my protector and saviour.
(On account of) the benefit and kindness that thou hast done to me, I have become thy slave perpetually.
If I were eminent in respect of property, possessions, and riches, I would fill thy mouth with gold.”
“The Faith of you (Moslems) is hypocrisy and falsehood: like that call to prayer, it waylays (the seeker and prevents him from embracing Islam);

3390. But many a regret has come into my heart and soul from (my admiration for) the Faith and sincerity of Báyazíd.”
Tanquam illa femina quae, cum concubitum asini videret, dixit: “Eheu, quid est hic admissarius egregius?
Si concubitus hoc est, hi asini (praemium) abstulerunt: cacant super vulvis nostris hi mariti.”
Báyazíd paid all that is due to (fulfilled every obligation of) the Faith: blessings be on such a peerless lion!
If a single drop of his Faith enter into the ocean, the ocean will be submerged in his drop,

3395. As (when) a mote of fire (falls) amidst forests, the (whole) forest passes away in that mote;
(Or) as (when) a phantasy (appears) in the heart of a king or his army, (a phantasy which) destroyed his enemies in war.
A star (of Divine illumination) appeared in Mohammed, so that the substance of (the beliefs of) Magian and Jew passed away.
He that received the Faith entered into security; the infidelities of the rest became (a matter on which there were) two opinions.
At any rate, their first pure (entire) unbelief did not remain (with them): it (the star of Mohammed) planted (in them) either (formal acceptance of) Islam or a (great) dread (of it).

3400. This (description of the Faith of Báyazíd) is a (mere) makeshift varnishing: these similes are not equivalent to the mote of (Divine light).
A mote is only a paltry bodily thing: a mote is not the indivisible Sun.
Know that (my) calling it (the Sun) a mote has a purpose hidden (from thee, for) thou art not familiar with the Sea: at present thou art (but) the foam.
If the luminous sun of the Shaykh's Faith should display itself from the Orient of the Shaykh's spirit,
All below, down to the moist clay (beneath the earth's crust), would gain (abundant) treasure, and all above would gain a verdant Paradise.

3405. He hath a spirit of resplendent light, he hath a body of despicable earth.
Oh, I wonder whether he is this or that. Tell (me), uncle, for I am left (helpless) in this difficulty.

O brother, if he is this, (then) what is that?—for the Seven Heavens are filled with its light—
And if he is that (spirit), (then) what is this body, my friend? Oh, I wonder which of these twain he is and who?

Story of the woman who told her husband that the cat had eaten the meat, (whereupon) the husband put the cat in the balance (in order to weigh her). (Finding that) her weight amounted to half a "mann", he said, "O wife, the meat weighed half a 'mann' and more. If this is the meat, where is the cat? Or if this is the cat, where is the meat?"

There was a man, a householder, who had a very sneering, dirty, and rapacious wife.

3410. Whatever (food) he brought (home), his wife would consume it, and the man was forced to keep silence.
(One day) that family man brought home, for a guest, (some) meat (which he had procured) with infinite pains.
His wife ate it up with *kabáb* and wine: (when) the man came in, she put him off with useless words.
The man said to her, "Where is the meat? The guest has arrived: one must set nice food before a guest."
"This cat has eaten the meat," she replied: "hey, go and buy some more meat if you can!"

3415. He said (to the servant), "O Aybak, fetch the balance: I will weigh the cat.
He weighed her. The cat was half a *mann.* Then the man said, "O deceitful wife,
The meat was half a *mann* and one *sitír* over; the cat is just half a *mann*, my lady.
If this is the cat, then where is the meat? Or, if this is the meat, where is the cat? Search (for her)!"
If Báyazíd is this (body), what is that spirit? And if he is that spirit, who is this (bodily) image?

3420. 'Tis bewilderment on bewilderment. O my friend, (the solution of) this (problem) is not your affair, nor is it mine either.
He is both (spirit and body), but in the corn-crop the grain is fundamental, while the stalk is derivative.
(The Divine) Wisdom has bound these contraries together: O butcher, this fleshy thigh-bone goes along with the neck.
The spirit cannot function without the body; your body is frozen (inanimate) and cold (inert) without the spirit.
Your body is visible, while your spirit is hidden from view: the business of the world is conducted by means of them both.

3425. If you throw earth at (some one's) head, his head will not be broken; if you throw water at his head, it will not be broken.
If you wish to break his head, you bring the earth and the water into contact with each other (and make a lump of clay).
When you have broken your head, its water (the spirit) returns to its source, and earth returns to earth on the day of separation.
The providential purpose that God had—namely, humble supplication or obstinate contumacy—was fulfilled by means of the marriage (of body and spirit).
Then (afterwards) there are other marriages that no ear hath heard and no eye hath seen.

3430. If the ear had heard, how should the ear have remained (in action) or how should it have apprehended words any more?
If the snow and ice were to behold the sun, they would despair of (retaining their) iciness;
They would become water (formless and) devoid of roots and knobs: the air, David-like, would make of the water a mail-coat (of ripples),
And then it (the water) would become a life-giving medicine for every tree: every tree (would be made) fortunate by its advent.
(But) the frozen ice that remains (locked) within itself cries to the trees, *Touch me not!*

3435. Its body makes none its friend nor is it made a friend by any: its portion is naught but miserly selfishness.
It is not wasted (entirely), the heart is refreshed by it; but it is not the herald and lord of (the vernal) greenery.
"O Ayáz, thou art a very exalted star: not every sign of the zodiac is worthy of its transit.
How should thy lofty spirit be satisfied with every loyalty? How should thy pureness choose (to accept) every sincerity?"

Story of the Amír who bade his slave fetch some wine: the slave went off and was bringing a jug of wine, (when) an ascetic (who) was on the road admonished him that he should act righteously and threw a stone and smashed the jug; the Amír heard (of this) and resolved to punish the ascetic. That happened in the epoch of the religion of Jesus, on whom be peace, when wine had not yet been declared unlawful; but the ascetic was showing an abhorrence (for worldly pleasure) and preventing (others) from indulging themselves.

There was an Amír of merry heart, exceedingly fond of wine: (he was) the refuge of every drunkard and every resourceless person.

3440. (He was) a compassionate man, kind to the poor and just; a jewel (of bounty), gold-lavishing, ocean-hearted;
A king of men and commander of the Faithful; a keeper of the Way and a knower of secrets and a discerner of friends.
'Twas the epoch of Jesus and the days of the Messiah: he (the Amír) was beloved of the people and unoppressive and agreeable.
Suddenly one night, another Amír, a person of good principles (who was) congenial to him, came seeking his hospitality.
They wanted wine in order to enjoy themselves: at that period wine was permissible and lawful;

3445. (But) they had no wine, so he (the Amír) said to his slave, "Go, fill the jug and fetch us wine
From such-and-such a Christian ascetic who has choice wine, that the soul (in us) may win release from high and low."
One draught from the Christian ascetic's cup has the same effect as thousands of wine-jars and wine-cellars.
In that (Christian's) wine there is a hidden (spiritual) substance, even as (spiritual) sovereignty is (hidden) in the dervish-cloak.
Do not regard (merely) the tattered cloak, for they have put black on the outside of the gold.

3450. On account of the evil eye he (the dervish) becomes (apparently) reprobate, and that (spiritual) ruby is tarnished with smoke on the outside.
When are treasures and jewels (exposed to view) in the rooms of a house? Treasures are always (hidden) in ruins.
Since Adam's treasure was buried in a ruin, his clay became a bandage over the eye of the accursed (Iblís).
He (Iblís) was regarding the clay with the utmost contempt, (but) the spirit (of Adam) was saying, "My clay is a barrier to thee."
The slave took two jugs and ran with goodwill: (almost) immediately he arrived at the monastery of the Christian monks.

3455. He paid gold and purchased wine like gold: he gave stones and bought jewels in exchange.
('Twas) a wine that would fly to the head of kings and put a golden tiara on the crown of the cupbearer's head.
(By it) troubles and commotions are aroused, slaves and emperors are mingled together;
Bones vanish and become spirit entirely; throne and bench at that moment become alike.
They (the drinkers), when sober, are as water and oil; when intoxicated, they are as the spirit in the body.

3460. They become like a *harísa*: no difference exists there: there is no difference that is not submerged there.

The slave was carrying a wine of this sort to the palace of the Amír of good renown,
(When) an ascetic met him, one who had suffered anguish, whose brain was dry, and who was (writhing) in the coils of affliction;
His body melted by the fires of his heart; the house (of his heart) emptied of all but God.
The chastisement of pitiless tribulation (had seared him with) brands on brands, (ever) so many thousands.

3465. Every hour saw his heart (engaged) in the struggle: by day and night he was firmly attached to (intent upon) the struggle.
During years and months he had been mixed up with dust and blood: (on seeing the slave) at midnight, his patience and forbearance fled (from him).
"What is that in the jugs?" asked the ascetic. "Wine," replied the slave. "Whose wine?" said he.
He (the slave) answered, "It belongs to so-and-so, the most honourable Amír." Said he, "Is the seeker's work like this?
(To be) a seeker of God, and then (indulge in) pleasure and drinking! (To drink) the Devil's wine, and then be (even) semi-intelligent!"

3470. (Even) without wine your intelligence is so shabby (that other) intelligences must be tied (added) to your (present) intelligence.
Consider, (then), what your intelligence will be at the time when you are intoxicated, O you who like a bird have fallen a prey to the snare of intoxication.

Story of Ziyá-yi Dalq, who was very tall, while his brother, the Shaykh of Islam Táj of Balkh, was exceedingly short; and this Shaykh of Islam was ashamed of his brother Ziyá. (One day) Ziyá came to (hear) his brother's lecture, at which all the leading men of Balkh were present. Ziyá made a bow (to his brother) and passed on. The Shaykh of Islam half rose (from his seat) in a negligent manner, (whereupon) he (Ziyá) said, "Yes, you are very tall: take a bit off (your height)!"

Ziyá-yi Dalq was a man of goodly inspiration: he was the brother of Táj, the Shaykh of Islam.
Táj, the Shaykhu 'l-Islám of the imperial city of Balkh, was short of stature and small as a chick.
Though he was learned and eminent and accomplished, (his brother) this Ziyá was superior in wit.

3475. He (Táj) was very short, while Ziyá was tall beyond measure: the Shaykh of Islam had a hundred arrogances and haughty airs.
He felt ashamed of this brother and disgraced (by him); yet Ziyá was a preacher in the way of salvation.
On the day of congregation Ziyá came in: the hall was filled with cadis and men distinguished (for piety).
In his complete arrogance the Shaykh of Islam (only) half rose (from his seat), in such a (careless) fashion, to (salute) his brother.
He (Ziyá) said to him, "Thou art very tall: take a little off thy cypress-like stature in order to gain the (Divine) reward."

3480. (The ascetic said), "How, then, have you the intelligence, how have you the (necessary) understanding to drink wine, O enemy of knowledge?
(If) your face is very beautiful, put some indigo on it (as an ornament); (but) indigo on the face of an Abyssinian (negro) would be a laughing-stock.
When did any (spiritual) light enter into you, O misguided man, that you should become a seeker of unconsciousness and darkness?
'Tis the (approved) rule to seek the shadow during the day; (but) you seek the shadow on a cloudy night.
If it (wine) is lawful as sustenance for the common folk, (yet) it is unlawful to those who seek the Beloved.

3485. The wine for the lovers (of God) is their heart's blood: their eyes are (fixed) upon the Way and upon the Destination.
In this Way across the terrible wilderness the guide, Reason, suffers a hundred eclipses.
(If) you throw dust in the eyes of the guides, you will cause the caravan to perish and lose the way.
In sooth, barley bread is unlawful and injurious to the carnal soul: set (only) bread made of bran before it.
Keep in abject submission the enemy on the Way to God: do not place a pulpit for the robber, (but) keep him on the gibbet.

3490. Deem the amputation of the robber's hand desirable: if you are unable to cut his hand off, bind it.
Unless you bind his hand, he will bind yours; unless you break his leg, he will break yours.
You give the enemy wine and sugar-cane—for what reason? Bid him laugh venomously and eat earth."
In his indignation he (the ascetic) hurled a stone at the jug and broke it: he (the slave) let the jug fall and sprang away from the ascetic.
He went to the Amír, who said to him, "Where is the wine?" He (the slave) related in his presence all that had happened, point by point.

How the enraged Amír set out to punish the ascetic.

3495. The Amír became like fire and jumped straight up. "Show me," he cried, "where the ascetic's house is,
That I may pound his head with this heavy club—his ignorant whoreson head.
What should he know about enjoining (others) to do right? He is currishly seeking notoriety and fame,
In order that by means of this hypocrisy he may make a position for himself and somehow make himself conspicuous;
For in truth he has no talent save this alone, that he plays the hypocrite to all and sundry.

3500. If he is mad and bent on mischief, the cure for a madman is an ox-hide whip,
So that the devil may go forth from his head: how should an ass go (forward) without the ass-drivers' blows?"
The Amír dashed out, with a mace in his hand: at midnight he came, half intoxicated, to the ascetic.
In his rage he wished to kill the ascetic, (but) the ascetic hid beneath (some) wool.
The ascetic, hidden under the wool belonging to certain rope-makers, heard that (threat) from the Amír.

3505. He said (to himself), "(Only) the mirror that has made its face hard can tell a man to his face that he is ugly.
It needs a steel face, like a mirror, to say to thee, 'Behold thy ugly face.'"

Story of Dalqak's checkmating the Sayyid, the Sháh of Tirmid.

The Sháh was playing chess with Dalqak: he (Dalqak) checkmated him: immediately the Sháh's anger burst out.
He (Dalqak) cried, "Checkmate, checkmate!" and the haughty monarch threw the chessmen, one by one, at his head,
Saying, "Take (it)! Here is 'checkmate' for you, O scoundrel." Dalqak restrained himself and (only) said, "Mercy!"

3510. The Prince commanded him to play a second game: he (Dalqak) was trembling like a naked man in bitter cold.
He played the second game, and the Sháh was defeated: (when) the time and moment for saying "checkmate, checkmate" arrived,
Dalqak jumped up and ran into a corner and in his fear hastily flung six rugs over himself.
(There) he lay hidden beneath (several) cushions and six rugs, that he might escape from the Sháh's blows.
The Sháh exclaimed, "Hi, hi! what have you done? What is this?" He replied, "Checkmate, checkmate, checkmate, checkmate, O excellent Sháh!

3515. How can one tell the truth to thee except under cover, O wrathful man who art wrapped in fire,
O thou who art defeated (by me), while I, defeated by thy Majesty's blows, am crying 'checkmate, checkmate' under thy house-furnishings?"
When the (whole) quarter became filled with the furious shouts of the Amír and his kicking the (ascetic's) door and holding and seizing,
The people quickly rushed out from left and right, crying, "O Prince, 'tis the hour for pardon and grace.

His brain is dry, and at this time his intelligence is inferior to the intelligence and understanding of children.

3520. Asceticism and old age have come on the top of each other, and no (spiritual) revelation has been given to him in his asceticism.
He has suffered the pain but never seen the gain (that comes) from the Beloved: he has done (many) works (of devotion) but never seen the wages for his work.
Either the essential thing was not in his work at all, or by (Divine) decree the hour for the reward has not yet arrived.
Either his labour has been like the labour of the Jews, or the recompense has been connected with (deferred till) the appointed season.
For him ’tis sorrow and misfortune enough that he is without any one (to succour him) in this vale full of blood.

3525. His eyes are painful, and he sits in a corner, sour-faced and chop-fallen.
There is no oculist to sympathise with him, nor has he any intelligence that he should find the way to a collyrium.
He is making a (great) effort with (the help of) conjecture and opinion: the matter rests in ‘maybe’ till it turn out well.
Far is the road he must travel ere he sees the Beloved, because he does not seek the head; his desire is headship.
At one time he is (engaged) in reproach, saying (to God), ‘The portion allotted to me from this calculation (of mine) is (nothing but) pain.’

3530. At another time he is (engaged) in a quarrel with his own luck, saying, ‘All (the others) are flying, and we have our wings cut off.’”
Whoever is imprisoned in scent and colour, his spirit is oppressed, (even) though he is (occupied) in (the practice of) asceticism.
Until he come forth from this narrow resting-place, how should his spirit be happy and his breast expanded (with joy)?
One should never give a knife or razor to ascetics (living) in solitude before (they have gained the spiritual) revelation,
Since the anguish of disappointments and the grief (which they feel) would cause them to rip their bellies asunder from (uncontrollable) agitation of mind.

How Mustafá (Mohammed), on whom be peace, (was about to) cast himself down from Mount Hirá because of his distress at the long delay of Gabriel, on whom be peace, in appearing; and how Gabriel, on whom be peace, showed himself to him, saying, “Do not cast (thyself down), for (great) fortunes are in front of thee.”

3535. Whenever (the sense of) separation (from God) overpowered Mustafá, he would be on the point of casting himself down from the mountain,
Until Gabriel would say to him, “Hark, do it not, for great fortune is (coming) to thee from the Command, *Be!*”
(Then) Mustafá would desist from casting (himself down), (till) separation again made an attack (upon him).
(Then) again, from grief and sorrow, he would be on the point of throwing himself headlong from the mountain,
And once more Gabriel would appear in person, saying, “Do it not, O thou peerless (spiritual) king!”

3540. Even thus he would continue until the veil was lifted, so that he gained the pearl (of his desire) from the bosom (of his inmost consciousness).
Since people kill themselves on account of any affliction, this (separation from God) is the root of (all) afflictions: how should they endure it?
Men are amazed at the Fidá’í, (but) every one of us is a Fidá’í in his behaviour.

Oh, blest is he that has sacrificed his body for the sake of that for which it is worth while to sacrifice one's self.
Inasmuch as every one is devoted to some calling wherein he spends his life and is killed—

3545. Is killed somewhere (either) in the West or in the East, at which time neither the desiring subject nor the desired object remains (in existence)—
After all, this fortunate man is devoted to the calling wherein a hundred lives are (gained) in being killed;
Its lover and beloved and love are everlastingly prosperous and renowned in both worlds.
O my generous friends, have pity on the votaries of passion: 'tis their business to go down to destruction after destruction.
(The people said), “O Amír, pardon his (the ascetic's) violence: consider his sorrow and ill-fortune,

3550. In order that God may pardon thy sins likewise and heap forgiveness on thy faults.
Thou hast heedlessly broken many a jug and set thy heart on the hope of pardon.
Pardon, that thou mayst win pardon in return: the (Divine) decree splits hairs (is exceedingly scrupulous) in (giving every one his) deserts.”

How the Amír answered those neighbours of the ascetic who interceded for him: “Why,” said he, “did he behave (so) impudently and why did he break my jug (of wine)? I will not listen to intercession in this matter, for I have sworn to punish him as he deserves.”

The Amír said, “Who is he that he should throw a stone at my jug and break it?
When the fierce lion passes through my quarter, he passes in great affright and with a hundred precautions.

3555. Why did he vex the heart of my slave and put me to shame before my guests?
He spilt a beverage that is better than his (own) blood, and now he has fled from me, like women.
But how shall he save his life from my hand? (Even) suppose that he flies up on high like a bird,
I will shoot the arrow of my vengeance at his wings, I will tear out his goodfor- nothing wings and feathers.
If he enter the hard rock (to escape) from my pursuit, I will drag him forth from the heart of the rock just now.

3560. I will inflict on his body such a blow as will be a warning to base scoundrels.
Hypocrisy to all and even to me! I will give him and a hundred like him their due at this moment.”
His (the Amír's) bloodthirsty wrath had become a rebel: a fire (of rage) was coming up from his mouth.

How the neighbours of the ascetic, who were interceding for him, kissed the hands and feet of the Amír and humbly entreated him a second time.

At the breath of his clamour those intercessors kissed his hands and feet several times,
Saying, “O Amír, it does not beseem thee to exact vengeance: if the wine is gone, (yet) thou art delicious without wine.

3565. Wine derives its original substance from thy goodliness; the goodliness of water regrets (its lack of) thy goodliness.
Act royally, forgive him, O merciful one, O generous son of a generous sire and grandsire.
Every wine is the slave of this (comely) figure and (fair) cheek (of thine): all the drunken feel envy of thee.
Thou hast no need of rosy wine: take leave of (its) rosiness, thou (thyself) art (its) rosiness.
O thou whose Venus-like countenance is (bright as) the morning sun, O thou of whose colour (all) rosinesses are beggars,

3570. The wine that is bubbling invisibly in the jar bubbles thus from longing for thy face.
O thou who art the whole sea, what wilt thou do with dew? And O thou who art the whole of existence, why art thou seeking non-existence?
O resplendent Moon, what wilt thou do with the dust, O thou beside whose face the moon is pallid?

Thou art lovely and beautiful and the mine (source) of every loveliness: why indeed shouldst thou lay thyself under obligations to wine?
The tiara of *We have honoured (the sons of Adam)* is on the crown of thy head; the collar of *We have given thee* hangs on thy breast.

3575. Man is the substance, and the celestial sphere is his accident; all things are (like) a branch or the step of a ladder: he is the object.
O thou to whom reason and foresight and intelligence are slaves, how art thou selling thyself so cheaply?
Service to thee is imposed on all existence as a duty: how should a substance beg for help from an accident?
Thou seekest knowledge from books—oh, ridiculous! Thou seekest pleasure from *halwá* (sweetmeats)—oh, ridiculous!
Thou art the sea of knowledge hidden in a dewdrop; thou art the universe hidden in a body three ells long.

3580. What is wine or music or sexual intercourse that thou shouldst seek delight and profit there from?
('Tis as though) the sun sought to borrow (light) from a mote, (or) a Zuhra begged for a cup (of wine) from a small jar.
Thou art the unconditional spirit imprisoned in conditionality, thou art the sun imprisoned in the (descending) node: here's a pity!"

How the Amír answered them again.

He replied, "Nay, nay, I am the fellow for that wine: I am not content with tasting this delight (of which ye speak).
I desire such (wine), that, like the jasmine, I may ever be reeling crookedly (now) that way, now this,

3585. And, having been delivered from all fear and hope, I may be swaying to every side, like the willow,
Swaying to left and right like the willow-bough, which is made to dance all sorts of dances by the wind."
He that is accustomed to the joy of (spiritual) wine, how should he be satisfied with this delight, Khwája, eh?
The prophets abandoned this delight because they were steeped in the Divine delight;
Since their spirit had experienced that delight, these delights seemed to them (mere) play.

3590. When any one has been united with a living object of adoration, how should he embrace a dead one?

Commentary on the Verse "And lo, the After-home is the (real) life, if they but knew." The gates and walls and area of that World and its water and pitchers and fruits and trees, all are living and speaking and hearing; and on that account Mustafá (Mohammed), on whom be peace, has said that the present world is a carcase and those who seek it are curs. If the next world had no life, the next world too would be a carcase: a carcase is so called because of its being dead, not because of its evil smell and its foulness.

Since every atom of that World is living and able to understand discourse and eloquent,
They (the prophets) have no rest in the dead world, for this (worldly) fodder is only fit for cattle.
Whoever has the rose-garden to feast and dwell in, how should he drink wine in the bath-stove?
The abode of the pure spirit is 'Illiyyín; 'tis the worm that has its home in dung.

3595. The cup that purifies is for those intoxicated with God; this briny water is for these blind birds.
In the eyes of any one to whom the justice of 'Umar has not displayed its power, the murderous Hajjáj is just.
A dead (lifeless) doll is given to (young) girls, for they are ignorant of the play (dalliance) of living (men).
A wooden sword is better suited to children (young boys), since they have not the strength and power (that comes) from manhood.

Infidels are content with the figures of the prophets which are painted (and kept) in churches;

3600. (But) as we have (enjoy) a bright period (of inward illumination) from those moons, we have no care for a shadow-figure.
The one figure of him (the prophet) is seated in the (sublunary) world, while his other figure is in heaven, like the moon.
This mouth of him is speaking on subtle points (of religion) to those sitting beside him, while the other (mouth) is (engaged) in discourse with God and intimate (with Him).
His outward ear is apprehending these (external) words, while his spiritual ear is drawing (into itself) the mysteries of (the Creative Word) *Be.*
His outward eye is apprehending human forms and features, while his inward eye is dazzled in (the glory of) *the eye did not stray.*

3605. His outward feet stand evenly in the row (of worshippers) in the mosque, while his spiritual feet are (engaged) in circumambulation above the sky.
Reckon up every member of him (and judge of it) in like fashion: this (bodily part) is within Time, while that (spiritual part) is beyond Time.
This which is in Time endures till death, while the other is the associate of everlastingness and the peer of eternity.
One name of him is "owner of the two empires"; one description of him is "Imám of the two *qiblas.*"
The religious seclusion and the forty days' fast are no longer incumbent on him: no cloud is overclouding him any more.

3610. His solitary cell is (resplendent as) the sun's orb: how should alien night throw a veil over it?
Sickness and abstinence are gone, the crisis is past: his infidelity has become faith, and disbelief is no more.
Like (the letter) *alif*, he has taken the foremost place because of his straightness (rectitude): he retains nothing of his own qualities.
He has become separated from the garment of his own dispositions: his spirit has gone, naked, to Him who gives it increase of spirituality.
Inasmuch as it went naked into the presence of the incomparable King, the King made for it a raiment of holy qualities.

3615. It put on a robe of the King's qualities: it flew up from the pit to the palace of majesty.
Such is the case: when dregs become pure, they rise from the bottom of the bowl to the top.
Although it (the spirit) remained like dregs at the bottom of the bowl owing to the ill-luck of mixing with particles of earth, (this was not in accordance with its nature).
Its disagreeable companion had tied its wings and plumes; else (it would have risen, for) originally it was very soaring.
When they uttered the rebuke *Get ye down*, they suspended it, head first, like Hárút.

3620. Hárút was one of the angels of Heaven: on account of a (Divine) rebuke he was suspended thus.
He was (suspended), head downwards, because he remained far aloof from the Head and made himself the head and advanced alone.
When the basket saw itself to be full of water, it behaved with independence and parted from the sea.
(Afterwards, when) not a single drop of water remained inside it, the sea showed mercy and called it back.
From the (Divine) Sea comes an uncaused undeserved mercy in a blessed hour.

3625. For God's sake, for God's sake, frequent the Seashore, though those who dwell on the seashore are pale,
In order that the grace of a Benefactor may come (to thee) and that thy pale face may be reddened by a jewel.
Yellowness (paleness) of face is the best of complexions, because it is in expectation of that meeting (with God);
But the redness on a face that is beaming appears (there) because his (its owner's) soul is content;
For (mere) hope makes him lean, pale, and wretched: he is not ill with bodily ailment.

3630. The reason of even (a physician like) Galen becomes distraught when it sees a pale face without (unaccompanied by any symptom of) disease.
When thou hast fixed thy hope on the Light of Him (God), Mustafá (Mohammed) says (concerning such an one), "His carnal self is abased."
The shadeless light is beautiful and lofty; the one enclosed in network is (only) the shadow of a sieve.
Amatores corpus volunt nudum; enervatis nil interest vestisne sit an corpus.
The (delicious) bread and dishes of food are (reserved) for the fasters; for the horse-fly what difference is there between the soup and the trivet?

How the King (Mahmud) requested Ayáz for the second time, saying, "Explain thy case and solve the difficulty felt by the incredulous and censorious; for it is not (like thy) generosity to leave them in perplexity."

3635. This topic is beyond limit and measure. "Now, O Ayáz, tell of thy 'states.'
Thy states' are from the mine of novelty" how shouldst thou be satisfied with these (vulgar) 'states'?
Hark, tell the story of those goodly 'states'- dust (be thrown) upon the 'states' and lessons of the five (elements) and the six (directions)!"
If the inward "state" is not to be told, (yet) I will tell thee the outward "state" in a word or two,
(Namely), that by grace of the Beloved the bitternesses of death were made sweeter than sugar-cane to the soul.

3640. If the dust from that sugar-cane should enter the sea, all the bitterness of the sea would become sweet.
Even so a hundred thousand "states" came (hither) and went back to the Unseen, O trusted one.
Each day's "state" is not like (that of) the day before: (they are passing) as a rive that hath no obstacle in its course.
Each day's joy is of a different kind, each day's thought makes a different impression.

Comparison of the human body to a guest-house and of the diverse thoughts to the diverse guests. The gnostic, acquiescing in those thoughts of sorrow or joy, resembles a hospitable person who treats strangers with kindness., like Khalil (Abraham); for Khalil's door was always open to receive his guest with honour- infidel and true believer and trusty and treacherous alike; and he would show a cheerful face to all his guests.

This body, O youth, is a guest house: every morning a new guest comes running (into it).

3645. Beware, do not say, "This (guest) is a burden to me," for presently he will fly back into non-existence.
Whatsoever comes into thy heart from the invisible world is they guest: entertain it well!

Story of the guest concerning whom the wife of the master of the house said, "The rain has set in, and our guest is left on our hands."

A guest came to a certain man at a late hour: he (the master of the house) made him (at home) like a collar on the neck.
He brought trays of food and showed him every courtesy; on that night there was a feast in their parish.
The man spoke secretly to his wife, saying, "To-night, mistress, make two beds."

3650. Lay our bed towards the door, and lay a bed on the other side for the guest."
The wife replied, "I will do (this) service, I shall be glad (to do it). To hear is to obey, O light of mine eyes!"
The wife laid both the beds and (then) went off to the circumcision feast and stayed there (a long time).
The worthy guest and her husband remained (in the house): the host set before him a dessert of fruit and wine.

Both the excellent men related (to each other) their good and bad experiences (and sat) chatting till midnight.

3655. Afterwards the guest, being sleepy and tired of talking, went to the bed that was on the opposite side to the door.
From (a feeling of) shame (delicacy) the husband did not tell him anything or say, "My dear friend, your bed is on this side;
I have had the bed for you to sleep in laid over there, most noble sir."
(So) the arrangement which he had made with his wife was altered, and the guest lay down on the other side (of the room). During the night it began to rain violently in that place, (and continued so long) that they were astonished at the thickness of the clouds.

3660. (When) the wife came (home), she thought her husband was sleeping towards the door, and the uncle on the other side.
The wife immediately undressed and went to bed and kissed the guest fondly several times.
"O worthy man," said she, "I was afraid (of this), and now that very thing has happened, that very thing has happened, that very thing!
The mud and rain have stranded thy guest (here): he is left on thy hands like Government soap.
How can he set out in this rain and mud? He will become a tax upon thy head and soul."

3665. The guest at once jumped up and said, "O woman, leave off! I have boots, I don't mind the mud.
I depart. May good be with you! May your spirit during its (earthly) journey never rejoice (even) for a moment,
So that it may the sooner go towards its native home! for this (worldly) pleasure waylays (the traveller) on his journey."
When the distinguished guest started up and went off, the wife was sorry for (having spoken) those unsympathetic words.
Many a time the wife said to him, "Why, O Amír, if I made a merry jest, don't take offence."

3670. The wife's supplication and lament were of no avail: he departed and left them to grieve.
Afterwards the husband and wife clad themselves in blue: they deemed his (radiant) form to be a candle without a basin.
He was going (on his way), and by that man's candle-light the desert was isolated, like Paradise, from the darkness of night.
He (the husband) made his house a guest-house in sorrow and shame for this (calamitous) event.
In the hearts of them both, (coming) by the hidden way, the phantom of the guest was saying continually,

3675. "I am the friend of Khadir: I would have scattered a hundred treasures of munificence (over you), but 'twas not your appointed portion."

Comparing the daily thoughts that come into the heart with the new guests who from the beginning of the day alight in the house and behave with arrogance and ill-temper towards the master of the house; and concerning the merit of treating the guest with kindness and of suffering his haughty airs patiently.

Every day, too, at every moment a (different) thought comes, like an honoured guest, into thy bosom.
O (dear) soul, regard thought as a person, since (every) person derives his worth from thought and spirit.
If the thought of sorrow is waylaying (spoiling) joy, (yet) it is making preparations for joy.
It violently sweeps thy house clear of (all) else, in order that new joy from the source of good may enter in.

3680. It scatters the yellow leaves from the bough of the heart, in order that incessant green leaves may grow.
It uproots the old joy, in order that new delight may march in from the Beyond.
Sorrow pulls up the crooked rotten (root), in order that it may disclose the root that is veiled from sight.
Whatsoever (things) sorrow may cause to be shed from the heart or may take away (from it), assuredly it will bring better in exchange,

Especially for him who knows with certainty (intuitively) that sorrow is the servant of the possessors of (intuitive) certainty.

3685. Unless the clouds and the lightning show a frowning aspect, the vines will be burnt by the smiles of the sun.
Good and ill fortune become guests in thy heart: like the star (planet), they go from house to house.
At the time when it (the auspicious or inauspicious star) is residing in thy mansion, adapt thyself to it and be agreeable, like its ascendant,
So that, when it rejoins the Moon, it may speak gratefully of thee to the Lord of the heart.
Job, the (prophet who was) patient and well-pleased (with God), showed sweetness to God's guest during seven years (spent) in tribulation,

3690. To the end that when the stern-visaged tribulation should turn back (on its way to God), it might give thanks to him in God's presence in a hundred fashions,
Saying, “From love (of Thee) Job never for one moment looked sourly on me, the killer of that which is loved.”
From his loyalty and his shame before God's knowledge, he (Job) was like milk and honey (in his behaviour) towards tribulation.
(Whenever) the thought (of sorrow) comes into thy breast anew, go to meet it with smiles and laughter,
Saying, “O my Creator, preserve me from its evil: do not deprive me, (but) let me partake, of its good!

3695. *O my Lord, prompt me* to give thanks for that which I see (receive): do not let me feel any subsequent regret, if it (the benefit received) shall pass away.”
Pay watchful regard to the sour-looking thought: deem that sour one to be sweet as sugar.
If the cloud apparently has a sour face, (yet) the cloud is the bringer-on of the rose-garden and the destroyer of the nitrous (barren) soil.
Know that the thought of sorrow is like the cloud: do not look so sourly on the sour!
It may be that the pearl (of thy desire) is in its hand: endeavour that it may depart from thee well-pleased.

3700. And if the pearl be not (in its hand) and it be not rich, (yet) thou wilt increase (strengthen) thy sweet habit.
Thy habit will profit thee on another occasion: some day thy need will suddenly be fulfilled.
The thought that hinders thee from joy comes by the command and wise purpose of the Maker.
O youth, do not call it worthless: it may be a (happy) star and endowed with imperial fortune.
Do not say it is a branch: take it to be the root, in order that thou mayst always be master of thy object of desire;

3705. For if thou take it to be (merely) a branch (derivative) and pernicious, thine eye will be waiting to see the root.
Waiting to see is poison to (spiritual) perception: by that method thou wilt remain perpetually in death.
Recognise it as the root, clasp it to thy bosom, and be for ever delivered from the death of waiting to see.

How the Sultan (Mahmud) showed favour to Ayáz.

“O Ayáz, who art full of humbleness and sincere in all thy ways, thy sincerity is mightier than sea and mountain.
For thee there is no stumbling in the hour of lust, so that thy reason, which resembles a mountain (in solidity), should go (hither and thither) like a straw;

3710. Nor in the hour of anger and vengeance do thy powers of long-suffering fail to hold fast and firm.”
Virilitas haec virilitas est, barba et penis non est; sin minus, rex virorum esset veretrum asini.
Whom has God in the *Qur’an* called men? How should there be room for this body there?
What worth has the animal soul? O father, come now, pass through the market of the butchers,

(And you will see) a hundred thousand (sheeps') heads laid on paunches (tripe), of which (heads) the value is less than (that of) the fat caudal part and tail.

3715. Meretrix est (quaevis femina) cui penis impetu mens (tanquam) mus fiat, libido tanquam leo.

How a father enjoined his daughter to take care lest she should become with child by her husband.

There was a Khwája who had a daughter with cheeks like (those of) Venus, a face like the moon, and a breast (white) as silver.
(When) she reached maturity, he gave his daughter to a husband: as regards social rank the husband was not a (good) match for her.
When a melon is ripe it becomes watery and goes to waste and ruin unless you slice it.
Since it was (a case of) necessity, he gave his daughter to one who was not (socially) her match, in fear of the evil (that might ensue).

3720. He said to his daughter, "Guard thyself from this new bridegroom, do not become with child;
For thy marriage to this beggar was (dictated) by necessity; there is no constancy in this vagabond fellow.
Of a sudden he will jump off and leave all behind: his child will remain on thy hands as a wrong (for which there is no redress)."
The daughter replied, "O father, I will do service (to thee): thy counsel is acceptable and prized."
Every two or three days the father would enjoin his daughter to take precautions;

3725. (Nevertheless) she suddenly became with child by him (her husband): how should it be (otherwise when) both the wife and the husband are young?.
She kept it (the child) hidden from her father, (till) the child was five or six months old.
(Then) the discovery was made. "What is this?" asked her father; "did not I tell thee to adopt (the practice of) withdrawal from him?
These injunctions of mine were (mere) wind, forsooth! My counsel and exhortations have been of no use to thee."
"Father," said she, "how should I guard myself? Man and wife, beyond doubt, are (as) fire and cotton.

3730. What means has the cotton of guarding itself from the fire, or when is there (any) carefulness and caution in the fire?"
He replied, "I said, 'noli te viro admovere, noli semen ejus recipere.
Tempore summae voluptatis et emissionis et deliciarum te corpus ab eo retrahere oportet.'"
She said, "Quando sit ejus emissio quomodo intelligam? hoc enim occultum et valde difficile est."
He replied, "Cum res eo redierit ut oculi ejus volvantur, intellige id esse tempus emissionis."

3735. She said, "Eo usque donec oculi ejus volvantur, hi mei oculi caeci occaecati sunt."
Not every despicable understanding remains steadfast in the hour of desire and anger and combat.

Description of the pusillanimity and weakness of the Súfí who has been brought up in ease and has never struggled with himself or experienced the pain and searing anguish of (Divine) love, and has been deluded by the homage and hand-kissing of the vulgar and their gazing on him with veneration and pointing at him with their fingers and saying, "He is the (most famous) Súfí in the world to-day"; and has been made sick by vain imagination, like the teacher who was told by the children that he was ill. In the conceit of being a (spiritual) warrior and regarded as a hero in this (spiritual) Way, he goes on campaign with the soldiers engaged in the war against the infidels. "I will show my valour outwardly too," says he; "I am unparalleled in the Greater Warfare: what difficulty, forsooth, should the Lesser Warfare present to me?" He has beheld the phantasm of a lion and performed (imaginary) feats of bravery and become intoxicated with this bravery and has set out for the jungle to seek the lion. (But) the lion says with mute eloquence, "Nay, ye will see! and again, nay, ye will see!"

A Súfí went with the army to fight the infidels: suddenly came the clangours and din of war.

The Súfí stayed behind with the baggage-train and tents and invalids, (while) the horsemen rode into the line of battle.
The earth-bound heavies remained in their place; *the foremost in the march, the foremost in the march*, rode on.

3740. After the combat, they came (back) victorious: they returned in possession of profit and (laden) with spoils.
They gave (him) a present (from the battle-field), saying, "Thou too, O Súfí!" (but) he cast it out (of the tent) and would not take anything.
Then they said to him, "Why art thou angry?" He answered, "I have been deprived of (my share in) the fighting."
The Súfí was not at all pleased with that act of kindness, because he had not drawn the sword in the holy war.
So they said to him, "We have brought prisoners in: do thou take that one to kill.

3745. Cut off his head, in order that thou too mayst be a holy warrior." (Thereupon) the Súfí was somewhat pleased and encouraged;
For, though in the ritual ablution water has a hundred excellences, (yet) when it is not (obtainable) one must make use of sand.
The Súfí led the pinioned prisoner behind the tent in order to wage the holy war.
The Súfí tarried with the prisoner a long while; the party (of soldiers) said, "The dervish has made a long stay there.
An infidel with both hands tied! (Surely) he is ready for killing: what is the cause of this delay in slaughtering him?"

3750. One of them went after him to investigate: he found the infidel on the top of him (the Súfí),
Tanquam mas super femina, and the infidel couching upon the dervish like a lion.
With his hands tied, he was gnawing the Súfí's throat in obstinate strife.
The infidel was gnawing his throat with his teeth: the Súfí lay beneath, senseless.
The pinioned infidel, (fierce) as a cat, had wounded his throat without (using) a lance.

3755. The prisoner had half-killed him with his teeth: his beard was soaked in blood from the throat of the dervish.
(This is) like you, who under the violence of your pinioned fleshly soul have become as senseless and abject as that Súfí.
O you whose religion is incapable of (climbing) a single hillock, there are a hundred thousand mountains in front of you.
You are dead with fear of a ridge of this (small) size: how will you climb up precipices (big) as a mountain?
The warriors, (moved) by (religious) zeal, at that very instant ruthlessly put the infidel to the sword.

3760. They sprinkled water and rose-water on the face of the Súfí, that he might recover from his unconsciousness and the sleep (of his senses).
When he came to himself, he saw the party (of soldiers), and they asked him how it had happened,
(Saying), "God! God! what is the matter, O worshipful one? By what thing wert thou made so senseless?
Was a half-killed pinioned infidel the cause of thy falling into such a senseless and abject plight?"
He replied, "When I attempted (to cut off) his head in anger, the impudent fellow looked at me queerly.

3765. He opened his eyes wide at me: he rolled his eyes, and consciousness vanished from my body.
The rolling of his eyes seemed to me an army: I cannot describe how terrible it was.
(Let me) cut the story short: from (fright at) those eyes I became so beside myself and fell to the ground."

How the champions (of Islam) counselled him, saying, "Since thou hast so little heart (courage) and stomach (pluck) that thou art made senseless by the rolling of a captive and pinioned infidel's eyes, so

that the dagger drops from thy hand, take heed, take heed! Keep to the kitchen of the Súfí convent and do not go to battle lest thou incur public disgrace!"

The party (of soldiers) said to him, "With such a stomach as thou hast, do not approach the (field of) battle and war.
Since thou wert sunk and thy ship wrecked by the eye of that pinioned prisoner,

3770. How, then, amidst the onset of the fierce lions (champions), to whose swords the head (of an enemy) is like a ball,
Canst thou swim in blood, when thou art not familiar with the warfare of (brave) men?—
For the pounding noise made by fullers is banal in comparison with the clang of (swords when) smiting necks (on the battle-field).
(There thou wilt see) many a headless body that is (still) quivering, many a bodiless head (floating) on blood, like bubbles.
In war, hundreds of death-dealing (heroes) are drowned under the legs of the horses in (a sea of) death.

3775. How will wits like these (of thine), which flew away from (fear of) a mouse, draw the sword in that battle-line?
'Tis war, not (a matter of) supping wheat-broth (*hamza*), that thou shouldst turn up thy sleeve to sup it.
'Tis not (like) supping wheat-broth; here (on the field of battle) eye the sword! In this battle-line one needs a Hamza of iron.
Fighting is not the business of any faint-heart who runs away from a spectre (hallucination), like a (flitting) spectre.
'Tis the business of Turks (*Turkán*), not of (women like) Tarkán. Begone! Home is the place for Tarkán: go home!"

Story of 'Iyádí, may God have mercy on him, who had taken part in seventy campaigns against the infidels and had always fought with his breast bare (unprotected by armour), in the hope that he might become a martyr; and how, despairing of that, he turned from the Lesser Warfare to the Greater Warfare and adopted the practice of (religious) seclusion; and how he suddenly heard the drums of the holy warriors, and the fleshly soul within him urged him violently to take the field; and how he suspected (the motives of) his fleshly soul in desiring this.

3780. 'Iyádí said, "Ninety times I came (into battle) unarmed, that perchance I might be (mortally) wounded.
I went unarmed to meet the arrows, in order that I might receive a deep-seated (deadly) arrow-wound.
None but a fortunate martyr attains unto (the happiness of) receiving an arrow-wound in the throat or any vital spot.
No place in my body is without wounds: this body of mine is like a sieve from (being pierced with) arrows;
But the arrows never (once) hit a vital spot: this is a matter of luck, not of bravery or cunning.

3785. When (I saw that) martyrdom was not the lot of my spirit, I went immediately into (religious) seclusion and (entered on) a forty days' fast.
I threw myself into the Greater Warfare (which consists) in practising austerities and becoming lean.
(One day) there reached my ear the sound of the drums of the holy warriors; for the hard-fighting army was on the march.
My fleshly soul cried out to me from within: at morningtide I heard (its voice) with my sensuous ear,
(Saying), 'Arise! 'Tis time to fight. Go, devote thyself to fighting in the holy war!'

3790. I answered, 'O wicked perfidious soul, what hast thou to do with the desire to fight?
Tell the truth, O my soul! This is trickery. Else (why wouldst thou fight)?—the lustful soul is quit of obedience (to the Divine command).
Unless thou tell the truth, I will attack thee, I will squeeze (torment) thee more painfully (than before) in maceration.'
Thereupon my soul, mutely eloquent, cried out in guile from within me,

‘Here thou art killing me daily, thou art putting my (vital) spirit (on the rack), like the spirits of infidels.

3795. No one is aware of my plight—how thou art killing me (by keeping me) without sleep and food.
In war I should escape from the body at one stroke, and the people would see my manly valour and self-sacrifice.’
I replied, ‘O wretched soul, a hypocrite thou hast lived and a hypocrite thou wilt die: what (a pitiful thing) art thou!
In both worlds thou hast been a hypocrite, in both worlds thou art such a worthless creature.’
I vowed that I would never put my head outside of (come out of) seclusion, seeing that this body is alive,

3800. Because everything that this body does in seclusion it does with no regard to man or woman.
During seclusion the intention of (all) its movement and rest is for God's sake only.”
This is the Greater Warfare, and that (other) is the Lesser Warfare: both are (fit) work for (men like) Rustam and Haydar (‘Alí).
They are not (fit) work for one whose reason and wits fly out of his body when a mouse's tail moves.
Such a one must stay, like women, far off from the battle-field and the spears.

3805. That one a Súfí and this one (too) a Súfí! Here's a pity! That one is killed by a needle, while the sword is this one's food.
He (the false Súfí) is (only) the figure of a Súfí: he has no soul (life); accordingly, the (true) Súfís get a bad name from Súfís such as these.
Upon the door and wall of the body moulded of clay God, in His jealousy, traced the figures of a hundred Súfís (of this sort),
To the end that by means of magic those figures should move and that Moses' rod should be hidden.
The truth of the rod swallows up the figures, (but) the Pharaoh-like eye is filled with dust and gravel (and cannot see).

3810. Another Súfí entered the battle-line twenty times for the purpose of fighting
Along with the Moslems when they attacked the infidels; he did not fall back with the Moslems in their retreat.
He was wounded, but he bandaged the wound which he had received, and once more advanced to the charge and combat,
In order that his body might not die cheaply at one blow and that he might receive twenty blows in the battle.
To him it was anguish that he should give up his soul at one blow and that his soul should escape lightly from the hand of his fortitude.

Story of the (spiritual) warrior who every day used to take one dirhem separately from a purse containing (pieces of) silver and throw it into a ditch (full of water) for the purpose of thwarting the greed and cupidity of his fleshly soul; and how his soul tempted him, saying, “Since you are going to throw (this money) into the ditch, at least throw it away all at once, so that I may gain deliverance, for despair is one of the two (possible) reliefs”; and how he replied, “I will not give thee this relief either.”

3815. A certain man had forty dirhems in his hand: every night he would throw one (of them) into the sea-water,
In order that the long agony suffered in (the process of) deliberation might become grievous to the illusory soul.
He (the valiant Súfí) advanced with the Moslems to attack (the infidels), (but) in the hour of retreat he did not fall back in haste before the enemy.
He was wounded again, (but) he bound up those (wounds) too: twenty times were the spears and arrows (of the enemy) broken by him.
After that, no strength remained (in him): he fell forward (and expired in) *the seat of truth* because his love was true.

3820. Truth consists in giving up the soul (to God). Hark, try to outstrip (the others) in the race! Recite from the *Qur'án* (the words) *men who have been true.*
All this dying is not the death of the (physical) form: this body is (only) like an instrument for the spirit.
Oh, there is many a raw (imperfect) one whose blood was shed externally, but whose living fleshly soul escaped to yonder side.
Its instrument was shattered, but the brigand was left alive: the fleshly soul is living though that on which it rode has bled to death.
His (the rider's) horse was killed before his road was traversed: he became naught but ignorant and wicked and miserable.

3825. If a martyr were made by every (mortal) bloodshed, an infidel killed (in battle) also would be a Bú Sa'íd.
Oh, there is many a trusty martyred soul that has died (to self) in this world, (though) it is going about like the living.
The brigand (animal) spirit has died, though the body, which is its sword, survives: it (the sword) is (still) in the hand of that eager warrior.
The sword is that (same) sword, the man is not that (same) man; but this appearance (of identity) is a cause of bewilderment to you.
When the soul is transformed, this sword, namely, the body, remains in the hand of (is wielded by) the action of the Beneficent (God).

3830. The one (whose fleshly soul is dead) is a man whose food is entirely (Divine) love; the other is a man hollow as dust.

How an informer described a girl and exhibited the picture of her on paper, and how the Caliph of Egypt fell in love with it and sent an Amír with a mighty army to the gates of Mawsil (Mosul) and made great slaughter and devastation for the purpose (of obtaining the girl).

An informer said to the Caliph of Egypt, "The King of Mawsil is wedded to a houri.
He holds in his arms a girl like whom there is no (other) beauty in the world.
She does not admit of description, for her loveliness is beyond (all) limits: here is her portrait on paper."
When the Emperor saw the portrait on the paper, he became distraught and the cup dropped from his hand.

3835. Immediately he despatched to Mawsil a captain with a very mighty army,
Saying, "If he will not give up that moon (beauty) to thee, rase his court and palace to the ground;
But if he give her up, leave him alone and bring the moon (hither), that on the earth I may embrace the moon."
The captain set out towards Mawsil with his retinue and with thousands of heroes and drums and banners.
(With an army) like innumerable locusts (gathered) round the crops, he resolved to destroy the inhabitants of the city.

3840. On every side he brought into hostile action a mangonel (ballista) like Mount Qáf.
Wounds (were inflicted) by arrows and by stones from the mangonel; swords (flashed) amidst the dust, like lightning from a lightning-cloud.
During a (whole) week he wrought such carnage in hot fight: stone towers became unsteady as soft wax.
The King of Mawsil saw the terrible combat: then (at last) he sent an envoy from within (the city) to him (the captain),
To say, "What do you wish (to obtain) by shedding the blood of true believers? They are being killed in this grievous war.

3845. If your object is to gain possession of the city of Mawsil, look now, it is achieved without (any more) bloodshed like this.
I will go forth from the city: here it is for you, enter in, lest the blood of the oppressed lay hold of you (and demand vengeance);
And if your object is riches and gold and jewels, this is even more easy than to take possession of the city."

How the lord of Mawsil surrendered the girl to the Caliph in order that there might be no more shedding of Moslem blood.

When the envoy came to the captain, he (the captain) gave him the paper on which the features (of the girl) were depicted,
(Saying), “Look on the paper: this (is what) I require. Hark, give (her up), or else (I will take her by force, for) I am the conqueror.”

3850. On the return of the envoy, that manly King said, “Take no account of a (mere) form, lead her away at once.
I am not an idolater in the epoch of the true Faith: ’tis more fit that the idol should be in the hands of the idolater.”
When the envoy brought her (to him), the captain straightway fell in love with her beauty.
Love is an (infinite) ocean, on which the heavens are (but) a flake of foam: (they are distraught) like Zalíkhá in desire for a Joseph.
Know that the wheeling heavens are turned by waves of Love: were it not for Love, the world would be frozen (inanimate).

3855. How would an inorganic thing disappear (by change) into a plant? How would vegetive things sacrifice themselves to become (endowed with) spirit?
How would the spirit sacrifice itself for the sake of that Breath by the waft whereof a Mary was made pregnant?
Each one (of them) would be (as) stiff and immovable as ice: how should they be flying and seeking like locusts?
Every mote is in love with that Perfection and hastening upward like a sapling.
Their haste is (saying implicitly) “*Glory to God!*” They are purifying the body for the sake of the spirit.

3860. The captain deemed (what was really) a pit to be like a (safe) road: to him the sterile soil appeared goodly, (so) he sowed seed (in it).
Dormiens cum (aliquis) simulacrum (amatae) in somnio videret, cum eo coivit et aqua (seminis) effusa est.
Postquam somnium abscessit et ipse extemplo experrectus est, sensit illam pupam sibi jam vigilanti coram non adesse.
Dixit: “Eheu, aquam meam nihilo ingessi; eheu, dolosi illius (simulacri) dolum expertus sum.”
Fuit ille dux (nonnisi) corporis imperator, revera vir non fuit: virilitatis semen in ejusmodi arena sevit.

3865. The steed of his love tore up a hundred bridles: he (the captain) was shouting, “I care naught for death.
What should I care about the Caliph? (Since I am) in love, my life and death are the same to me.”
Prithee, do not sow with such ardour and heat: take counsel with a (spiritual) master.
(But) where is counsel, where is reason, (when) the torrent of cupidity has extended its talons to destroy (them)?
A barrier in front and a barrier behind; (but) he that is fascinated by a (lovely) cheek does not see (what is) before or behind.

3870. The black torrent comes to take his life, so that a fox may hurl a lion into the well (of destruction).
Something (materially) non-existent causes a phantom to appear in a well, in order that it (the phantom) may cast into it lions (strong) as mountains.
Do not have any one intimate with thy womenfolk, for these two (the man and the woman) may be compared to cotton and sparks of fire.
It needs a fire quenched by God's water, one that like Joseph holds fast (to God) in (the hour of) evil temptation,
To withdraw itself (bravely) as lions from a charming Zalíkhá tall and slender as a cypress.

3875. He (the captain) turned back from Mawsil and went on his way till he encamped in a wooded meadowland.
The fire of his love was blazing in such wise that he could not distinguish earth from heaven.
He sought to embrace that moon (beauty) in her tent: where (at that time) was his reason and his dread of the Caliph?
When lust beats the drum (of victory) in this vale, what is thy reason? A (worthless) radish and the son of a radish.
To his fiery eye a hundred Caliphs seemed at that moment less than a gnat.

3880. Postquam ille feminarum cultor bracas exuit et inter crura mulieris recubavit,
Quo tempore penis ejus ad sedem suam recte ibat, tumultus ingens et clamor militum exortus est.
Exsiliit et nudo podice in aciem (currebat), grasping a fiery (flashing) scimitar in his hand.
He saw that a fierce black lion from the jungle had suddenly rushed upon the centre of the army;
(That) the Arab horses were demoniacally excited, (that) every stable and tent was in confusion;

3885. (And that) the fierce lion from the covert was bounding twenty ells into the air, like billows of the sea.
The captain was manful and intrepid: he advanced, like a furious lion, to meet the lion.
He smote (it) with his sword and clove its head; (then) at once he hastened (back) to the tent of the beauty.
Ubi sese puellae formosissimae ostendit, penis ejus itidem erectus erat.
Pugna congressus erat cum tali leone: penis ejus erectus manebat nec languore jacuerat.

3890. Illa diva, facie venusta lunae simili praedita, virilitatis ejus admiratione obstupuit.
Protinus cum eo magna cupidine coivit: illae duae animae statim unitae evaserunt.
Through the union of these two souls with one another, there will come to them from the Unseen World another soul.
It will appear by the road of birth, if there be naught to waylay (prevent) its conception.
Wherever two persons unite in a love or hate, a third will certainly be born;

3895. But those forms are born in the Unseen World: when you go thither, you will see them in (clear) view.
That progeny is born of your associations: beware, do not rejoice too soon in any associate.
Remain in expectation of the appointed time (of meeting): recognise the truth of the (Divine) promise that the offspring shall join (their parents);
For they are born of action and causes: each one hath form and speech and dwelling-place.
Their cry is coming (to you) from those delightful bowers— "O thou who hast forgotten us, hark, come with all speed!"

3900. The soul (spiritual result) of (every) man and woman is waiting (for them) in the Unseen: why are you delaying? Step forward at once (on the way).
He (the captain) lost his way and, (beguiled) by that false dawn, fell like a gnat into the pot of buttermilk.

How that military chief repented of the sin which he had committed and adjured the girl not to tell the Caliph anything of what had happened.

He was absorbed in that (love-affair) for a while, (but) afterwards he repented of that grievous crime,
And adjured her, saying, "O thou whose face is like the sun, do not give the Caliph any hint of what has passed."
When the Caliph saw her he became distraught (with love), and then too his secret was exposed to all.

3905. He saw (her to be) a hundred times as beautiful as he (the informer) had described her: how in sooth should seeing be like hearing?
Description is a picture (drawn) for the eye of intelligence: know that the (sensible) form belongs to the eye, not to the ear.
A certain man asked an eloquent person, "What are truth and falsehood, O man of goodly discourse?"

He took hold of his ear and said, “This is false: the eye is true and possesses certainty.”
The former is relatively false as compared with the latter: most sayings are relative, O trusty one.

3910. If the bat screens itself from the sun, (yet) it is not screened from the fancy (idea) of the sun.
Even the fancy (idea) of it (the sun) puts fear into it (the bat): that fancy leads it towards the darkness.
That fancy (idea) of the light terrifies it and causes it to become attached to the night of gloom.
’Tis from the fancy (idea) and the picture (thou hast formed) of thy enemy that thou hast become attached to thy comrade and friend.
O Moses, the revelation given to thee illumined the mountain, (but) the fancy conceiving (mountain) could not endure thy real experience (of the revelation).

3915. Hark, be not deluded by (the belief) that thou art able to conceive the fancy (idea) thereof and by this means canst attain (to the reality).
No one was ever terrified by the (mere) fancy (idea) of war: there is no bravery before (actual) war. Know this, and ’tis enough.
(Possessed) with the fancy (idea) of war, the poltroon makes, in his thoughts, a hundred heroic attacks (on the enemy).
The antagonist (conceived) in the mind of every raw (weakling) is the picture of Rustam that may be (found) in a bath-house.
When this fancy (idea) derived from hearing becomes (actually) visible, what of the poltroon? (Even) a Rustam (hero) is compelled (to submit).

3920. Endeavour that it (the fancy) may pass from thine ear into thine eye, and that what has (hitherto) been unreal may become real.
After that, thine ear will become connatural with thine eye: the two ears, (gross) as wool, will become of pure substance (and subtle);
Nay, thy whole body will become like a mirror: it will become all eye and pure spiritual substance.
The ear rouses a fancy, and that fancy is the go-between (that leads) to union with that Beauty.
Endeavour that this fancy may increase, so that the go-between may become a guide for Majnún.

3925. That foolish Caliph, too, was mightily infatuated for awhile with that girl.
Suppose the (monarch's) empire is the empire of the West and the East: since it will not remain, deem it to be (as fleeting as) a lightning-flash.
O thou whose heart is slumbering (heedless), know that the kingdom that does not remain unto everlasting is (but) a dream.
Consider what thou wilt do with (all) that vanity and vainglory; for (ultimately) it will grip thy throat like an executioner.
Know that even in this world there is a safe refuge: do not listen to the hypocrite who says there is none.

The argument of those who disbelieve in the after-life, and a demonstration of the weakness of that argument, since their argument amounts to “We do not see any other (world) than this.”

3930. This is his (the hypocrite's) argument: he says at every moment, “If there were anything else, I should have seen it.”
If a child does not see the various aspects of reason, will a rational person ever abandon reason?
And if a rational person does not see the various aspects of Love, (yet) the auspicious moon of Love does not wane.
Joseph's beauty was not seen by the eyes of his brethren, (but) when did it (ever) disappear from the heart of Jacob?
The (physical) eye of Moses regarded the staff (rod) as wood; the eye of the Invisible beheld (in it) a serpent and (cause of) panic.

3935. The eye of the head was in conflict with the eye of the heart: the eye of the heart prevailed (over the other) and displayed the proof.

The (physical) eye of Moses regarded his hand as a hand, (but) to the eye of the Invisible it was a manifest light.
This matter hath no limit in perfection, (yet) it seems like a fancy to every one that is deprived (of the reality).
Since to him the reality is the pudendum and the gullet, do not expound the mysteries of the Beloved to him.
To us the pudendum and the gullet are a (mere) fancy; consequently the (Beloved) Soul displays His beauty (to us) at every moment.

3940. Any one whose custom and habit is (addiction to) the pudendum and the gullet, for him (the fit answer) is "*Unto you (your) religion and unto me (my) religion.*"
Cut short thy talk with such (incarnate) scepticism: do not converse, O Ahmad, with the ancient infidel.

Venit Khalífa ad puellam formosam concubitus causa.

Ille Khalífa concubitum sibi proposuit, illam feminam coitus causa adivit.
Eam recordatus penem erexit, animum intendit ut concubitu cum ea quae amorem augebat frueretur.
Cum inter crura mulieris recubavit, tum venit (Dei) decretum, ei viam voluptatis occlusit.

3945. Ad aures pervenit sonus tenuis quem mus facere solet: penis ejus languit, libido tota decessit;
Putabat enim illum susurrum ab angue exortum esse qui sese e storea vehementer sublevaret.

Puellam risus occupat propter libidinem Khalífae debilem et libidinem illius ducis validissimam. Khalífa puellae risum animadvertit.

Femina languorem ejus vidit; rem mirando in cachinnos ivit: risus eam occupavit.
Venit in mentem virilitas ducis fortissimi qui leonem interfecit dum membrum (virile) ejus tale est.
The woman's laughter overpowered (her) and was prolonged: she tried hard (to suppress it) but her lips would not shut.

3950. She kept laughing violently like beng-eaters: her laughter overpowered (all considerations of) gain or loss.
Everything that she thought of (only) increased her laughter, as (when) a flood-gate is suddenly opened.
Weeping and laughter and sorrow and joy of heart—know that each one (of them) has an independent source.
Each one has a (particular) store-house: know, O brother, that the key thereof is in the hand of the Opener.
Her laughter was never ceasing: then the Caliph became enraged and fierce.

3955. He quickly drew his scimitar from its sheath and said, "Declare the secret cause of thy laughter, O foul (woman)!
From this laughter a suspicion has come into my heart: tell the truth, thou canst not cajole me.
And if thou deceive me with falsehoods or idly utter glib excuses,
I shall know, (for) there is light in my heart: thou must tell everything that ought to be told.
Know that in the heart of kings there is a mighty moon, though sometimes it is overclouded by forgetfulness.

3960. In the heart there is a lamp with which one goes about (as a rule); at times of anger and concupiscence it is put under the basin.
That clairvoyance accompanies me just now: unless thou tell that which 'tis thy duty to tell,
I will sever thy neck with this scimitar: evasion will not avail thee at all.
And if thou tell the truth, I will set thee free: I will not violate the duty I owe to God, I will make thee glad."
At the same moment he placed seven *Qur'áns* one on the top of another and swore an oath and thus confirmed (his promise).

How the girl disclosed the secret to the Caliph in fear of (having her head cut off by) a blow of the sword, and how she was forced (to speak) by the Caliph (who said), “Give a true account of the cause of thy laughter or else I will kill thee.”

3965. When the woman became (found herself) helpless, she related what had happened (concerning) the manliness of that Rustam who was the son of a hundred Záls.
She described to the Caliph, point by point, the bride-chamber that was (prepared for her) on the route (of the march),
His killing the lion and returning to the tent pene erecto tanquam cornu rhinocerotis;
Contra, hujus (membri) ambitiosi debilitatem quod ob unum muris susurrum succidit.
God is ever making the hidden things manifest: since they will grow up, do not sow bad seed.

3970. Rain and clouds and fire and this sun are ever bringing up the hidden things from the earth.
This new springtide after the fall of the leaves is a proof of the existence of the Resurrection.
In spring the secrets are revealed: whatsoever this Earth has eaten is exposed to view.
It shoots up from her mouth and lips in order that she may bring to light her hidden mind and way.
The secret of the root of every tree and its nutriment—the whole of that is plainly shown forth on its (leafy) top.

3975. Every sorrow whereby thou art (made) sore in heart is the headache arising from the wine that thou hast drunk;
But how shouldst thou know from which wine that headache has arisen (and become) manifest?
This crop-sickness (headache) is the blossom of that seed (only) he that is sagacious and wise will recognise it.
The bough and its blossom do not resemble the seed: how should semen resemble the body of man?
The matter (of which anything is composed) does not resemble the product: when did the seed (ever) resemble the tree (that sprang from it)?

3980. Semen is (the product) of bread, (but) how should it be like bread? Man is (the product) of semen, (but) how should he be like it?
The Jinní is (created) from fire, (but) how should he resemble fire? The cloud is (produced) from vapour, but it is not like vapour.
Jesus was produced from the breath of Gabriel, (but) when was he (ever) like him in form or comparable (to him in that respect)?
Adam is (made) of earth, (but) how should he resemble earth? No grape resembles the vine.
How should robbery look like the foot of the gallows? How should piety be like the everlasting abode (Paradise)?

3985. No origin resembles its product; therefore thou canst not know the origin of (thy) pain and headache.
But this punishment is not without an origin: how should God inflict pain without any sin (having been committed)?
That which is the origin and bringer-on of that (painful) thing—if it (the painful thing) does not resemble it, still it is (produced) from it.
Know, then, that thy pain is the result of some lapse (and that) this woe with which thou art stricken arises from some lust.
If thou canst not discern that sin by means of consideration, at once make humble entreaty and seek pardon (from God).

3990. Prostrate thyself a hundred times and keep saying, “O God, this pain is nothing but my due and desert.
O Thou who art transcendent in holiness and free from (all) injustice and oppression, how shouldst Thou inflict grief and pain upon the soul when it has not sinned?
I do not know my sin definitely, but (I know that) there must be a sin (to account) for the anguish.

Since Thou hast concealed the cause from my consideration, do Thou always keep my sin concealed (from others);
For it would be retribution to disclose my sin, so that my thievery (rascality) should be made manifest by punishment."

How the monarch, on being acquainted with that act of treachery, resolved to conceal and pardon it and give her (the slave-girl) to him (the captain), and recognised that the tribulation was a punishment inflicted on him and was (the result of) his attempt (to obtain the slave-girl) and the wrong which he had done to the lord of Mawsil; for "and whoso doeth evil, it is against himself" and "lo, thy Lord is on the watch"; and how he feared that, if he should avenge himself, the vengeance would recoil on his own head, as this injustice and greed (of his) had (already) recoiled upon him.

3995. The monarch came to himself. He asked pardon (of God) and confessed his sin and lapse and persistence (in wrong-doing).
He said to himself, "The retribution for what I did to certain persons has reached (overtaken) my soul.
From (pride of) power I made an attempt on the concubine of another: that (injustice) recoiled upon me and I fell into the pit (which I had dug).
I knocked at the door of another person's house: consequently he knocked at the door of my house."
Whoever seeks to commit adultery with (other) people's wives, know that he is a pimp to his own wife;

4000. For that (adultery) is requited by the like, since the retribution for an evil act is an act like unto it.
Inasmuch as you have made a cord and pulled one like it towards yourself, you are a wittol and worse.
"I took the king of Mawsil's concubine from him by force, (so) she was soon taken by force from me too.
My treacherous deeds made a traitor of him who was my trusted friend and servant.
'Tis no time to inflict punishment (for the injury) and avenge myself: I prepared the disaster with my own hand.

4005. If I wreak vengeance on the Amír and the woman, that trespass also will come (recoil) on my head,
Just as this (other) one has (already) come (upon me) in retribution: I have tried Him (God), I will not try Him again.
The grief of the lord of Mawsil has broken my neck: I dare not wound this other man as well.
God hath given us information concerning retribution: He hath said, '*If ye repeat it (the offence), We shall repeat it (the punishment).*'
Since in this case it is useless to commit excess (to transgress further), nothing but patience and mercy is praiseworthy.

4010. *O our Lord, verily we have done wrong*, a fault has occurred: perform an act of mercy, O Thou whose mercifulnesses are mighty!
I have pardoned (him), do Thou also pardon me—(pardon) the new sin and the old lapses!"
He said, "Now, O girl, do not relate (to any one) this tale which I have heard from thee.
I will unite thee with the Amír: for God's sake, for God's sake, do not breathe a word of this story,
Lest he become ashamed to face me; for he has done one bad deed and a hundred thousand good.

4015. (Many) times have I put him to the test: I have entrusted him with (girls) fairer than thou art.
I (always) found him perfect in fidelity; (so I know that) this too was a (Divine) judgment resulting from things done by me."
Then he summoned his Amír to his presence: he extinguished in himself the wrath that meditates a violent revenge.
He made an agreeable excuse to him, saying, "I have become disinclined to this slave-girl,
Because the mother of my children is terribly agitated by jealousy and envy of the girl.

4020. The mother of my children has many claims (on me): she does not deserve (to suffer) such injustice and unkindness.

She is nursing envy and jealousy, she is suffering anguish, she is feeling great bitterness on account of this girl.
Since I wish to give this girl to some person, ’tis most fitting (that I should give her) to thee, O dear friend;
For thou didst hazard thy life for the sake of (obtaining) her: it would not be fair to give her to any one but thee.”
He gave her in marriage and handed her over to him: he crushed anger and cupidity to atoms.

Explaining that the words “We have apportioned” mean that He (God) bestows on one the lust and (physical) strength of asses and on another the intelligence and (spiritual) strength of the prophets and the angels. “To turn the head away from sensual desire is (a mark of) nobility; to abandon sensual desire is (a mark of) the (spiritual) strength that belongs to prophethood.” “The seeds that are not sown in lust—their fruit only appears at the Resurrection.”

4025. If he (the Caliph) was deficient in the masculinity of asses, (yet) he possessed the manliness of the prophets.
It is (true) manliness and the nature of prophethood to abandon anger and lust and greed.
Let the masculinity of the ass be lacking in his nature, (what of that?): God calls him the great Beylerbey.
(If) I be a dead man and (if) God look on me (with favour), (my case is) better than (that of) the living man who is far (from God) and rejected (by Him).
Recognise this (abandonment of sensuality) to be the kernel of manliness, and that (indulgence in sensuality) to be the husk: the latter leads to Hell, the former to Paradise.

4030. (The Tradition) “Paradise is encompassed with things disliked” has come (down to us); “Hell-fire is encompassed with sensual desire” has been declared.
“O Ayáz, fierce demon-killing lion, (thou in whom) the manliness of the ass is inferior (subjugated), the manliness of Reason superior (predominant),
That which so many eminent persons did not apprehend was to thee child's play: lo, here is the (true) man!
O thou who hast felt the delight of (obeying) my command and hast loyally devoted thy life for the sake of my command,
Now hearken to the tale of the savour and relish of (obeying) the (Divine) command (as related) in the (following) spiritual exposition thereof.”

How the King (Mahmud), in the midst of (the company present in) the Diwán and assembly-place, put a pearl in the hand of the Vizier and asked him what it was worth; and how the Vizier gave an extremely high estimate of its value; and when the King commanded hi to break it, answered, “How should I break it?” and so forth.

4035. One day the King hastened to the Diwán: in the Diwán he found all the courtiers (assembled).
He produced a radiant pearl and immediately put it in the palm of the Vizier.
“How about this pearl?” he asked, “and what is it worth?” He replied, “ is worth more than a hundred ass-loads of gold.”
He said, “Break it!” “How should I break it?” he replied: “I am a well-wisher to thy treasury and riches.
How should I deem it allowable that a priceless pearl like this should go to waste?”

4040. “Well said!” exclaimed the King and presented him with a dress of honour; the generous King took the pearl from him,
(But) the munificent monarch bestowed on the Vizier every garment and robe that he wore.
For a while he engaged them (the courtiers) in conversation concerning new event and old mystery.
Afterwards he put it (the pearl) into the hand of a chamber lain, saying, “What is it worth to a would-be purchaser?
He replied, “It is worth half a kingdom: may God preserve it from destruction!”

4045. “Break it,” said he. “O thou whose sword is like the sun he replied, “alas, ‘tis a great pity to break it.
Let alone its value, mark its splendour and brilliancies: this (shining) daylight has become second to it.

How should my hand make a movement to break it? How should I be an enemy to the King's treasure-house?"
The King gave him a robe of honour and increased his stipend, and then opened his mouth in praise of his (the chamberlain's) intelligence;
After a short time he who was making the trial again handed the pearl to the Minister of Justice (*Mir-i dád*).

4050. He said the same, and all the (other) Amirs said the same: he (the King) bestowed a costly robe of honour on every one (of them). .
The King was raising their salaries, (but in truth) he brought those base wretches from the Way (of salvation) to the pit (of perdition).
All the fifty or sixty Amirs, one by one, spoke like this in imitation of the Vizier.
Though imitation is the pillar of the (present) world, (yet) every imitator is disgraced on being put to the trial.

How the pearl, (passing) from hand to hand, came round at last to Ayáz; and (concerning) the sagacity of Ayáz, and how he did not act in conformity with them and was not beguiled by the King's giving them goods and riches and increasing their robes of honour and salaries and praising the intelligence of those erring men; for one ought not to regard the imitator as a Moslem: he may be a Moslem, but it rarely happens that he holds fast to his faith and comes off safely from the trials (to which he is exposed) —for he lacks the steadfastness of the clairvoyant——except (in the case of) those whom God preserves; because the Truth is one, and its contrary is very deceptive and like unto it (in appearance). Since the imitator does not know the contrary (so as to distinguish it from the Truth), on that account he cannot have known the Truth; but when, notwithstanding his ignorance, God preserves him by favour, that ignorance does him no harm.

"Now, O Ayáz, wilt not thou say how much a pearl of this splendour and excellence is worth?"

4055. He replied, "More than I am able to say." He (the King) said, "Now break it immediately into small fragments."
He (Ayáz)'had (two) stones in his sleeve: he quickly reduced it to dust, (for) that seemed to him the right course.
Or (perhaps) that entirely sincere man had dreamed of this and put the two stones under his arm,
Like Joseph to whom at the bottom of the well his ultimate fortunes was revealed by God.
To whomsoever He (God) has announced victory and triumph —to him success and unsuccess are one.

4060. To whomsoever the favour of the Friend has become a surety —what fear should he have of defeat and (painful) combat
When it has become certain to him that he will checkmate (his Opponent), the loss of his horse (knight) and elephant (bishop) is a trifle to him
If his horse be taken by any one who desires to take the horse, let the horse go; (for) is not he (by God's help), the winner?
How should there be an affinity between a man and a horse? His love for the horse is (only) for the purpose of getting in front (of others).
Do not endure all this anguish for the sake of (mere) forms: grasp the reality without(suffering)headache on account of a form.

4065. The ascetic feels anxiety concerning his latter end: (he considers) what will be his plight on the Day of Reckoning;
(But) the gnostics, having become conscious of the beginning, are free from anxiety and (care for) the ultimate conditions.
(Formerly) the gnostic had the same fear and hope (as the ascetic), (but) his knowledge of the past devoured both those (feelings).
He perceived that in the past he had sown pulse: he knows what the produce will be.
He is a gnostic and has been delivered from fear and dread: the sword of God has cut lamentation asunder

꧁4070. (Formerly) he had from God (feelings of) fear and hope: the fear has passed away and the hope has come into clear view.
When he (Ayáz) broke that choice pearl, thereupon from the Amirs arose a hundred clamours and outcries—
“What recklessness is this! By God, whoever has broken this luminous pearl is an infidel”—
And (yet) the whole company (of Amirs) in their ignorance and blindness had broken the pearl of the King’s command.
The precious pearl, the product of love and affection—why was it (ever) veiled from hearts like those?

How the Amirs reviled Ayáz, saying, “Why did he break it?” and how Ayáz answered them.

꧁**4075.** Ayáz said, “O renowned princes, is the King’s command more precious or the pearl?
In your eyes is the command of the sovereign or this goodly pearl superior? For God’s sake (tell me that)!
O ye whose gaze is (fixed) upon the pearl, not upon the King, the ghoul is your object of desire, not the highway.
I will never avert my gaze from the King, I will not turn my face towards a stone, like the polytheist.
Devoid of the (spiritual) pearl is the soul that prefers a coloured stone and puts my King behind.”

꧁**4080.** Turn thy back towards the rose-coloured doll 6, lose thy reason in Him who bestows the colour.
Come into the river (of reality), dash the pitcher (of phenomenal form) against the stone, set fire to (mere) scent and colour.
If thou art not one of the brigands on the Way of the Religion, do not be addicted, like women, to colour and scent.
Those princes cast down their heads, craving with (all) their soul to be excused for that (act of) forgetfulness.
At that moment from the heart of each one (of them) two hundred sighs were going (up), like a (great) smoke, to heaven.

꧁**4085.**The King made a sign to the ancient executioner, as though to say, “Remove these vile wretches from my seat of honour.
How are these vile wretches worthy of my seat of honour, when they break my command for the sake of a stone?
For the sake of a coloured stone my command is held contemptible and cheap by evil-doers like these.”

How the King was about to kill the Amirs, and how Ayáz made intercession before the royal throne, saying, “‘Tis better to forgive.”

Then Ayáz, who was abounding in love, sprang up and ran to the throne of that mighty Sultan.
He made a prostration and spoke with bated breath’, saying, “O Emperor at whom the celestial sphere is astounded,

꧁**4090.**O *Humá* from whom (all) *humá*’s have (their) auspiciousness, and every generous man (his) generosity,
O Noble One before whose self-sacrifice (all) acts of nobility in the world are hidden (eclipsed) and disappear,
O Lovely One whom the red rose beheld and tore its shirt in shame,
Forgiveness (itself) is fully content with thy forgivingness: because of thy pardon the foxes prevail over the lion.
Whosoever treats thy command with insolence, whom should he have to support him except thy pardon?

꧁**4095.**The heedlessness and irreverence of these sinners arise from the abundance of thy pardon (clemency), O mine of pardon.”
Heedlessness always grows up from irreverence, for (only) reverence will remove the inflammation from the eye .
The heedlessness and wicked forgetfulness (which) he (the sinner) has learned will be consumed by the fire of reverence.

Awe (of God) will bestow on him wakefulness and keen wittedness: negligence and forgetfulness will leap forth from his heart.
Folk do not fall asleep at the time of a raid, lest any one should carry off his (the sleeper's) cloak.

4100. Since sleep is banished by fear for one's cloak, how should the sleep of forgetfulness be (possible when accompanied) with fear for one's throat?'
(The text) do not punish (us) if we forget is evidence that forgetfulness too, in a certain way, is sinful,
Because he (who was forgetful) did not attain to complete reverence, or else forgetfulness would not have assailed him
Although (his) forgetfulness was necessary and inevitable, (yet) he was a free agent in employing the means (by which it was produced);
For he showed remissness in his feelings of reverence, so that I forgetfulness was born or negligence and trespass.

4105. ('Tis) like (the case of) the drunken man who commits sins and says, "I was excused from (responsibility for) myself"
"But," says he (the other) to him, "the cause (of your sin), (consisting) in the loss of that power to choose, proceeded from you, O evil-doer.
Your senselessness did not come of itself, you invited it; your power to choose did not go of itself, you drove it away.
If an intoxication had come (upon you) without exertion on your part, the spiritual Cup-bearer would have kept your covenant (inviolate).
He would have been your backer and intercessor: I am devoted to the sin of him who is intoxicated by God."

4110. (Ayáz said), "The forgivenesses of the whole world are (but) a mote—the reflexion of thy forgiveness, O thou from whom comes, every fortune.
(All) forgivenesses sing the praise of thy forgiveness: there is no peer to it. O people, beware (of comparing it)!
Grant them their lives, neither banish them from thyself: they are (the objects of) thy sweet desire, O thou who bringest (all thy) desire to fruition.
Have mercy on him that beheld thy face: how shall he endure I the bitter separation from thee?
Thou art speaking of separation and banishment: do what I thou wilt but do not this.

4115. A hundred thousand bitter sixtyfold deaths are not like (comparable) to separation from thy face.
Keep the bitterness of banishment aloof from males and females, O thou whose help is besought by sinners!
'Tis sweet to die in hope of union with thee; the bitterness of banishment from thee is worse than fire."
Amidst Hell-fire the infidel is saying, "What pain should I feel if He (God) were to look on me (with favour)?"
For that look makes (all) pains sweet: it is the blood-price (paid) to the magicians (of Pharaoh) for (the amputation of) their hands and feet.

Commentary on the Saying of Pharaoh's magicians in the hour of their punishment, "'Tis no harm, for lo, we shall return unto our Lord."

4120. Heaven heard the cry, "'*Tis no harm*": the celestial sphere became a ball for that bat.
(The magicians said), "The punishment inflicted by Pharaoh is no harm to us: the grace of God prevails over the violence of (all) others.
If thou shouldst (come to) know our secret, O misleader, (thou wouldst see that) thou art delivering us from pain, O man whose heart is blind.
Hark, come and from this quarter behold this organ pealing '*Oh, would that my people knew!*'
God's bounty hath bestowed on us a Pharaohship, (but) not a perishable one like thy Pharaohship and kingdom.

4125. Lift up thy head and behold the living and majestic kingdom, O thou who hast been deluded by Egypt and the river Nile.
If thou wilt take leave of this filthy tattered cloak, thou wilt drown the (bodily) Nile in the Nile of the spirit.
Hark, O Pharaoh, hold thy hand from (renounce) Egypt: there are a hundred Egypts within the Egypt of the Spirit.
Thou sayest to the vulgar, 'I am a Lord,' being unaware of the essential natures of both these names.
How should a Lord be trembling (with hope or fear) for that which is lorded over? How should one who knows 'I' be in bondage to body and soul?

4130. Lo, we are (the real) 'I,' having been freed from (the unreal) 'I,' from the 'I' that is full of tribulation and trouble.
To thee, O cur, that 'I'-hood was baleful, (but) in regard to us it was irreversibly ordained felicity.
Unless thou hadst had this vindictive 'I'-hood, how should such fortune have bidden us welcome?
In thanksgiving for our deliverance from the perishable abode we are (now) admonishing thee on this gallows.
The gallows (*dár*) on which we are killed is the Buráq on which we ride (to Heaven); the abode (*dár*) possessed by thee is delusion and heedlessness.

4135. This (gallows) is a life concealed in the form of death, while that (abode) is a death concealed in the husk of life.
(Here) light seems as fire, and fire as light: else, how should this world have been the abode of delusion?"
Beware, do not make (too much) haste: first become naught, and when you sink (into non-existence) rise from the radiant East!
The heart was dumbfounded by the eternal "I"-hood: this (unreal) "I"-hood became insipid and opprobrious (in its sight).
The spirit was made glad by that "I"-hood without "I" and sprang away from the "I"-hood of the world.

4140. Since it has been delivered from "I," it has now become "I": blessings on the "I" that is without affliction;
For it is fleeing (from its unreal "I"-hood), and (the real) "I"-hood is running after it, since it saw it (the spirit) to be selfless.
(If) you seek it (the real "I"-hood), it will not become a seeker of you: (only) when you have died (to self) will that which you seek become your seeker.
(If) you are living, how should the corpse-washer wash you? (If) you are seeking, how should that which you seek go in search of you?
If the intellect could discern the (true) way in this question, Fakhr-i Rází would be an adept in religious mysteries;

4145. But since he was (an example of the saying that) whoso has not tasted does not know, his intelligence and imaginations (only) increased his perplexity.
How should this "I" be revealed by thinking? That "I" is revealed (only) after passing away from self (*faná*).
These intellects in their quest (of the real "I") fall into the abyss of incarnation (*hulúl*) and *ittihád.*
O Ayáz who hast passed away (from self) in union (with God) like the star in the beams of the sun—
Nay, (but rather) transmuted, like semen, into body—thou art not afflicted with *hulúl* and *ittihád.*

4150. "Forgive, O thou in whose coffer Forgiveness is (contained) and by whom all precedents of mercy are preceded.
Who am I that I should say 'Forgive,' O thou who art the sovereign and quintessence of the command *Be*?
Who am I that I should exist beside thee, O thou whose skirt all 'I's' have clutched?

[How Ayáz deemed himself culpable for thus acting as intercessor and begged pardon for this offence and deemed himself culpable for begging pardon; and this self-abasement arises from knowledge of the majesty of the King; for (the Prophet hath said), 'I know God better than you and fear Him more than

you,' and the High God hath said, 'None fears God but those of His servants that are possessed of knowledge.']

How should I bring (plead for) mercy to thee who art moved with anger, and point out the path of clemency to thee who art endued with knowledge?
If thou subject me to the indignity of (receiving) cuffs, I am deserving of a hundred thousand cuffs.

4155. What should I say in thy presence? Should I give thee information or recall to thy mind the method of lovingkindness?
What is that which is unknown to thee? And where in the world is that which thou dost not remember?
O thou who art free from ignorance and whose knowledge is free from (the possibility) that forgetfulness should cause (anything) to be hidden from it,
Thou hast deemed a nobody to be somebody and hast exalted him, like the sun, with (thy) light.
Since thou hast made me somebody, graciously hearken to my supplication if I supplicate (thee);

4160. For, inasmuch as thou hast transported me from the form (of selfexistence), 'tis (really) thou that hast made that intercession unto thyself.
Since this home has been emptied of my furniture, nothing great or small in the house belongs to me.
Thou hast caused the prayer to flow forth from me like water: do thou accordingly give it reality and let it be granted.
Thou wert the bringer (inspirer) of the prayer in the beginning: be thou accordingly the hope for its acceptance in the end,
In order that I may boast that the King of the world pardoned the sinners for his slave's sake.

4165. (Formerly) I was a pain, entirely self-satisfied: the King made me the remedy for every sufferer from pain.
(Formerly) I was a Hell filled with woe and bale: the hand of his grace made me a Kawthar.
Whomsoever Hell has consumed in vengeance, I cause him to grow anew from his body."
What is the work of (that) Kawthar by which every one that has been burned (in Hell) is made to grow and becomes redintegrated?
Drop by drop it proclaims its bounty, saying, "I restore that which Hell has consumed."

4170. Hell is like the cold of autumn; Kawthar is like the spring, O rose-garden.
Hell is like death and the earth of the grave; Kawthar resembles the blast of the trumpet (of Resurrection).
O ye whose bodies are consumed by Hell, the kindness (of God) is leading you towards Kawthar.
Since Thy mercy, O Self-subsistent Living One, said, "I created the creatures that they might profit by Me,"
(And since Thy saying) "Not that I might profit by them" is (the expression of) Thy munificence, by which all defective things are made whole,

4175. Pardon these body-worshipping slaves: pardon from (Thee who art) the ocean of pardon is more worthy.
Creaturely pardon is like a river and like a torrent: (all) the troop (of such pardons) run towards their ocean.
Every night from these individual hearts the pardons come to Thee, O King, like pigeons.
At the hour of dawn Thou causest them to fly away again, and imprisonest them in these bodies till nightfall.
Once more, at eventide, flapping their wings they fly off in passionate longing for that palace and roof.

4180. In order that they may snap the thread that unites them with the body, they come before Thee, for by Thee they are endowed with fortune—
Flapping their wings, secure from falling back headlong, (soaring) in the (spiritual) air and saying, "*Verily unto Him we* are returning."
From that Bounty comes the call, "Come! After that returning (unto Me) desire and anxiety are no more.
As exiles in the world ye suffered many indignities: ye will have learned to value Me, O nobles.
Hark now, stretch your legs beneath the shade of this tree of Mine in the intoxication of delight,

4185. (Stretch) your legs, (which are) fatigued by (travel on) the Way of Religion, resting for ever on the bosoms and hands of the houris,
(While) the houris amorously and fondly say, 'These Súfís have returned from their travels.
The Súfís pure as the light of the sun, who for a long time had fallen into (the world of) earth and filth,
Have (now) come back stainless and undefiled, as the sunlight to the lofty orb (of the sun).'"
(Ayáz said), "This company of sinners likewise, O glorious (King)—all their heads have come against a wall.

4190. They have become aware of their fault and sin, although they were defeated by the King's two dice.
Now they turn their faces towards thee, uttering cries of lamentation. O thou whose clemency is making way for sinners,
Speedily grant the defiled ones admission into the Euphrates of (thy) pardon and the fountain (which is) *a (cool) washing-place*,
That they may wash themselves clean of that prolonged sin and join in prayer among the ranks of the purified—
Among those innumerable ranks plunged in the light of '*We are they that stand in line.*'"

4195. When the discourse reached the description of this (exalted) state, at once the pen broke and the paper tore.
Did any saucer measure the sea? Did a lamb ever carry off a lion?
If you are veiled, go forth from enveilment, that you may behold the marvellous sovereignty (of God).
Although the drunken fellows broke Thy cup, (yet) there is an excuse for him that is intoxicated by Thee.
Is not their intoxication with fortune and riches (the result) of Thy wine, O Thou whose actions are sweet?

4200. O Emperor, they are intoxicated with Thy election (of them): pardon him that is intoxicated with Thee, O Pardoner!
The delight of being elected (singled out) by Thee at the moment of Thy addressing them has an effect that is not produced by a hundred jars of wine.
Since Thou hast intoxicated me, do not inflict a penalty: the Law does not see fit to inflict a penalty on the intoxicated.
Inflict it (only) at the time when I become sober; for indeed I shall never become sober (again).
Whoso has drunk of Thy cup, O Gracious One, is for ever delivered from self consciousness and from the infliction of penalties.

4205. Their intoxication consists in a state of unconsciousness of self (*faná*), (in which they are) abiding for ever: he that passes away from self in love for Thee will not arise.
Thy grace saith to our heart, "Go, O thou who hast become in pawn to the buttermilk of My love.
Thou hast fallen, like a gnat, into My buttermilk: O gnat, thou art not intoxicated, thou art the wine (itself).
O gnat, the vultures become intoxicated by thee, when thou ridest on the ocean of honey.
The mountains are tipsy with thee (and dance) like motes; the point and the compass and the line are in thy hand (control).

4210. The torment at which they tremble is trembling at thee: every costly pearl is cheap to thee."
If God gave me five hundred mouths, I would sing in description (praise) of thee, O (my) soul and world;
(But) I have (only) one mouth, and even that one is crushed with shame before thee, O knower of the mystery.
In sooth I am not more crushed than non-existence, from the mouth of which (all) these peoples have come (forth).
A hundred thousand impressions of the Unseen World are waiting to spring forth graciously and kindly from non-existence.

4215. Because of thy urgency my head is reeling: oh, I am dead in the presence of that bounty.
Our desire (for thee) arises from thy urgency: wherever there is a wayfarer, 'tis the pull of God (that draws him on).

Does the dust leap upward without a wind? Does a ship voyage without the sea?
None (ever) died in the presence of the Water of Life: compared with thy water the Water of Life is (mere) dregs.
The Water of Life is the goal of those to whom life is dear: by water the garden is (made) verdant and smiling.

4220. (But) those who quaff the cup of death are living through His love: they have torn their hearts away from life and the Water of Life.
When the water of Thy love gave us its hand (was gained by us), the Water of Life became worthless in our sight.
Every soul derives freshness from the Water of Life, but Thou art the Water (Source) of the Water of Life.
Thou didst bestow on me a (spiritual) death and a resurrection continually, that I might experience the conquering power of that bounty (of Thine).
This (bodily) dying became (as unformidable) to me as sleeping, from my confidence that Thou, O God, wouldst raise me from the dead.

4225. If the Seven Seas become a mirage at every moment, Thou wilt take it (the water) by the ear and bring it (back), O Water (Source) of the water.
Reason is trembling with fear of death, but Love is bold: how should the stone be afraid of rain as the clod (is)?
This is the Fifth of the Scrolls (Books) of the *Mathnawí*: it is like the stars in the zodiacal signs of the spiritual sky.
Not every sense can find its way by the star: (none can do so) except the mariner acquainted with the star.
The lot of the others is naught but looking (at it): they are ignorant of its auspiciousness and (fortunate) conjunction.

4230. During the nights till daybreak make thyself familiar with devil-burning stars like these,
Every one (of which) is hurling naphtha from the fortress of Heaven to drive away the evil-thinking devil.
To the devil the stars are (noxious) as a scorpion, (but) to the buyer (of Truth) it (the star) is the next of kin (the nearest and dearest).
If the Bow (Sagittarius) pierce the devil with an arrow, (yet) the Bucket (Aquarius) is full of water for the crops and fruit.
Though the Fish (Pisces) wreck the ship of error, (yet) for the friend (of Truth) it is (ploughing and) sowing like the bull.

4235. If the Sun rend Night to pieces, like a lion, (yet) there comes from it a satin robe of honour for the ruby.
Every existence that emerged from non-existence is poison to one and sugar to another.
Be a friend (of Truth) and become quit of unsweet qualities, so that you may eat sugar even from a jar of poison.
A (deadly) poison did no harm to Fárúq (‘Umar) because to him the antidote, discrimination (*fárúqí*), was (sweet as) candy.

BOOK VI

In the Name of God the Compassionate, the Merciful.

The Sixth Volume of the Books of Rhymed Couplets (*Mathnawí*) and Spiritual Evidences, which are a Lamp in the darkness of imagination and perplexity and phantasies and doubt and suspicion. And this Lamp cannot be perceived by the animal sense, because the state of animality is *the lowest of the low*, since they (the animals) have been created to keep in good order the outward form of the lower world; and about their senses and perceptive faculties there has been drawn a circle beyond which they may not pass: *that is the measurement (ordainment) of (God) the Mighty, the Wise, i.e.* He hath made manifest the limited measure of their action and the (confined) range of their speculation, just as every star has a certain measure (orbit) and sphere of work to which its action reaches in the sky; or as the ruler of a city whose authority is effective within that city, but beyond that city's dependencies he does not rule. May God preserve us from His imprisoning and sealing and from that wherewith He has veiled those who are veiled! Amen, O Lord of created beings.

IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE

O Life of the heart, Husámu'ddín, desire for (the composition of) a Sixth Part has long been boiling (within me).
Through the attraction (influence) of a Sage like thee, a Book of Husám has come into circulation in the world.
(Now), O spiritual one, I bring to thee as an offering the Sixth Part to complete the *Mathnawí.*
From these Six Books give light to the Six Directions, in order that any one who has not performed the circumambulation may (now) perform it (round the *Mathnawí*).

Love hath naught to do with the five (senses) and the six (directions): its goal is only (to experience) the attraction exerted by the Beloved.
Afterwards, maybe, permission will come (from God): the secrets that ought to be told will be told,
With an eloquence that is nearer (to the understanding) than these subtle recondite allusions.
The secret is partner with none but the knower of the secret; in the sceptic's ear the secret is no secret (at all).
But (the command) to call (the people to God) comes down from the Maker: what has he (the prophet or saint) to do with (their) acceptance or non-acceptance?

Noah continued to call (the people to God) for nine hundred years: the unbelief of his folk was increasing from moment to moment.
Did he ever pull back the rein of speech? Did he ever creep into the cave of silence?
He said (to himself), "Does a caravan ever turn back from a journey on account of the noise and clamour of dogs?
Or on a night of moonlight is the running of the full-moon in its course retarded by the dog's outcry?
The moon sheds light and the dog barks: every one proceeds according to his nature.

(The Divine) Destiny hath allotted to every one a certain service, suitable to his essential nature, (to be performed) in (the way of) probation.
Since the dog will not leave off his pestilent howling, I (who) am the moon, how should I abandon my course?"
Inasmuch as the vinegar increases acidity, therefore it is necessary to increase the sugar.
Wrath is (like) vinegar, mercy like honey; and these twain are the basis of every oxymel.
If the honey fail to withstand (be overpowered by) the vinegar, the oxymel will be spoilt.

The people were pouring vinegar on him (Noah), and the Ocean (of Divine Bounty) was pouring more sugar for Noah.

His sugar was replenished from the Sea of Bounty, therefore it was exceeding the vinegar of (all) the inhabitants of the world.
Who is a single one like a thousand? That Saint. Nay, that Servant of the High (God) is (equivalent to) a hundred generations.
The great rivers kneel (in homage) before the jar into which there comes a channel from the sea,
Especially this Sea (of Reality); for all the (other) seas, when they heard this (imperial) mandate and (mighty) tumult—

25. Their mouths became bitter with shame and confusion because the Greatest Name had been joined with the least.
At the conjunction of this world with yonder world this world is recoiling in shame.
This (manner of) expression is narrow (inadequate) and deficient, for what resemblance exists between the vile and the most elect?
(If) the crow caws in the orchard, (yet) how should the nightingale cease its sweet song?
Every one, then, has his separate customer in this bazaar of *He doeth what He pleases.*

30. The dessert provided by the thornbrake is nutriment (fuel) for the fire; the scent of the rose is food for the intoxicated brain.
If filth is disgraceful in our opinion, (yet) it is sugar and sweetmeat to the pig and the dog.
If the filthy ones commit these foulnesses, (yet) the (pure) waters are intent on purification.
Though the snakes are scattering venom and though the sour people are making us distressed,
(Yet) in mountain and hive and tree the bees are depositing a sugar-store of honey.

35. However much the venoms show venomousness, the antidotes quickly root them out.
When you consider, this world is all at strife, mote with mote, as religion (is in conflict) with infidelity.
One mote is flying to the left, and another to the right in search.
One mote (flies) up and another down: in their inclination (movement) behold actual strife.
The actual strife is the result of the hidden strife: know that that discord springs from this discord.

40. The strife of the mote that has been effaced in the sun is beyond description and calculation.
Since the (individual) soul and breath have been effaced from the mote, its strife now is only the strife of the sun,
(Its) natural movement and rest have gone from it—by what (means)? By means of *Verily unto Him we are returning.*
We have returned from ourselves to Thy sea and have sucked from the source that suckled us.
O thou who, on account of the ghoul, hast remained in the derivatives (unessentials) of the Way, do not boast of (possessing) the fundamental principles (thereof), O unprincipled man.

45. Our war and our peace is in the light of the Essence: ’tis not from us, ’tis between the two fingers (of God).
War of nature, war of action, war of speech—there is a terrible conflict amongst the parts (of the universe).
This world is maintained by means of this war: consider the elements, in order that it (the difficulty) may be solved.
The four elements are four strong pillars by which the roof of the present world is (kept) upright.
Each pillar is a destroyer of the other: the pillar (known as) water is a destroyer of the flames (of fire).

50. Hence the edifice of creation is (based) upon contraries; consequently we are at war for weal and woe.
My states (of mind and body) are mutually opposed: each one is mutually opposite in its effect.
Since I am incessantly waylaying (struggling with) myself, how should I act in harmony with another?
Behold the surging armies of my “states,” each at war and strife with another.
Contemplate the same grievous war in thyself: why, then, art thou engaged in warring with others?

55. Or (is it because thou hast no means of escape) unless God shall redeem thee from this war and bring thee into the unicoloured world of peace?
That world is naught but everlasting and flourishing, because it is not composed of contraries.

This reciprocal destruction is inflicted by (every) contrary on its contrary: when there is no contrary, there is naught but everlastingness.
He (God) who hath no like banished contraries from Paradise, saying, “Neither sun nor its contrary, intense cold, shall be there.”
Colourlessness is the origin of colours, peaces are the origins of wars.

60. That world is the origin of this dolorous abode, union is the origin of every parting and separation.
Wherefore, sire, are we thus in opposition, and wherefore does unity give birth to these numbers?
Because we are the branch and the four elements are the stock: in the branch the stock has brought its own nature into existence.
(But) since the substance, (which is) the spirit, is beyond ramifications, its nature is not this (plurality); it is the nature of (the Divine) Majesty.
Perceive that wars which are the origins of peaces are like (the war of) the Prophet whose war is for God's sake.
65. He is victorious and mighty in both worlds: the description of this victor is not contained in the mouth.
Still, if it is impossible to drain (drink) the Oxus, one cannot deny one's self as much (water) as will slake thirst.
If you are thirsting for the spiritual Ocean, make a breach in the island of the *Mathnawí.*
Make such a great breach that at every moment you will see the *Mathnawí* to be only spiritual.
When the wind sweeps away the straw from the (surface of) the river-water, the water displays its unicolouredness.

70. Behold the fresh branches of coral, behold the fruits grown from the water of the spirit!
When it (the *Mathnawí*) is made single (and denuded) of words and sounds and breaths, it leaves all that (behind) and becomes the (spiritual) Ocean.
The speaker of the word and the hearer of the word and the words (themselves)—all three become spirit in the end.
The bread-giver and the bread-receiver and the wholesome bread become single (denuded) of their forms and are turned into earth,
But their reality, in the three (above-mentioned) categories, is both differentiated in (these) grades and permanent.

75. In appearance they have become earth, in reality they have not; if any one say that they have, say to him, “No, they have not.”
In the spiritual world all three are waiting (for the Divine command), sometimes fleeing from form and sometimes taking abode (in it).
(When) the (Divine) command comes—“Enter into forms”— they enter (into them); likewise at His command they become divested (of form).
Know, therefore, that (in the text) *to Him belongs the creation and to Him the command* “the creation” is the form and “the command” is the spirit riding upon it.
(Both) the rider and the ridden are under the authority of the King: the body is at the portal and the spirit in the audience-chamber.

80. When the King desires the water to come into the pitcher, He says to the spirit-army, “Ride!”
Again, when He calls the spirit aloft, there comes from the overseers the cry, “Dismount!”
The discourse, (if continued) after this (point), will become subtle: diminish the fire, do not put more faggots on it,
Lest the small pots boil (too) quickly: the pot of the perceptions is small and low.
The Holy Transcendent One who makes the apple-orchard conceals them (the apples) in a mist of words.

85. From this mist of sound and words and talk (arises such) a screen that naught of the apple comes (into perception) save the scent.
At least draw (inhale) this scent in greater quantity with (the nostrils of) your intelligence, that taking you by the ear it may lead you towards your origin.

Preserve the scent and beware of the rheum: protect your body from the cold wind (breath) and being of the vulgar,
Lest by the effect (thereof) it stop up your nose: oh, their air is colder than winter.
They are like lifeless matter and frozen and stout of body: their breaths issue from a snow-hill.

90. When the earth (of your being) is covered with a shroud of this snow, brandish the sunbeam-sword of Husámu'ddín.
Hark, lift up the sword of Allah from the east: with (the radiance of) that east make this portal hot.
That Sun smites the snow with a dagger: it causes the torrents to pour from the mountains upon the (frozen) earth,
For it is neither of the east nor of the west: by day and by night it is at war with the astronomer,
Saying, "Why in thy baseness and blindness hast thou made a *qibla* other than me of stars that give no true guidance?

95. Displeasing to thee are the words of that trusty one in the *Qur'án—'I love not them that set.'*
(Prompted) by Quzah, thou hast girt thyself (for service) before the moon: hence thou art vexed by (the sign announced in the Verse) *and the moon shall be split asunder.*
Thou disbelievest that *the sun shall be folded up*: in thy opinion the sun is of the highest degree.
Thou deemest change of weather to be caused by the stars: thou art displeased with (the text) *when the star shall fall.*
Verily, the moon produces no greater effect than bread: O many a loaf of bread that severs the vein of life!

100. Verily, (the planet) Venus produces no greater effect than water: O many a water that has destroyed the body!
Love of those (stars) is (implanted) in thy soul, and the advice of thy friend strikes (only) on the outer skin of thy ear.
(If) our advice takes no hold of thee, O great man, know that neither does thy advice take any hold of us.
(Thy ears are closed) unless, perchance, the special (sovereign) key (to open them) come from the Friend to whom belong *the keys of the heavens.*"
This discourse is like the stars and the moon (in splendour), but without the command of God it makes no impression.

105. The impression made by this star (which is) beyond locality strikes (only) on ears that seek inspiration,
Saying, "Come ye from (the world of) locality to the world without spatial relations, in order that the wolf may not tear you to pieces in checkmate (utter discomfiture)."
Since its pearl-scattering radiance is such (as has been mentioned), the sun of the present world may be described as its bat.
The seven blue (celestial) spheres are in servitude to it; the courier moon is fevered and wasted away by it.
Venus lays her hand upon it to beseech (its favour); Jupiter comes forward to offer to it the ready money of his soul.

110. Saturn is eager to kiss its hand, but he does not regard himself as worthy of that honour.
On account of it, Mars has inflicted so many wounds on his hands and feet; and on account of it Mercury has broken a hundred pens.
All these stars (planets) are at war with the astronomer, saying, "O thou who hast let the spirit go and hast preferred colour (vanity),
It is the spirit, and we all are (mere) colour and designs: the star (spark) of every thought in it is the soul of the (material) stars."
Where is thought (in relation to it)? There all is pure light: this word "thought" is (used only) for thy sake, O thinker.

115. Every (material) star hath its house on high: our star is not contained in any house.
How should that which burns (transcends) place (spatial relations) enter into space? How should there be a limit for the illimitable light?

But they (the mystics) use a comparison and illustration, in order that a loving feeble-minded man may apprehend (the truth).
’Tis not a simile, but ’tis a parable for the purpose of releasing (melting) the frozen intellect.
The intellect is strong in the head but weak in the legs, because it is sick of heart (spiritually decayed) though sound of body (materially flourishing).

120. Their (the unspiritual men's) intellect is deeply involved in the dessert (pleasures) of this world: never, never do they think of abandoning sensuality.
In the hour of pretension their breasts are (glowing) like the orient sun, (but) in the hour of pious devotion their endurance is (brief) as the lightning.
A learned man who shows self-conceit in (displaying) his talents is faithless as the world at the time for keeping faith.
At the time when he regards himself (with pride) he is not contained in the world: he has become lost in the gullet and belly, like bread.
(Yet) all these (evil) qualities of theirs may become good: evil does not remain when it turns to seeking good.

125. If egoism is foul-smelling like semen, (yet) when it attains unto the spirit (spirituality) it gains light.
Every mineral that sets its face towards (aspires to evolve into) the plant (the vegetative state)—life grows from the tree of its fortune.
Every plant that turns its face towards the (animal) spirit drinks, like Khizr, from the Fountain of Life.
Once more, when the (animal) spirit sets its face towards the (Divine) Beloved, it lays down its baggage (and passes) into the life without end.

How an inquirer asked (a preacher) about a bird that was supposed to have settled on the wall of a city—“Is its head more excellent and estimable and noble and honourable or its tail?”—and how the preacher gave him a reply suited to the measure of his understanding.

One day an inquirer said to a preacher, “O thou who art the pulpit's most eminent expounder,

130. I have a question to ask. Answer my question in this assembly-place, O possessor of the marrow (of wisdom).
A bird has settled on the city-wall: which is better—its head or its tail?”
He replied, “If its face is to the town and its tail to the country, know that its face is better than its tail;
But if its tail is towards the town and its face to the country, be the dust on that tail and spring away from its face.”
A bird flies to its nest by means of wings: the wings of Man are aspiration, O people.

135. (In the case of) the lover who is soiled with good and evil, do not regard the good and evil; (only) regard the aspiration.
If a falcon be white and beyond compare, (yet) it becomes despicable when it hunts a mouse;
And if there be an owl that has desire for the king, it is (noble as) the falcon's head: do not regard the hood.
Man, no bigger than a kneading-trough (scooped in a log), has surpassed (in glory) the heavens and the aether (the empyrean).
Did this heaven ever hear (the words) *We have honoured* which this sorrowful Man heard (from God)?

140. Did any one offer to earth and sky (his) beauty and reason and eloquence and fond affection?
Didst thou ever display to heaven thy beauty of countenance and thy sureness of judgement in (matters of) opinion?
Didst thou ever, O son, offer thy silvery limbs to the pictured forms in the bath-house?
(No); thou leavest those houri-like figures and displayest thyself to a half-blind old woman.
What is there in the old woman that was not in them, so that she rapt thee away from those figures (and attracted thee) to herself?

145. (If) thou wilt not say (what it is), I will tell (thee) plainly: ’tis reason and sense and perception and consideration and soul.

In the old woman there is a soul that mingles (with the body): the pictured forms in the hot-baths have no (rational) spirit.
If the pictured form in the hot-bath should move, it would at once separate thee from the old woman.
What is soul? (Soul is) conscious of good and evil, rejoicing on account of kindness, weeping on account of injury.
Since consciousness is the inmost nature and essence of the soul, the more aware one is the more spiritual is he.

150. Awareness is the effect of the spirit: any one who has this in excess is a man of God.
Since there are consciousnesses beyond this (bodily) nature, in that (spiritual) arena these (sensual) souls are (like) inanimate matter.
The first soul is the theatre of the (Divine) court; the Soul of the soul is verily the theatre of God (Himself).
The angels were entirely reason and spirit (till) there came a new Spirit of which they were the body.
When, by happy fortune, they attached themselves to that Spirit, they became subservient to that Spirit, as the body (is subservient to the spirit dwelling in it).

155. Hence Iblís (Satan) had turned his head away from the Spirit: he did not become one with it because he was a dead limb.
Since he had it not, he did not become devoted to it: the broken hand does not obey the spirit (which rules the body).
(But) the Spirit is not impaired though its limb is broken, for that (limb) is in its power, and it can bring it to life.
There is another mystery (to be told), (but) where is another ear? Where is a parrot capable of (eating) that sugar?
For the elect parrots there is a profound (occult) candy: to that food the eyes of the vulgar parrots are closed.

160. How should one who has (only) the appearance of a dervish taste of that purity? It is spiritual reality, not (mere) *fa'úlun fá'ilát* (amphibrachs and cretics).
Candy is not withheld from the ass of Jesus by him (Jesus), but the ass is naturally pleased with straw.
If candy had roused delight in the ass, he would have poured hundredweights of sugar in front of the ass.
Know that this is the (inner) meaning of *We seal their mouths*: this (knowledge) is important for the traveller on the Way,
That perchance, by (his following) the Way of the Seal of the prophets, the heavy seal may be lifted from his lips.

165. The seals which the (former) prophets left were removed by the religion of Ahmad (Mohammed).
The unopened locks had remained (as they were): they were opened by the hand of *Lo, We have opened (unto thee).*
He is the intercessor in this world and in yonder world—in this world (for guidance) to the (true) religion, and yonder (for entrance) to Paradise.
In this world he says, "Do Thou show unto them the Way," and in yonder world he says, "Do Thou show unto them the Moon."
It was his custom in public and in private (to say), "Guide my people: verily they know not."

170. By his breath (powerful intercession) both the Gates were opened: in both worlds his prayer is answered.
He has become the Seal (of the prophets) for this reason that there never was any one like him in munificence nor ever shall be.
When a master surpasses (all others) in his craft, don't you say (to him), "The craft is sealed on thee"?
In the opening of seals thou (O Mohammed) art the Seal: in the world of the givers of spiritual life thou art the Hátim.
The purport (is this, that) the indications (esoteric teachings) of Mohammed are wholly revelation within revelation within revelation.

175. A hundred thousand blessings on his spirit and on the advent and cycle of his sons!

Those fortunate Caliph-born sons of his are born of the substance of his soul and heart.
Whether they be of Baghdád or Herát or Rayy, they are his progeny without admixture of water and earth.
Wherever the rose-bough blossoms, 'tis still the (same) rose; wherever the wine-jar bubbles, 'tis still the (same) wine.
If the sun uplift its head (rise) from the west, 'tis the same sun, not anything else.

180. O Maker, by means of Thy veiling grace keep the fault-pickers blind to this (mystic) utterance.
God said (in answer to my prayer), "I have blindfolded the eyes of the evil-natured bat (so as to prevent it) from (seeing) the peerless Sun.
From the glances of the infirm and feeble bat even the stars of that Sun are concealed."

In blame of the rotten (worthless) reputations which prevent spiritual experience of the Faith and point to insincerity and stand in the way of hundreds of thousands of fools; as (for example) the (flock of) sheep stood in the way of a certain effeminate person, and he durst not pass, so he asked the shepherd, "Will these sheep of yours bite me, I wonder?" "If you are a man," he replied, "and the root of manhood is in you, they all are devoted to you; but if you are effeminate, each one of them is a dragon to (destroy) you." There is another (kind of) effeminate person who, when he sees the sheep, immediately turns back and does not dare to ask (the shepherd); for he is afraid that, if he asks, the sheep will fall upon him and bite him.

Come, O Radiance of God, Husámu'ddín, O polisher of the spirit and sovereign of the Way to salvation,
Give the *Mathnawí* a free and open course, endow the outward form of its parables with the spirit (of life),

185. That all its words may become reason and soul and may fly towards the soul's everlasting abode.
('Twas) through thy efforts (that) they came from the (world of) spirits into the trap of words and were confined (there).
May thy life in the world be like (that of) Khadir, soul-increasing and help giving and perpetual!
Like Khadir and Ilyás, mayst thou remain in the world (for ever), that by thy grace earth may become heaven!
I would declare a hundredth part of thy grace, were it not for the vainglory of the evil eye;

190. But from the evil venomous eye I have suffered spirit-crushing strokes.
(Therefore) I will not give an eloquent description of thy state except allusively, by telling of the state of others.
(Really, however) this pretext too is one of the lures of the heart whereby the feet of the heart are (caught) in a mire.
Hundreds of hearts and souls are in love with the Maker, (but) the evil eye or the evil ear has hindered (them from seeking union with Him).
One (of them), indeed, (is) Bú Tálib, the Prophet's uncle: to him the revilement of the Arabs seemed terrible,

195. For (he thought), "What will the Arabs sav of me? (They will say), 'At the bidding of his nephew he has changed the (traditional) custom on which we rely.'"
He (the Prophet) said to him, "O uncle, pronounce once the profession of faith, that I may plead with God for thee."
He (Bú Tálib) said, "But it will be spread abroad by hearsay: every secret that passes beyond the two (who share it) becomes common talk.
I shall remain (a laughing-stock) on the tongues of these Arabs: because of this I shall become despicable in their sight."
But if the predestined grace had been (granted) to him, how should this faintheartedness have existed (simultaneously) with God's pull (towards Himself)?

200. O Thou who art the Help of those who seek help, help (me to escape) from this pillory of wicked acts of free-will.
By the heart's deceit and guile I have been so discomfited that I am left unable (even) to lament.

Who am I? Heaven, with its hundred (mighty) businesses, cried out for help against this ambush of free-will,
Saying, “Deliver me from this pillory of free-will, O gracious and longsuffering Lord!
The one-way pull on *the straight Path* is better than the two ways of perplexity, O gracious One.

205. Although Thou art the entire (only) goal of these two ways, yet indeed this duality is agonising to the spirit.
Although the destination of these two ways is unto Thee alone, yet the battle is never like the banquet.”
Hearken to the explanation thereof given by God in the *Qur’án*, (namely) the Verse *they shrank from bearing it.*
This perplexity in the heart is like war: (when a man is perplexed he says, “I wonder) whether this is better for my case or that.”
In perplexity the fear (of failure) and the hope of success are always in conflict with each other, (now) advancing and (now) retreating.

A prayer and a seeking refuge with God from the temptation of free-will and from the temptation of those things that minister to free-will; for the heavens and the earths dreaded and feared free-will and the things that minister to it, while the nature of Man is addicted to seeking free-will and all that ministers to his free-will; as (for example) if he is sick he feels himself to have little free-will and desires health, which ministers to free-will, in order that his free-will may be increased; and he desires high office in order that his free-will may be increased. And it was excess of free-will and of whatever ministers to it that caused the wrath of God to fall upon the peoples of the past. No one ever saw Pharaoh destitute.

210. From Thee first came this ebb and flow within me; else, O glorious One, this sea (of mine) was still.
From the same source whence Thou gavest me this perplexity, graciously (now) make me unperplexed likewise.
Thou art afflicting me. Ah, help (me), O Thou by whose affliction men are (made weak) as women.
How long (will) this affliction (continue)? Do not (afflict me), O Lord! Bestow on me one path, do not make me follow ten paths!
I am (like) an emaciated camel, and my back is wounded by my free-will which resembles a pack-saddle.

215. At one moment this pannier weighs heavily on this side, at another moment that pannier sags to that side.
Let the ill-balanced load drop from me, that I may behold the meadow of the pious.
(Then), like the Fellows of the Cave, I shall browse on the orchard of Bounty— not *awake, nay, they are asleep.*
I shall recline on the right or on the left, I shall not roll save involuntarily, like a ball,
Just as Thou, O Lord of the Judgement, turnest me over either to the right or to the left.

220. Hundreds of thousands of years I was flying (to and fro) involuntarily, like the motes in the air.
If I have forgotten that time and state, (yet) the migration in sleep (to the spiritual world) recalls it to my memory.
(Every night) I escape from this four-branched cross and spring away from this (confined) halting-place into the (spacious) pasture of the spirit.
From the nurse, Sleep, I suck the milk of those bygone days of mine, O Lord.
All the (people in the) world are fleeing from their free-will and (self-)existence to their drunken (unconscious) side.

225. In order that for awhile they may be delivered from sobriety (consciousness), they lay upon themselves the opprobrium of wine and minstrelsy.
All know that this existence is a snare, that volitional thought and memory are a hell.
They are fleeing from selfhood into selflessness either by means of intoxication or by means of (some engrossing) occupation, O well-conducted man.
Thou (O God) drawest the soul back from that state of not-being because it entered into unconsciousness without Thy command.

Neither for the Jinn (genies) nor for mankind is it (possible) to pierce through the prison of the regions of the temporal world.

230. There is no piercing through the cavities of the highest heavens save by the power of Guidance.
There is no guidance save by a power that preserves the spirit of the devout from the keepers of the shooting stars.
There is no way (admittance) for any one, till he become naughted, into the audience-chamber of (Divine) Majesty.
What is the means of ascension to Heaven? This not-being. Not-being is the creed and religion of the lovers (of God).
From self-abasement in the way of Love the fur jacket and rustic shoon became the prayer-niche of Ayáz.

235. Even though he was beloved by the king (Mahmúd), and was charming and beauteous outwardly and inwardly—
(For) he had become devoid of any arrogance or ostentation or malice, and his face was a mirror for the beauty of the king—
(Yet ’twas only) because he was far removed from his (self-) existence, (that) the end of his affair was praiseworthy.
The steadfastness of Ayáz was all the firmer forasmuch as he was taking (those) precautions in fear of arrogance.
He had been purified, and he had come and smitten the neck of (had beheaded) arrogance and selfishness.

240. He was practising these devices either for the purpose of instructing (others) or for the sake of some principle of wisdom far removed from fear;
Or (perhaps) the sight of his rustic shoon pleased him because (self-)existence is a shutter against the breeze of not-being,
(And he looked at them) in order that the charnel-house which is (built) on not-being might open, and that he might feel the breeze of vitality and life.
The wealth and riches and silks of this travellers' halt are a chain on the lightfooted spirit.
The spirit espied the golden chain and was beguiled: it remained in the hole of a dungeon (far) from the open country.

245. Its (the world's) appearance is (that of) Paradise, (but) in reality it is a hell; it is a viper full of venom, though its figure is (that of) a rose-cheeked (beauty).
Although Hell-fire does no injury to the true believer, yet ’tis still better to pass on from that place (and leave it behind).
Although Hell keeps its torment far from him, yet in any case Paradise is better for him.
O ye deficient (in understanding), beware of this rose-cheeked one who at the time of intercourse becomes (like) a hell.

Story of the Hindú slave who had secretly fallen in love with his master's daughter. On learning that the girl was betrothed to the son of a nobleman, the slave sickened and began to waste away. No physician could diagnose his malady, and he (the slave) durst not tell.

A certain Khwája had a Hindú slave whom he had educated and enlivened (with knowledge).

250. He had taught him science and all polite accomplishments; he had lighted the candle of erudition in his heart.
That beneficent man had brought him up indulgently from childhood in the lap of kindness.
This Khwája had also a fair daughter, silver-limbed, lovely, and of excellent disposition.
When the girl had almost reached womanhood, the suitors (for her hand) were offering heavy dowries,
And there was continually coming to him (the Khwája) from every nobleman a wooer to ask for the girl (in marriage).

255. The Khwája said (to himself), “Wealth has no permanence: it comes in the morning, and at night it goes in all directions (is scattered to the winds).

Physical beauty too has no importance, for a (rosy) face is made yellow (pale) by a single thorn-scratch.
Noble birth also is of small account, for he (such an one) is befooled by money and horses."
Oh, there is many a nobleman's son who in riot and mischief has disgraced his father by his wicked deeds.
Do not court a man full of talent either, (even) if he be exquisite (in that respect), and take a warning from (the example of) Iblís.

260. He (Iblís) had knowledge, (but) since he had not religious love, he beheld in Adam nothing but a figure of clay.
Though you may know (all) the minutiae of knowledge, O trustworthy (scholar), not by that (means) will your two (inward) eyes that discern the invisible be opened.
He (the scholar) sees nothing but a turban and beard: he asks the announcer (for information) about his (the stranger's) merits and demerits.
(But) you, O knower (of God), have no need of the announcer: you see for yourself, for you are the rising light.
The (only) thing that matters is fear of God and religion and piety, of which the result is happiness in both worlds.

265. He (the Khwája) chose a pious son-in-law who was the pride of the whole clan and stock.
Then the women said, "He has no riches, he has neither nobility nor beauty nor independence."
He replied, "Those things are secondary to asceticism and religion: he (the pious man), (though) without gold, is a treasure on the face of the earth."
When it became known that the girl was going to be married in earnest, (as was proved by) the hand-promise, the tokens, and the wedding-outfit,
The little slave, who was in the house, immediately became ill and weak and poorly.

270. He was wasting away like one suffering from phthisis: no physician could recognise his ailment.
Reason declared that the malady had its source in his heart (and that) medicine for the body is useless for heart-ache.
The little slave breathed no word of his (real) state and did not tell what was the cause of the pangs in his breast.
One night the husband said to his wife, "Ask him privately what is the matter with him.
You are in the place of a mother to him: maybe he will disclose his trouble to you."

275. When the mistress heard these words, next day she went to the slave.
Then the dame combed his head very fondly with many endearments and signs of friendliness.
In the fashion of fond mothers she soothed him until he began to explain,
Saying, "I did not expect this from you—that you would give your daughter to a cross-grained stranger.
She is my master's child, and I am heart-sick: is it not a shame that she should go elsewhere (as a bride)?"

280. The mistress, (impelled) by the anger that rose in her, was about to strike him and hurl him down from the roof,
Saying (to herself), "Who is he, a whoreson Hindú, that he should desire a Khwája's daughter?"
(But) she said, "Patience is best," and restrained herself; (afterwards) she said to the Khwája, "Listen to this wonderful thing!
Such a wretched slave a traitor! (And) we thought he could be trusted!"

How the Khwája bade the girl's mother be patient, saying, "Don't scold the slave: without scolding him I will make him abandon this desire in such a way that neither will the spit be burnt nor the meat be left uncooked.

"Have patience," said the Khwája: "tell him, 'We will break off (the match) with him (the prospective bridegroom) and give her to you,'

285. That perchance I may banish this (hope) from his mind: watch and see how I will thwart him.
Gladden his heart and say, 'Know for sure that our daughter is really your (destined) spouse.

O goodly wooer, we didn't know (that you desired her): (now), since we know (that), you are the most worthy.
Our fire is in our own hearth: Laylá (the bride) is ours, and you are our Majnún (bridegroom).'
(Tell him this) in order that happy fancies and thoughts may affect him: sweet thoughts make a man fat.

290. An animal is made fat, but (only) by fodder; man is fattened by honour and eminence.
Man is fattened through his ear; an animal is fattened through its gullet and by eating and drinking."
The mistress said, "Such a vile disgrace! How indeed shall my lips move in this matter?
Why should I talk drivel like this for his sake? Let the devilish traitor die!"
"Nay," replied the Khwája, "have no fear, but wheedle him, in order that his illness may depart from him by virtue of this sweet flattery.

295. Charge me with the task of thwarting him, O beloved, and let that spinner of fine yarns regain his health."
When the mistress had spoken in this strain to the invalid, on account of his swagger there was no room for him on the earth.
He grew stout and fat and red(-cheeked), and bloomed like a red rose and gave a thousand thanks.
Now and again he would say, "O my mistress, (I am afraid) lest this may be a deception and trick."
The Khwája gave a party and a feast, saying (to his guests), "I am making a match for Faraj,"

300. So that the company chaffed and quizzed (him) and said, "May your marriage be blessed, O Faraj!"
With the result that the promise seemed to Faraj more sure, and his illness vanished entirely and radically.
Afterwards, on the wedding-night, he (the Khwája) artfully dyed (the hands and feet of) a youth with henna, like (those of) a woman.
He decorated his fore-arms like (those of) a bride: then he displayed to him (Faraj) a hen, but (actually) he gave him a cock;
(For) he dressed the sturdy youth in the veil and robes of beautiful brides.

305. Quo tempore mos est sponsam cum conjuge in thalamo relinquere, (paterfamilias) candelam statim exstinxit: manebat Indus coram tali adulescente robusto et aspero.
Indulus clamorem et ululatum tollebat, (sed) tympanistarum causa nemo extra (thalamum) audiebat.
Tympana pulsata, manus complosae, virorum et feminarum clamores clamorem illius (pueri) clamitantis celabant.
(Adulescens) istum Indulum comprimebat usque ad diluculum: coram cane quid fiat sacco farinae?
At morning they brought the wash-basin and a big package (of clothes, etc.), and according to the custom of bridegrooms Faraj went to the bath.

310. He went to the bath, sorely troubled in soul, laceratus culum tanquam panni fornacatorum (bath-stokers).
From the bath he returned to the bridal chamber, a laughing-stock (to all): beside him sat the (Khwája's) daughter (dressed) like a bride.
Her mother (too) was sitting there to keep watch, lest he should make any attempt in the daytime.
He eyed her sulkily for awhile: then with both hands (spread) he gave her the ten (fingers).
"May no one," he exclaimed, "live in wedlock with a nasty evil-doing bride like thee!

315. By day thy face is the face of fresh young ladies; noctu penis tuus turpis pejor est quam veretrum asini."
Even so all the pleasures of this world are very delightful (when viewed) from a distance before the (actual) test.
Seen from a distance they appear (like refreshing) water, (but) when you approach (them) they are a mirage.
She (the World) is a stinking hag, though by reason of her great blandishments she displays herself like a young bride.
Hark! Do not be deceived by her rouge, do not taste her sherbet which is mixed with poison!

320. Have patience (self-restraint), for patience is the key to joy, lest like Faraj you fall into a hundred (grievous) straits.
Her (the World's) bait is visible, (but) her trap is hidden: at first (sight) her favours seem sweet to you.

Explaining that this self-delusion was not (peculiar) to that Hindú alone; on the contrary, every human being is afflicted with a similar self-delusion at every stage (of the journey), except those whom God has preserved.

Since you are attached to those (worldly goods), oh, beware! How often (afterwards) will you sob piteously in repentance!
The names "princehood," "vizierate," and "kingship" (are enticing, but) hidden beneath them is death and pain and giving up the ghost.
Be a slave (of God) and walk on the earth like a horse (under the rider), not like a bier which is carried on the necks (of the bearers).

325. The ungrateful (worldly) man wishes all people to carry him: they bring him, like a dead rider, to the grave.
If you dream of any one (being carried) on a bier, he will become a highstirruped rider of (will rise to high eminence in) office.
Inasmuch as the coffin is a burden on the people (who carry it), these grandees have laid the burden (of their rank and riches) on (the necks of) the people (whom they oppress).
Do not lay your burden on any one, lay it on yourself: do not seek eminence, 'tis best to be poor.
Do not be perpetually riding on the necks of people, lest gout attack your feet.

330. The vehicle which you will curse in the end, saying, "Thou resemblest a (flourishing) city, but thou art (really) a ruined village"—
Curse it now when it (still) appears to you like a city, in order that (ultimately) you may not have to unload in the wilderness.
Curse it now when you (still) possess a hundred gardens, lest you become unable (to renounce it) and (become) devoted to the wilderness (of worldly fortune).
The Prophet said, "If thou desirest Paradise from God, desire nothing from any one (else).
When thou desirest nothing (from any one), I am thy surety for *the Garden of resort* and the vision of God."

335. Because of this suretyship that Companion (of the Prophet) became so independent (of others) that one day when he had mounted (his horse),
And the whip fell right out of his hand, he himself dismounted and did not ask any one to give it to him.
He (God), from whose gifts no evil cometh, knows (your want) and Himself will give it without any asking.
But if you ask by God's command, that is right: such asking is the way followed by the prophets.
When the Beloved has signified (that you should do so and so), 'tis evil no more: infidelity (itself) becomes faith when the infidelity is for His sake.

340. Any evil deed prompted by His command surpasses (all) the good deeds in the world.
Even if the skin (exterior) of the oyster-shell be damaged, do not curse it, for within it there are a hundred thousand pearls.
This topic hath no end. Return to the King (God) and become endued with the nature of the falcon.
Like pure gold, return to the mine, in order that your hands may be delivered from (the necessity of) giving the ten (fingers);
(For) when they (worldlings) admit a phenomenal form into their hearts, in the end they curse it in contrition.

345. The repentance they show is like that of the moth: (soon) forgetfulness draws them back again to the (same) work.
Like the moth, he (such a one) deems the fire (seen) from a distance to be light, and packs off (sets out) towards it.

As soon as he comes (to the fire), it burns his wings, and he flees; and (then) again he falls, like (greedy) children (in a hurry), and spills the salt.
Once more, thinking and hoping to profit, he quickly dashes himself on the fire of that candle.
Once more he is scorched and recoils; (then) again the greed of his heart makes him forgetful and intoxicated.

350. At the moment when he recoils on being scorched, he gives the ten (fingers), like the Hindú (slave), to the candle,
Saying, "Oh, thy face is splendid as the night-illuming moon, but oh, in (actual) intercourse thou art false and destructive to him that is duped (by thee)."
(Then) again his repentance and moaning go out of his memory, for God hath made the stratagems of the liars to be feeble.

Concerning the interpretation, in a general sense, of the Verse: "as often as they kindle a fire for war."

As often as they kindle the fire of (spiritual) warfare, God quenches their fire so that it is put out (entirely).
He (such an one) makes a resolution, saying, "O (my) heart, do not stay there!" (but soon) he becomes forgetful, for he is not (really) resolute.

355. Since there was no seed of sincerity sown by him, God has caused him to forget that (resolution).
Though he strikes the match of his heart, the Hand of God is always extinguishing the star (spark).

A Story in further exposition of this.

A man of trust heard a sound of footsteps (in his house) during the night: he took up the fire-lighter to strike a flame.
At that (same) moment the thief came and sat down beside him, and whenever the tinder caught (fire) he put it out,
Laying the tip of his finger on the place, in order that the fiery star (spark) might vanish.

360. The Khwája thought it was dying of itself: he didn't see that the thief was extinguishing it.
The Khwája said, "This tinder was moist: on account of its wetness the star (spark) is dying at once."
As there was great mirk and darkness in front (of him), he didn't see a fire-extinguisher beside him.
(So) the infidel's eye, because of (its) dimness, does not see a similar fireextinguisher in his heart.
How is the heart of any knowing person ignorant (that) with the moving (object) there is (necessarily) a mover?

365. Why don't you say (to yourself), "How should day and night come and go of themselves without a Lord?"
You are conversant with intelligibles; (but) see what a lack of intelligence is shown by you (in this matter), O despicable man!
Is a house more intelligible with a builder or without a builder? Answer, O man of little knowledge!
Is writing more intelligible with a writer or without a writer? Think, O son!
How should the *jím* of the ear and the '*ayn* of the eye and the *mím* of the mouth be (formed) without a Writer, O suspect?

370. Is the bright (lighted) candle without one who lights it or with a skilful lighter?
Is it more reasonable to expect good craftsmanship from the hand of one who is palsied and blind or from one who has control (of his hands) and can see?
Since, therefore, you have apprehended (the fact) that He (God) will overpower you and beat the mace of tribulation on your head,
Like a Nimrod, repel Him by war (if you can)! Launch an arrow of (hard) poplar-wood into the air against Him!
Like the Mongol soldiery, shoot an arrow at Heaven to prevent your soul being torn (from your body)!

375. Or flee from Him, if you can, and go (your way); (but) how can you go, since you are a pawn in His hand?
(When) you were in non-existence, you did not escape from His hand: how will you escape from His hand (now), O helpless one?
To seek (one's own) desire is to flee (from God) and shed the blood of piety in the presence of His justice.
This world is a trap, and desire is its bait: flee from the traps, quickly turn your face (towards God).
When you have gone this way, you have enjoyed a hundred (spiritual) blessings; when you have gone the opposite way, you have fared ill.

380. Therefore the Prophet said, "Consult your hearts, though the mufti outside gives you advice in (worldly) affairs."
Abandon desire, in order that He may have mercy (on you): you have found by experience that such (renunciation) is required by Him.
Since you cannot escape, do service to Him, that you may go from His prison into His rose-garden.
When you keep watch (over your thoughts and actions) continually, you are always seeing the (Divine) justice and the (Divine) Judge, O misguided man;
And if you shut your eyes because you have veiled yourself (in heedlessness), (yet) how should the sun relinquish its work?

How the King (Mahmúd) revealed to the Amírs and those who were intriguing against Ayáz the reason of his superiority to them in rank and favour and salary, (explaining it) in such a manner that no argument or objection was left for them (to bring forward).

385. When the Amírs boiled over with envy (of Ayáz), at last they taunted their King,
Saying, "This Ayáz of thine has not thirty intellects: how should he consume the salary of thirty Amírs?"
The King, accompanied by the thirty Amírs, went out to hunt in the desert and mountain-land.
The monarch descried a caravan in the distance: he said to an Amír, "Go, man of weak judgement,
Go and ask that caravan at the custom-house from what city they are arriving."

390. He went and asked and returned, saying, "From Rayy." "Whither bound?" asked the King. He (the Amír) was unable (to reply).
(Then) he said to another (Amír), "Go, noble lord, and ask whither the caravan is bound."
He went and returned and said, "For Yemen." "Ha," said the King, "what is their merchandise, O trusty one?"
He (the Amír) remained (silent) in perplexity. (Then) the King said to another Amír, "Go and inquire (what is) the merchandise of those people."
He came back and said, "It is of every sort; the greater part consists of cups made in Rayy."

395. He (the King) asked, "When did they set out from the city of Rayy?" The dull-witted Amír remained (silent) in perplexity.
So (it went on) till thirty Amírs and more (had been tested): (all were) feeble in judgement and deficient in (mental) power.
(Then) he said to the Amírs, "One day I put my Ayáz to the test separately,
Saying, 'Inquire of the caravan (and find out) whence it comes.' He went and asked all these questions (just) right.
Without instructions, without a hint (from me), he apprehended everything concerning them, point by point, without any uncertainty or doubt."

400. Everything that was discovered by these thirty Amírs in thirty stages was completed by him (Ayáz) in one moment.

How the Amírs endeavoured to rebut that argument by the Necessitarian error and how the King answered them.

Then the Amírs said, "This is a branch (species) of His (God's) providential favours: it has nothing to do with (personal) effort.

The fair face of the moon is bestowed on it by God, the sweet scent of the rose is the gift of Fortune."
"Nay," said the Sultan, "that which proceeds from one's self is the product of (one's own) remissness and the income derived from (one's own) labour.
Otherwise, how should Adam have said unto God, '*O our Lord, verily we have wronged ourselves*'?

405. Surely he would have said, 'This sin was from Fate: since it was destiny, what does our precaution avail?'
Like Iblís, who said, '*Thou hast led me astray*: Thou hast broken the cup and art beating me.'"
Nay, (the Divine) destiny is a fact and the slave's (man's) exertion (of power) is a fact: beware, do not be blind of one eye, like the tatterdemalion Iblís.
We are left vacillating between two (alternative) actions: how should this vacillation be without (unaccompanied by) free-will?
How should he whose hands and feet are chained say, "Shall I do this or shall I do that?"

410. Can there ever be in my head such a dilemma as this, (namely), "Shall I walk on the sea or shall I fly aloft?"
(No); there is (only) this (kind of) vacillation, (namely), "Shall I go to Mosul (for trade) or shall I go to Babylon for (the study of) magic?"
Vacillation, then, must have (in connexion with it) a power to act; otherwise, it would be a (mere) mockery.
Do not put the blame on Destiny, O youth: how can you lay upon others (responsibility for) your own sin?
Does Zayd commit murder, and the retaliation for which he is liable fall upon 'Amr? Does 'Amr drink wine, and the penalty for wine(-drinking) fall upon Ahmad?

415. Circle round yourself and perceive your sin: perceive that the movement proceeds from the sun and do not regard it as proceeding from the shadow;
For the Lord's retribution will not err: that sagacious Lord knows the guilty one.
When you have eaten (too much) honey, the fever (caused by it) does not come to (does not attack) another; your day's wages do not come at nightfall to another.
In what (work) have you exerted yourself without its returning to you (in some form) What have you sown without the produce of the seed coming (back to you)?
Your action that is born of your soul and body clings to your skirt, like your (own) child.

420. In the Unseen World the action is given a form (corresponding to its nature): is not a gallows erected (in retribution) for the act of robbery?
How should the gallows resemble robbery? But that is the form given (to robbery) by God who knoweth things unseen,
Since God inspired the prefect's heart to make such a form for justice' sake.
So long as you are wise and just, how should Destiny deal justice and give retribution not in accordance (with your actions)?
Since a judge does this in the case of a virtuous man, how (then) will *the most Just of* these *judges* give judgement?

425. When you sow barley nothing except barley will grow up: (if) you have borrowed, from whom (but yourself) will you require the security?
Do not lay (responsibility for) your sin upon any one else: give your mind and ear to this retribution.
Lay the sin upon yourself, for you yourself sowed (the seed): make peace with the recompense and justice of God.
The cause of (your) affliction is some evil deed: acknowledge that evil is done by you, not by Fate.
To look at Fate (alone) makes the eye asquint: it makes the dog be attached to the kennel and lazy.

430. Suspect yourself, O youth; do not suspect the recompense of (Divine) justice.
Repent like a man, turn your head into the (right) Way, *for whoso doeth a mote's weight (of good or evil) shall see it.*
Do not be duped by the wiles of the carnal soul, for the Divine Sun will not conceal a single mote.
These material motes, O profitable man, are visible in the presence of this material sun.
(So too) the motes consisting of ideas and thought are manifest in the presence of the Sun of Realities.

Story of the fowler who had wrapped himself in grass and drawn over his head a handful of roses and red anemones, like a cap, in order that the birds might think he was grass. The clever bird had some little notion that he was (really) a man, and said (to itself), "I have never seen grass of this shape"; but it did not wholly apprehend (the truth) and was deceived by his guile, because at the first view it had no decisive argument, (whereas) on its second view of the trick it had a decisive argument, namely, cupidity and greed, (which are) especially (potent) at the time of excessive want and poverty. The Prophet—God bless and save him!—has said that poverty is almost infidelity.

435. A bird went into a meadow: there was a trap (set) for the purpose of fowling.
Some grain had been placed on the ground, and the fowler was ensconced there in ambush.
He had wrapped himself in leaves and grass, that the wretched prey might slip off from the path (of safety).
A little bird approached him in ignorance (of his disguise): then it hopped round and ran up to the man,
And said to him, "Who are you, clad in green in the desert amidst (all) these wild animals?"

440. He replied, "I am an ascetic severed (from mankind): I have become content (to live) here with some grass.
I adopted asceticism and piety as my religion and practice because I saw before me the appointed end of my life.
My neighbour's death had given me warning and upset my (worldly) business and shop.
Since I shall be left alone at the last, it behoves me not to become friendly with every man and woman.
I shall turn my face to the grave at the last: 'tis better that I should make friends with the One (God).

445. Since my jaw will (ultimately) be bound up, O worshipful one, 'tis better that I should jaw little (now).
O thou who hast learned to wear a gold-embroidered robe and a belt, at the last there is (only) the unsewn garment for thee (to wear).
We shall turn our faces to the earth whence we have sprung: why (then) have we fixed our hearts on creatures devoid of constancy (permanence)?
The four 'natures' are our ancestors and kinsfolk from of old, (yet) we have fixed our hopes on a borrowed (temporary) kinship.
During (many) years the body of Man had companionship and intimacy with the elements.

450. His spirit, indeed, is from the (world of) souls and intelligences, (but) the spirit has forsaken its origins.
From the pure souls and intelligences there is coming to the spirit a letter, saying, 'O faithless one,
Thou hast found (some) miserable five-day friends and hast turned thy face away from thy friends of old.'
Although the children are happy in their play, (yet) at nightfall they are dragged off and taken home.
At play-time the little child strips: suddenly the thief carries off his coat and shoes.

455. He is so hotly engaged in play that his cap and shirt are forgotten.
Night falls, and his play becomes helpless (impossible): he has not the face to go home.
Have not you heard (the Verse) *the present life is only a play*? You have squandered your goods and have become afraid.
Look for your clothes ere night comes on: do not waste the day in (idle) talk.
I have chosen a (place of) seclusion in the desert: I have perceived that manking are stealers of clothes.

460. Half of life (is lost) in desire for a charming friend; (the other) half of life (is lost) in anxieties caused by foes.
That (desire) has carried off (our) cloak, this (anxiety) has carried off (our) cap, (while) we have become absorbed in play, like a little child.
Lo, the night-time of death is near. Leave this play: you have (played) enough, do not return (to it).
Hark, mount (the steed of) repentance, overtake the thief, and recover your clothes from him.
The steed of repentance is a marvellous steed: in one moment it runs from below up to heaven.

465. But always keep the steed (safe) from him who secretly stole your coat.

Lest he steal your steed also, keep watch over this steed of yours incessantly."

Story of the person whose ram was stolen by some thieves. Not content with that, they stole his clothes too by means of a trick.

A certain man had a ram (which) he was leading along behind him: a thief carried off the ram, having cut its halter.
As soon as he (the owner) noticed, he began to run to left and right, that he might find out where the stolen ram was.
Beside a well he saw the thief crying, "Alas! Woe is me!"

470. "O master," said he, "why are you lamenting?" He replied, "My purse (full) of gold has fallen into the well.
If you can go in and fetch it out, I will give you a fifth (of the money) with pleasure.
You will receive the fifth part of a hundred dinars in your hand." He (the owner of the ram) said (to himself), "Why, this is the price of ten rams.
If one door is shut ten doors are opened: if a ram is gone, God gives a camel in compensation."
He took off his clothes and went into the well: at once the thief carried away his clothes too.

475. A prudent man is needed to find the way to the village: (if) prudence be absent, cupidity brings calamity.
He (the Devil) is a mischievous thief: like a phantom, he has (he appears in) a (different) shape at every moment.
None but God knows his cunning: take refuge with God and escape from that impostor.

The bird's debate with the fowler concerning monasticism and about the meaning of the monasticism which Mustafá (Mohammed), on whom be peace, forbade his community to practise, saying, "There is no monkery in Islam."

The bird said to him, "O Khwája, don't stay in (monastic) seclusion: monasticism is not good in regard to the religion of Ahmad (Mohammed).
The Prophet has forbidden monasticism: how have you embraced a heresy, O trifler?

480. The conditions (imposed by Islam) are: (to take part in) the Friday worship and the public prayers, to enjoin good and shun evil,
To bear patiently affliction caused by the ill-natured, and to confer benefit on (God's) creatures as (bounteously as) the clouds.
O father, the best of the people is he who benefits the people: if you are not a stone, why are you consorting with the clod?
Live amongst the community that is the object of (Divine) mercy: do not forsake the religion of Ahmad (Mohammed), be ruled (by his practice)."
He (the fowler) replied, "Any one whose intelligence is infirm, *he* in the opinion of the intelligent is like a stone and clod.

485. One whose (only) wish is for bread resembles an ass: companionship with him is the essence of monkery.
(Do not associate with him), for all except God crumbles away, (and) everything that is coming after a time will (inevitably) come.
His predicament is the same as that of his *qibla* (object of desire): call him 'dead' inasmuch as he seeks the dead.
Any one who lives with these (worldly) people is a monk, for his companions are (like) clods and stones.
In sooth, (actual) clods and stones never waylaid (and ruined) any one, (while) from *those* clods come a hundred thousand corruptions."

490. The bird said to him, "(Well), then, the *Jihád* (spiritual war) is (waged) at the time when a brigand like this is on the road.

The valiant man enters on the unsafe road for the purpose of protecting and helping and fighting.
The root (innate quality) of manhood (only) becomes apparent at the time when the traveller meets his enemies on the road.
Since the Messenger (of Allah) was the Prophet of the sword, (the people of) his community are heroes and champions.
In our religion the right thing is war and terror; in the religion of Jesus the right thing is (retirement to) cave and mountain."

495. He (the fowler) said, "Yes; if one has help (from God) and strength to make a mighty attack on evil and mischief.
(But) when there is no strength, 'tis better to abstain: spring easily away in flight from what cannot be endured."
It (the bird) replied, "Firmness of heart is needed for achievement, but a (firm) friend does not lack friends.
Be a (firm) friend, that you may find friends innumerable; for without friends you will be left helpless.
The Devil is a wolf, and you are like Joseph: do not let go Jacob's skirt, O excellent one.

500. Generally the wolf seizes (his prey) at the moment when a year-old sheep strays alone by itself from the flock.
He who has abandoned (the performance of) the Sunna with the (Moslem) community, has not he drunk his own blood (exposed himself to destruction) in such a haunt of wild beasts?
The Sunna is the (safe) road, and the community are like (your) companions (on the road): without the road and without comrades you will fall into (sore) straits;
(But) not the fellow-traveller who is an enemy to Reason and seeks an opportunity to carry off your clothes,
(And only) goes about with you in order to find a mountain-pass where he can plunder you!

505. Nor one who has the (timorous) heart of a camel and, when he feels afraid, instructs (you) to turn back on the road!
By his camel's courage he frightens his comrade: know that such a fellow-traveller is an enemy, not a friend.
The road (to God) is self-sacrifice, and in every thicket is a bane to drive back any one whose soul is (brittle) as a glass bottle.
The road of religion is full of trouble and bale for the reason that it is not the road for any one whose nature is effeminate.
On this road (men's) souls are tried by terror as a sieve (is used) for sifting bran.

510. What is the road? Full of footprints. What is the comrade? The ladder whereby minds ascend.
I grant that, through (your) taking precautions, the wolf may not find you, (but) without company you will not find that (spiritual) alacrity.
He who cheerfully goes alone on a journey—(if he goes) with companions his progress is increased a hundredfold.
Notwithstanding the grossness of the ass, it (the ass) is exhilarated, O dervish, by comrades (of its own kind) and becomes capable of (exerting) strength.
To any ass that goes alone (and away) from the caravan the road is (made) a hundredfold (longer) by fatigue.

515. How many more goadings and cudgellings does it suffer that it may cross the desert (unaccompanied and) alone!
That ass is saying to you (implicitly), 'Take good heed! Don't travel alone like this, unless you are an ass!'
Beyond doubt he who cheerfully goes alone into the custom-house will go more cheerfully (when he is) with companions.
Every prophet (that walked) on this straight road produced evidentiary miracles and sought fellow-travellers.
Were it not for the help given by the walls, how should houses and magazines arise?

520. If each wall be separated (from the others), how shall the roof remain suspended in the air?
If no help be given by ink and pen, how shall the writing come on to the surface of the paper?

If this rush-mat which some one is spreading were not joined together (interwoven), the wind would carry it away.
Since God created pairs of every kind, therefore (all) results are produced by means of union."
He (the fowler) spoke (on one side) and it (the bird) spoke (on the other side): their debate on this subject was prolonged by the vehemence (with which they argued).

525. Make the *Mathnawí* nimble and pleasing to the heart: abridge and shorten (their) controversy.
Afterwards, it (the bird) said to him, "Whose is the wheat?" He replied, "It is the deposit of an orphan who has no guardian.
It is orphans' property, deposited with me because people deem me trustworthy."
The bird said, "I am driven by necessity and in a sore plight: (even) carrion is lawful to me at this moment.
Hark, with your permission I will eat of this wheat, O trusty and devout and venerable one."

530. He replied, "You are the judge of (your) necessity: if you eat without necessity, you will commit a sin;
And if the necessity exists, yet 'tis better to abstain; or if you do eat, at any rate give a guarantee for (payment of) it."
Thereupon the bird pondered deeply, (but) its restive steed took its head (recoiled) from the pull of the rein.
When it had eaten the wheat, it remained in the trap: it recited several times (the chapters of the *Qur'án* entitled) *Yásín* and *al-An'ám.*
What is (the use of crying) "Alas" and "Ah me" after being left helpless? This black smoke ought to have been (exhaled) before that (calamity).

535. At the time when greed and desire have stirred (in the heart), at *that* time keep saying, "(Help me), O Thou who comest at the cry for help!"
For that time is prior to the devastation of Basra, and it may be that Basra will still be saved from that overthrow.
O thou that wilt weep for me, O thou that wilt be bereft of me, weep for me before the demolition of Basra and Mawsil (Mosul).
Mourn for me and smear thyself with dust before my death; do not mourn for me after my death, but bear (the loss of me) with patience.
Weep for me before my destruction in (the flood of) decease: after the flood of decease leave off weeping.

540. At the time when the Devil was waylaying (you), at *that* time you ought to have recited (the Súra entitled) *Yásín.*
O watchman, use your rattle before the caravan is ruined (by the robbers).

Story of the watchman who kept silence till the robbers had carried off the entire stock of the merchants, but afterwards made an outcry and did the duty of a watchman.

A certain watchman fell asleep. The robbers carried off the goods and secreted the (various) articles under any piece of earth.
(When) it was day, the caravaneers awoke: they saw that stock and money and camels were gone.
Then they said to him, "O watchman, tell (us) what has happened. Where are this stock and these goods?"

545. He replied, "The robbers came unexpectedly, and hastily carried off the stock from before me."
The party (of merchants) said to him, "O man (weak) as a sandhill, what were you doing, then? Who are you, O recreant?"
"I was (only one," said he, "and they were a band, armed and brave and formidable."
He (the spokesman of the merchants) said, "If you had no hope (of overcoming them) in battle, (why didn't you) shout, 'Gentlemen, spring up (from your beds)?'"
He replied, "At that moment they produced knives and swords, crying, 'Silence! or we will kill you ruthlessly.'

550. At that time I shut my mouth in terror; at this time (I can utter) screams and calls for help and cries of distress.

At that time my breath was stopped from breathing a word: at this time I will scream as much as you please."
After the Devil who exposes (sinners) to disgrace has carried off your life, it is foolish (to cry) "*I take refuge (with God)*" and (to recite) the *Fátiha*;
(But) though 'tis foolish to moan now, (yet) assuredly heedlessness is (even) more foolish than that (tardy supplication).
Continue to sob thus, even foolishly, crying, "Regard the base (sinners), O Almighty One!

555. Whether it be late or early, Thou art omnipotent: when did anything escape Thee, O God?"
The King of *(that ye) may not grieve for what hath escaped you* —how should the object of (your) desire vanish from (the range of) His power?

How the bird attributed its being caught in the trap to the artifice and cunning and hypocrisy of the ascetic; and how the ascetic answered the bird.

The bird said, "This is a fit punishment for one who listens to the beguiling talk of ascetics."
"Nay," said the ascetic; "it is a fit punishment for the greedy wretch who incontinently devours the property of orphans."
Afterwards it (the bird) began to lament in such wise that the trap and the fowler trembled at the grief (which it displayed),

560. Crying, "My back is broken by the contradictions (conflicting motives) in my heart: come, O Beloved, rub Thy hand on my head.
Under Thy hand my head hath a (great) relief (from pain): Thy hand is a miracle in bestowing favour.
Do not take away Thy shadow (protection) from my head: I am restless, restless, restless.
(All) sorts of sleep have quitted mine eye in my passion for Thee, O Thou who art envied by the cypress and the jasmine.
Though I am not deserving (of Thy favour), what matter if for a moment Thou ask after an unworthy one (who is) in a (great) anguish?"

565. What right (to Thy favour), forsooth, had Not-being, to which Thy grace opened such doors?
(Thy) bounty touched (embraced) the mangy earth and put in its bosom ten pearls of the light of sensation—
Five outward senses and five inward senses—whereby the dead semen was made Man.
Repentance without Thy blessing, O sublime Light, what is it but to laugh at the beard of repentance?
Thou dost tear the moustaches of repentance piecemeal: repentance is the shadow and Thou art the shining moon.

570. O Thou by whom my shop and dwelling is ruined, how shall not I wail when Thou rackest my heart?
How shall I flee (from Thee), since without Thee none liveth, and without Thy lordship no slave hath existence?
Take my life, O Source of my life, for without Thee I have become weary of my life.
I am in love with the art of madness, I am surfeited with wisdom and sagacity.
When (the veil of) shame is rent asunder, I will publicly declare the mystery: how much (more) of this self-restraint and griping pain and tremor?

575. I have become concealed in shame, like the fringe (sewn on the inside of a garment): I will spring forth of a sudden from beneath this coverlet.
O comrades, the Beloved has barred the ways: we are lame deer and He a hunting lion.
(For one who is) in the clutch of a fierce bloodthirsty lion where is any resource except resignation and acquiescence?
He, like the sun, hath neither sleep nor food: He makes the spirits (also) to be without food and sleep,
Saying, "Come, be Me or one with Me in nature, that thou mayest behold My Face when I unveil Myself.

580. And if thou hadst not beheld it, how shouldst thou have become so distraught? Thou wert earth, (and now) thou hast become one who seeks to be quickened (with spiritual life)."
If He has not given you provender from the (world that is) without spatial relations, how has your spiritual eye remained (fixed) on that region?
The cat became intent on (watching) the (mouse)-hole because she had (formerly) provisioned herself from that hole.
Another cat prowls on the roof because she (formerly) obtained food by preying on birds.
One man's *qibla* (object of attention) is the weaver's craft, while another is a guardsman for the sake of the (king's) allowance;

585. And another is unemployed, his face (turned) towards (the world of) nonspatiality because Thou (formerly) gavest him spiritual food from that quarter.
He has the (real) work who has become desirous of God and for His work's sake has severed himself from every (other) work.
The rest are like children playing, these few days, till the departure at nightfall.
The drowsy one who awakes and springs up, him the nurse, evil suggestion, beguiles,
Saying, "Go to sleep, my darling, for I will not let any one arouse thee from (thy heedless) slumber."

590. You yourself (if you are wise) will tear up your slumber by the roots, like the thirsty man who heard the noise of the water.
(God says to you), "I am the noise of the water in the ears of the thirsty: I am coming like rain from heaven.
Spring up, O lover, exhibit agitation: noise of water and (you) thirsty, and then to fall asleep!"

Story of the lover who, in hope of the tryst promised (to him) by his beloved, came at night to the house that he had indicated. He waited (there) part of the night; (then) he was overcome by sleep. (When) his beloved came to fulfil his promise and found him asleep, he filled his lap with walnuts and left him sleeping and returned (home).

In the days of old there was a lover, one who kept troth in his time.
For years (he had been) checkmated (irretrievably caught) in the toils of (seeking) his fair one's favour and mated by his king.

595. In the end the seeker is a finder, for from patience joy is born.
One day his friend said, "Come to-night, for I have cooked haricot beans for thee.
Sit in such and such a room till midnight, that at midnight I may come unsought."
The man offered sacrifice and distributed loaves, since the moon (of good fortune) had appeared to him from beneath the dust (of ill-luck).
At night the passionate lover seated himself in the room in hope of the tryst promised by that loyal friend.

600. (Just) after midnight his friend, the charmer of his heart, arrived (punctually) like those who are true to their promise.
He found his lover lying asleep; (thereupon) he tore off a little piece of his (the lover's) sleeve
And put some walnuts in his lap, saying, "Thou art a child: take these and play a game of dice."
When at dawn the lover sprang up from sleep, he saw the (torn) sleeve and the walnuts.
He said, "Our king is entirely truth and loyalty: that (disgrace) which is coming upon us is from ourselves alone."

605. O sleepless heart, we (true lovers) are secure from this: we, like guardsmen, are plying our rattles on the roof.
Our walnuts are crushed in this mill: whatever we may tell of our anguish, 'tis (but) little.
O railer, how long (will you continue to give) this invitation to (join in) the business (of the world)? Henceforth do not give advice to a madman.
I will not listen to deceitful talk of separation (from the Beloved): I have experienced it: how long shall I experience it?
In this Way everything except derangement and madness is (a cause of) farness and alienation (from Him).

610. Hark, put that fetter on my leg, for I have torn the chain of (rational) consideration to pieces.
Though you bring two hundred fetters, I will snap (them all) except the curls of my auspicious Beauty.
Love and reputation, O brother, are not in accord: do not stand at the door of reputation, O lover.
The time is come for me to strip, to quit the (bodily) form and become wholly spirit.
Come, O Enemy of shame and anxious thought, for I have rent the veil of shame and bashfulness.

615. O Thou who by Thy magic hast spell-bound the spirit's sleep, O hardhearted Beloved that Thou art in the world,
Hark, grip the throat of self-restraint and strangle it, in order that Love's heart may be made happy, O Cavalier!
How should His heart be made happy till I burn? Oh, my heart is His home and dwelling-place.
(If) Thou wilt burn Thy house, burn it! Who is he that will say, "'Tis not allowed"?
Burn this house well (and thoroughly), O furious Lion! The lover's house is better so.

620. Henceforth I will make this burning my *qibla* (aim), for I am (like) the candle: I am (made) bright by burning.
Abandon sleep to-night, O father: for one night traverse the district of the sleepless.
Look on these (lovers) who have become frenzied and been killed, like moths, by (their) union (with the Beloved).
Look on this ship of (God's) creatures (and see how it is) sunk in Love: you would say that Love's throat has become a dragon (to swallow it)—
An invisible heart-ravishing dragon: it is a magnet to draw (towards itself) the reason that is (firm) like a mountain.

625. Every druggist whose reason became acquainted with Him (Love) dropped the trays (containing drugs and perfumes) into the water of the river.
Go, for you will not emerge from this river (of Love) unto everlasting: in truth *there is none to be compared with Him.*
O false pretender, open your eye and see! How long will you say, "I know not that or this"?
Ascend from the plague of hypocrisy and deprivation: enter the world of Life and Self-subsistence,
So that "I see not" may become "I see" and these "I know not's" of yours may be (turned into) "I know."

630. Pass beyond intoxication and be one who bestows intoxication (on others): move away from this mutability into His permanence.
How long will you take pride in this intoxication? 'Tis enough: there are so many intoxicated (like you) at the top of every street.
If the two worlds were filled with those whom the Friend has intoxicated, they all would be one (spirit), and that one is not despicable.
This (spirit) is nowise rendered despicable by (the appearance of) multitude. Who is despicable? A body-server (sensualist) of fiery nature.
Though the world is filled with the sun's light, how should that splendour of beauteous flame be despicable?

635. But, notwithstanding all this, mount higher, since *God's earth is spacious* and delightful.
Although this intoxication is (excellent) like the white falcon, (yet) in the earth of (Divine) Transcendence there is (something) superior to it.
Go, become an Isráfíl (Seraphiel) in (your) distinction (pre-eminence)— (become) an inspirer of spirituality and intoxicated and an intoxicator (of others).
Since the intoxicated man's heart is occupied with thoughts of merriment, it has become his practice (to say repeatedly) "I don't know this" and "I don't know that."
What is the purpose of (saying) "I don't know this" and "I don't know that"? (It is) in order that you may say who He is whom we know.

640. In discourse negation is (employed) for the purpose of affirmation: cease from negating and begin to affirm.
Come, leave off (saying) "this is not" and "that is not": bring forward that One who is Real Being.

Leave negation and worship only that Real Being: learn this, O father, from (the story of) the drunken Turk.

How a drunken Turkish Amír summoned a minstrel at the hour of the morning-drink; and a commentary on the Tradition, "Verily, God most High hath a wine that He prepared for His friends: when they drink it they become intoxicated, and when they become intoxicated they are purified," to the end of the Tradition. "The wine is bubbling in the jars of the mysteries in order that any one who is denuded (of self-existence) may drink of that wine." God most High hath said, "Lo, the righteous shall drink." "This wine that thou drinkest is forbidden; we drink none but a lawful wine." "Endeavour through non-existence (of self) to become (really) existent and to be intoxicated with God's wine."

A barbarian Turk came to his senses at dawn and, (suffering) from cropsickness caused by wine, desired the minstrel (to divert him).
The spiritual minstrel is the bosom-friend of those intoxicated (with God): he is the dessert and food and strength of the drunken.

645. The minstrel led them on to intoxication; then again, he (the intoxicated one) quaffed intoxication from the song of the minstrel.
That one (the mystic) fetches God's wine (to drink) because of that (spiritual) minstrel, while this one (the sensualist) imbibes the bodily wine from this (sensual) minstrel.
Though both (minstrels) have one name in discourse, yet there is a vast difference between this Hasan and that Hasan.
There is a verbal resemblance in enunciation, but what (real) relation has heaven (*ásmán*) to a rope (*rísmán*)?
The participation of a word (in several meanings) is always obstructive (to the understanding): the participation of the infidel with the true believer is in the body (alone).

650. Bodies are like pots with the lids on: look and see what is in each pot.
The pot of that body is filled with the Water of Life; the pot of this body is filled with the poison of death.
If you keep your eye fixed on its contents, you are a (spiritual) king; but if you regard its vessel, you are misguided.
Know that words resemble this body and that their inward meaning resembles the soul.
The bodily eye is always seeing the body; the spiritual eye sees the artful (elusive) soul.

655. Therefore the man of appearance is misled by the form of the expressions used in the *Mathnawí*, while they guide the man of reality (to the Truth).
He (God) hath said in the *Qur'án*, "This *Qur'án* with all its heart leads some aright and others astray."
God, God! When the gnostic speaks of "wine," how in the gnostic's eyes should the (materially) non-existent be a (material) thing?
Since your understanding is (only of) the Devil's wine, how should you have any conception of the wine of the Merciful (God)?
These twain—the minstrel and the wine—are partners: this one quickly leads to that, and that one to this.

660. They that are full of crop-sickness feed on the song of the minstrel: the minstrels bring them to the tavern.
That one (the minstrel) is the beginning of the (lover's) course, and this (tavern) is the end thereof: the witless (lover) is like a ball in (the sway of) his polo-bat.
The ear goes (inclines) to that which is in the head: if there is yellow bile in the head, it becomes black bile.
Afterwards, these twain (the minstrel and the lover) pass into unconsciousness: there the begetter and the begotten become one.
When joy and sorrow made peace (with each other), our Turk awakened the minstrels.

665. The minstrel began (to sing) a slumberous verse—"Hand me the cup, O Thou whom I see not.
Thou art my face: no wonder that I see it not: extreme proximity is a mystifying veil.
Thou art my reason: no wonder if I see Thee not, on account of the abundance of the intricate perplexities (of thought).

Thou hast come nearer to me than my neck-artery: how long shall I say 'Oh'? 'Oh' is a call to one who is far off.
Nay, but I dissemble with them when I call (to Him) in the deserts, in order that I may conceal Him who is beside me from those who excite my jealousy."

How a blind man entered the house of Mustafá (Mohammed), on whom be peace, and how 'Á'isha, may God be pleased with her, fled from the presence of the blind man, and how the Prophet, on whom be peace, asked, "Why art thou running away? He cannot see thee"; and the answer given by 'Á'isha, may God be pleased with her, to the Prophet—God bless and save him!

670. A blind man came into the presence of the Prophet, saying, "O thou who suppliest fuel to every oven of dough,
O thou who art the lord of the Water (of Life), while I am suffering from dropsy—help, help, O giver of drink to me!"
When the blind man came in hastily by the door, 'Á'isha ran away to conceal herself (from him),
Because that chaste lady was aware of the resentfulness of the jealous Prophet.
The more beautiful any one is, the greater his jealousy, for jealousy arises from (the possession of) loveliness, O sons.

675. Since foul hags are aware of their ugliness and old age, they let their husbands take a concubine.
When has there (ever) been in the two worlds a beauty like that of Ahmad (Mohammed)? Oh, may the Divine Glory aid him!
To him belong (all) the charms of both worlds: it beseems that hundredfold Sun to be jealous,
Saying, "I have thrown my (resplendent) orb over Saturn: beware, O stars, and cover your faces!
Be naughted in my incomparable radiance; else ye will be put to shame before my light.

680. For kindness' sake, I disappear every night; (but) how should I depart? I only make a show of departing,
That for a night ye may fly without me like bats, flapping your wings, around this flying-place;
And that, like peacocks, ye may display a (gorgeous) wing, and then become intoxicated and haughty and self-conceited.
Look at your uncouth feet, like the rustic shoon that were (as) a candle to Ayáz.
At dawn I show my face to reprimand you, lest from egoism ye become (included) among the people of the left hand."

685. Leave that (topic), for that topic is lengthy: (he who is the final cause of) the command "*Be!*" hath forbidden lengthiness.

How Mustafá (Mohammed), on whom be peace, made trial of 'Á'isha, may God be pleased with her, and said, "Why art thou hiding? Do not hide, for the blind man cannot see thee," in order that it might appear whether 'Á'isha was acquainted with the secret thoughts of Mustafá, on whom be peace, or whether she was (merely) one who would follow his expressed wishes.

The Prophet said by way of trial, "He cannot see thee: do not hide."
'Á'isha made a sign with her hands (as though to say), "(If) he does not see (me), yet I see him."
Reason's jealousy of the beauty of the Spirit is (the cause of) this sincere admonition being full of similitudes and allegories.
Notwithstanding that this Spirit is so hidden, why is Reason so jealous of Him?

690. O jealous one, from whom art thou hiding Him whose face is concealed by His light?
This Sun goes with face uncovered: His face is veiled by the excess of His light.
From whom art thou hiding Him, O jealous one? The sun (itself) cannot see a trace of Him.
(Reason says), "The jealousy in my body is (all) the greater because I desire to hide Him even from myself.
On account of the fire of fell jealousy I am at war with my own eyes and ears."

695. Since thou hast such a (mighty) jealousy, O my soul and heart, close thy mouth and leave off speaking.
(Reason says), “If I keep silence, I fear that that Sun will rend the veil and (display Himself) from another quarter.”
In (keeping) silence our (inward) speaking (of Him) is (only) made more evident, since the desire (for manifestation) is increased by suppression.
If the Sea roar, its roaring turns to foam and becomes the surge of “I desired to be known.”
To utter words (concerning Him) is to shut the window (through which He reveals Himself): the very act of expression is the concealment (of Him).

700. Sing, like nightingales, in the presence of the Rose, in order that you may divert them from the scent of the Rose,
So that their ears will be engaged in (listening to) the song, and their attention will not fly to the face of the Rose.
Before this Sun, which is exceedingly radiant, every guide is in reality a highway robber.

Story of the minstrel who began to sing this ode at the banquet of the Turkish Amír: “Art Thou a rose or a lily or a cypress or a man? I know not. What dost Thou desire from this bewildered one who has lost his heart? I know not”— and how the Turk shouted at him, “Tell of that which you know!”—and the minstrel's reply to the Amír.

In the presence of the drunken Turk the minstrel began (to sing of) the mysteries of *Alast* under the veil of melody—
“I know not whether Thou art a moon or an idol, I know not what Thou desirest of me.

705. I know not what service I shall pay Thee, whether I shall keep silence or express Thee in words.
’Tis marvellous that Thou art not separate from me, (and yet) where am I, and where Thou, I know not.
I know not how Thou art drawing me: Thou drawest me now into Thy bosom, now into blood.”
In this fashion he opened his lips (only) to say “I know not”: he made a tune of “I know not, I know not.”
When (the refrain) “I know not” passed beyond bounds, our Turk was amazed and his heart became sick of this ditty.

710. The Turk leaped up and fetched an iron mace to smite the minstrel's head with it on the spot;
(But) an officer seized the mace with his hand, saying, “Nay; ’tis wicked to kill the minstrel at this moment.”
He (the Turk) replied, “This endless and countless repetition of his has pounded my nerves: I will pound his head.
O cuckold, (if) you don't know, don't talk nonsense; and if you do know, play (a tune) to the purpose.
Tell of that which you know, O crazy fool: don't draw out (repeat continually) ‘I know not, I know not.’

715. (Suppose) I ask, ‘Where do you come from, hypocrite, eh?’ you will say, ‘Not from Balkh, and not from Herát,
Not from Baghdád and not from Mosul and not from Tiráz’: you will draw out a long journey in (saying) ‘not’ and ‘not.’
Just say where you come from and escape (from further discussion): in this case it is folly to elaborate the point at issue.
Or (suppose) I asked, ‘What had you for breakfast?’ you would say, ‘Not wine and not roast-meat,
Not *qadíd* and not *tharíd* and not lentils’: tell me what you did eat, only (that) and no more.

720. Wherefore is this long palaver?” “Because,” said the minstrel, “my object is recondite.
Before (until) you deny (all else), affirmation (of God) evades (you): I denied (everything) in order that you might get a scent of (perceive the means of attaining to) affirmation.
I play the tune of negation: when you die, death will declare the mystery.

Commentary on his (the Prophet's) saying—peace be upon him!— 'Die before ye die.' 'O friend, die before thy death if thou desirest life; for by so dying Idrís became a dweller in Paradise before (the rest of) us.']

You have suffered much agony, but you are (still) in the veil, because dying (to self) was the fundamental principle, and you have not fulfilled it.
Your agony is not finished till you die: you cannot reach the roof without completing the ladder.

725. When two rungs out of a hundred are wanting, the striver will be forbidden to (set foot on) the roof.
When the rope lacks one ell out of a hundred, how should the water go from the well into the bucket?
O Amír, you will not experience the wreck of this ship (of self-existence) till you put into it the last *mann.*
Know that the last *mann* is fundamental, for it is (like) the (piercing) star that rises at night: it wrecks the ship of evil suggestion and error.
The ship of (self-)consciousness, when it is utterly wrecked, becomes (like) the sun in the blue vault (of heaven).

730. Inasmuch as you have not died, your agony has been prolonged: be extinguished in the dawn, O candle of Tiráz!
Know that the Sun of the world is hidden till our stars have become hidden.
Wield the mace against yourself: shatter egoism to pieces, for the bodily eye is (as) cottonwool in the ear.
You *are* wielding the mace against yourself, O base man: this egoism is the reflexion of yourself in (the mirror of) my actions.
You have seen the reflexion of yourself in (the mirror of) my form and have risen in fury to fight with yourself,

735. Like the lion who went down into the well; (for) he fancied that the reflexion of himself was his enemy."
Beyond any doubt, negation (not-being) is the opposite of (real) being, (and this is) in order that by means of the (one) opposite you may gain a little knowledge of the (other) opposite.
At this time there is no (means of) making (God) known except (by) denying the opposite: in this (earthly) life no moment is without a snare.
O you who possess sincerity, (if) you want that (Reality) unveiled, choose death and tear off the veil—
Not such a death that you will go into a grave, (but) a death consisting of (spiritual) transformation, so that you will go into a Light.

740. (When) a man grows up, his childhood dies; (when) he becomes a (faircomplexioned) Greek, he washes out the dye (swarthy colour) of the Ethiopian.
(When) earth becomes gold, its earthly aspect remains not; (when) sorrow becomes joy, the thorn of sorrowfulness remains not.
Hence Mustafá (Mohammed) said, "O seeker of the mysteries, (if) you wish to see a dead man living—
Walking on the earth, like living men; (yet he is) dead and his spirit is gone to heaven;
(One) whose spirit hath a dwelling-place on high at this moment, (so that) if he die, his spirit is not translated,

745. Because it has been translated before death: this (mystery) is understood (only) by dying, not by (using one's) reason;
Translation it is, (but) not like the translation of the spirits of the vulgar: it resembles a removal (during life) from one place to another—
If any one wish to see a dead man walking thus visibly on the earth,
Let him behold Abú Bakr, the devout, (who) through being a true witness (*siddíq*) became the Prince of the Resurrected.
In this (earthly) life look at the *Siddíq* (Abú Bakr), that you may believe more firmly in the Resurrection."

750. Mohammed, then, was a hundred (spiritual) resurrections here and now, for he was dissolved (naughted) in dying to (temporal) loosing and binding.
Ahmad (Mohammed) is the twice-born in this world: he was manifestly a hundred resurrections.

They asked him concerning the Resurrection, saying, “O (thou who art the) Resurrection, how long is the way to the Resurrection?”
And often he would say with mute eloquence, “Does any one ask (me who am) the Resurrection concerning the Resurrection?”
Hence the Messenger of good tidings said, (speaking) symbolically, “Die before ye die, O nobles,

755. Even as I have died before death and brought from Yonder this fame and renown.”
Do thou, then, become the (spiritual) resurrection and (thereby) see (experience) the resurrection: this (becoming) is the necessary condition for seeing (knowing and experiencing the real nature of) anything.
Until thou become it, thou wilt not know it completely, whether it be light or darkness.
(If) thou become Reason, thou wilt know Reason perfectly; if thou become Love, thou wilt know Love's (flaming) wick.
I would declare plainly the proof of this assertion, if there were an understanding fit to receive it.

760. Figs are very cheap in this vicinity, if a fig-eating bird should arrive as a guest.
(All), whether men or women, in the whole world are continually in the deathagony and are dying.
Regard their words as the (final) injunctions which a father gives at that moment to his son,
That thereby consideration and pity may grow (in thy heart), so that the root of hatred and jealousy and enmity may be cut off.
Look on thy kinsman with that intention, so that thy heart may burn (with pity) for his death-agony.

765. “Everything that is coming will come”: deem it (to have come) here and now, deem thy friend to be in the death-agony and in the act of losing (his life).
And if (selfish) motives debar (thee) from this insight, cast these motives out of thy bosom;
And if thou canst not (cast them out), do not stand inertly in a state of incapacity: know that with (every) incapable there is a goodly Incapacitator.
Incapacity is a chain: He laid it upon thee: thou must open thine eye to (behold) Him who lays the chain.
Therefore make humble entreaty, saying, “O Guide (in the ways) of life, I was free, (and now) I have fallen into bondage: what is the cause of this?

770. I have planted my foot in evil more firmly (than ever), for through Thy omnipotence *verily* I am (engaged) *in a losing business* all the time.
I have been deaf to Thy admonitions: while professing to be an idol-breaker, I have (really) been an idol-maker.
Is it more incumbent (on me) to think of Thy works or of death? (Of death): death is like autumn, and Thou art (the root which is) the origin of the leaves.”
For years this death has been beating the drum, (but only when it is) too late is your ear moved (to listen).
In his agony he (the heedless man) cries from his (inmost) soul, “Alas, I am dying!” Has Death made you aware of himself (only) now?

775. Death's throat is exhausted with shouting: his drum is split with the astounding blows (with which it has been beaten).
(But) you enmeshed yourself in trivialities: (only) now have you apprehended the mystery of dying.

Comparison of (the behaviour of) the heedless man who wastes his life and (only) begins to repent and ask pardon (of God) when he lies in extreme distress on his death-bed to the yearly mourning of the Shí‘ites of Aleppo at the Antioch Gate (of the city) during the ‘Áshúrá; and how a poet, who was a stranger, arrived (there) on his journey and asked what was the cause of these shrieks of mourning.

On the Day of ‘Áshúrá all the people of Aleppo gather at the Antioch Gate till nightfall,
Men and women, a great multitude, and keep up a constant lamentation for the (Holy) Family.
During the ‘Áshúrá the Shí‘ites wail and lament with tears and sobs on account of Karbalá.

780. They recount the oppressions and tribulations which the (Holy) Family suffered at the hands of Yazíd and Shimr.

They utter shrieks mingled with cries of woe and grief: the whole plain and desert is filled (with their cries).
A stranger, (who was) a poet, arrived from the road on the Day of ‘Áshúrá and heard that lamentation.
He left the city and resolved (to go) in that direction: he set out to investigate (the cause of) those shrill cries.
He went along, asking many questions in his search—“What is this sorrow? Whose death has occasioned this mourning?

785. It must be a great personage who has died: such a concourse is no small affair.
Inform me of his name and titles, for I am a stranger and ye belong to the town.
What is his name and profession and character? (Tell me) in order that I may compose an elegy on his gracious qualities.
I will make an elegy—for I am a poet—that I may carry away from here some provision and morsels of food.”
“Eh,” said one (of them), “are you mad? You are not a Shí‘ite, you are an enemy of the (Holy) Family.

790. Don't you know that the Day of ‘Áshúrá is (a day of) mourning for a single soul that is more excellent than a (whole) generation?
How should this anguish (tragedy) be lightly esteemed by the true believer? Love for the ear-ring is in proportion to love for the ear.
In the true believer's view the mourning for that pure spirit is more celebrated than a hundred Floods of Noah.”

The poet's subtle discourse in criticism of the Shí‘ites of Aleppo.

“Yes,” said he; “but where (in relation to our time) is the epoch of Yazíd? When did this grievous tragedy occur? How late has (the news of) it arrived here!
The eyes of the blind have seen that loss, the ears of the deaf have heard that story.

795. Have ye been asleep till now, that (only) now ye have rent your garments in mourning?
Then, O sleepers, mourn for yourselves, for this heavy slumber is an evil death.
A royal spirit escaped from a prison: why should we rend our garments and how should we gnaw our hands?
Since they were monarchs of the (true) religion, ’twas the hour of joy (for them) when they broke their bonds.
They sped towards the pavilion of empire, they cast off their fetters and chains.

800. ’Tis the day of (their) kingship and pride and sovereignty, if thou hast (even) an atom of knowledge of them.
And if thou hast not (this) knowledge, go, weep for thyself, for thou art disbelieving in the removal (from this world to the next) and in the assembly at the Last Judgement.
Mourn for thy corrupt heart and religion, for it (thy heart) sees naught but this old earth.
Or if it is seeing (the spiritual world), why is it not brave and supporting (others) and self-sacrificing and fully contented?
In thy countenance where is the happiness (which is the effect) of the wine of (true) religion? If thou hast beheld the Ocean (of Bounty), where is the bounteous hand?

805. He that has beheld the River does not grudge water (to the thirsty), especially he that has beheld that Sea and (those) Clouds.”

Comparison of the covetous man, who does not see the all-providingness of God and the (infinite) stores of His mercy, to an ant struggling with a single grain of wheat on a great threshing-floor and showing violent agitation and trembling and dragging it hurriedly along, unconscious of the amplitude of the threshing-floor.

The ant trembles for a grain (of wheat) because it is blind to the goodly threshing-floors.

It drags a grain along greedily and fearfully, for it does not see such a noble stack of winnowed wheat (as is there).
The Owner of the threshing-floor is saying (to the ant), “Hey, thou who in thy blindness deemest nothing something,
Hast thou regarded that (alone) as belonging to My threshing-floors, so that thou art devoted with (all) thy soul to that (single) grain?”

810. O thou who in semblance art (insignificant as) a mote, look at Saturn; thou art a lame ant: go, look at Solomon.
Thou art not this body: thou art that (spiritual) Eye. If thou hast beheld the spirit, thou art delivered from the body.
Man (essentially) is eye: the rest (of him) is (mere) flesh and skin: whatsoever his eye has beheld, he is that thing.
A jar will submerge a mountain with (its) water when the eye of the jar is open to the Sea.
When from the soul (interior) of the jar a channel is made to the Sea, the jar will overwhelm the Jayhún (Oxus).

815. For that reason whatsoever the speech (voice) of Ahmad (Mohammed) may utter, the words are (really) uttered by the Sea.
All his words were pearls of the Sea, for his heart had a passage into the Sea.
Since the bounty of the Sea is (poured) through our jar, what wonder (that) the Sea (itself) should be (contained) in a Fish?
The sensual eye is fixed on the form of the thoroughfare: thou art regarding it as a thoroughfare, but he (the Perfect Man) as a permanent abode.
This dualism is characteristic of the eye that sees double; but (in reality) the first is the last and the last is the first.

820. Hark, by what means is this made known (to thee)? By means of the (spiritual) resurrection. Seek to experience (that) resurrection: do not dispute concerning (that) resurrection.
The (necessary) condition of (experiencing) the Day of Resurrection is to die first, for (the word) *ba‘th* (resurrection) is (signifies) “to raise to life from the dead.”
Hence all the world have taken the wrong way, for they are afraid of nonexistence, though it is (really) the refuge (in which they find salvation).
Whence shall we seek (true knowledge? From renouncing (our false) knowledge. Whence shall we seek (true) peace? From renouncing peace (with our carnal selves).
Whence shall we seek (real) existence? From renouncing (illusory) existence. Whence shall we seek the apple (of Truth)? From renouncing the hand (of self-assertion and self-interest).

825. O best Helper, only Thou canst make the eye that regards the non-existent to regard that which is (really) existent.
The eye that was produced from non-existence regarded the Essence of (real) Being as wholly non-existent;
(But), if (thy) two eyes are transformed and illumined, this well-ordered world becomes the scene of the Last Judgement.
These realities are shown forth imperfectly (here) because the apprehension of them is forbidden to these raw (ignorant) ones.
Although God is munificent, the enjoyment of the delightful gardens of Paradise is forbidden to him who is destined for Hell.

830. The honey of Paradise becomes bitter in his mouth, since he was not (destined to be) one of them that faithfully keep the covenant of everlasting life.
Ye (worldly folk) also (who are engaged) in commerce—how should your hands move (to sell anything) when there is no buyer?
How should (idle) looking-on be capable of buying? The fool's looking-on is (not for buying, but merely for) loitering.
(He strolls about) continually asking, “How much is this?” and “How much is that?” for the sake of pastime and mockery.

('Tis only) from boredom (that) he asks you (to show him) your goods: that person is not a buyer and customer.

835. He inspects the article a hundred times and hands it back (to you): when did he (ever) measure a piece of cloth? He measured wind (and nothing else).
What a distance between the approach and bargaining of a purchaser and the pleasantries of a silly joker?
Since there is not a mite in his possession, how should he seek (to buy) a coat except in jest?
He has no capital for trading: what, then, is the difference between his ill-favoured person and a shadow?
The capital (required) for the market of this world is gold; there (in the next world) the capital is love and two eyes wet (with tears).

840. Whoever went to market without any capital, his life passed and he speedily returned in disappointment.
"Oh, where hast thou been, brother?" "Nowhere." "Oh, what hast thou cooked to eat?" "No (good) soup."
Become a buyer, that my hand may move (to sell to thee), and that my pregnant mine may bring forth the ruby.
Though the buyer is slack and lukewarm, (yet) call (him) to the (true) religion, for the (command to) call hath come down (from God).
Let the falcon fly and catch the spiritual dove: in calling (to God) take the way of Noah.

845. Perform an act of service for the Creator's sake: what hast thou to do with being accepted or rejected by the people?

Story of the person who was giving the drum-call for the sahúr at the gate of a certain palace at midnight. A neighbour said to him, "Why, it is midnight, it is not (yet) dawn; and besides, there is no one in this palace: for whose sake are you drumming?"—and the minstrel's reply to him.

A certain man was drumming at a certain gate to announce the *sahúr*: 'twas a court-house and the pavilion of a grandee.
(Whilst) he was beating his drum vigorously at midnight, some one said to him, "O thou who art seeking (the means of) support,
Firstly, give this call to the *sahúr* at daybreak: midnight is not the time for (making) this disturbance;
And secondly, observe, O man of vain desire, whether in fact there is any one inside this house at midnight.

850. There is nobody here except demons and spirits: why art thou trifling thy time away?
Thou art beating thy tambourine for the sake of an ear: where is the ear?
Intelligence is needed in order to know (thy purpose): where is the intelligence?"
He replied, "You have said (your say): (now) hear the answer from your (humble) servant, that you may not remain in bewilderment and confusion.
Although in your opinion this moment is midnight, in my view the dawn of delight is near at hand.
In my sight every defeat has been turned to victory, in my eyes all nights have been turned to day.

855. To you the water of the river Nile seems blood; to me it is not blood, 'tis water, O noble one.
In regard to you, that (object) is iron or marble, (but) to the prophet David it is (soft as) wax and tractable.
To you the mountain is exceedingly heavy (solid) and inanimate, (but) to David it is a master-musician.
To you the gravel is silent; to Ahmad (Mohammed) it is eloquent and making supplication (to God).
To you the pillar of the mosque is a dead thing; to Ahmad it is (like) a lover who has lost his heart.

860. To the vulgar all the particles of the world seem dead, but before God they are possessed of knowledge and submissive (to His commands).
As for your saying, 'There is nobody in this house and palace: why art thou beating this drum?'—
(I reply that) this (Moslem) people are giving (large) sums of gold for God's sake, founding hundreds of pious institutions and mosques,
And, like intoxicated lovers, gladly risking their property and lives on their way to (perform) the distant Pilgrimage:

Do they ever say, 'The House (Ka'ba) is empty'? Nay, (they know that) the Lord of the House is the Spirit invisible.

865. He that is illumined by the Light of God deems the House of the Beloved to be full (of Him).
In the eyes of those who see the end, many a palace filled with a crowd and throng (of people) is empty.
Seek in the (spiritual) Ka'ba whomsoever you please, that he may at once grow (rise into view) before your face.
How should the form (of the Perfect Man), which is splendid and sublime, (ever) be absent from the House of God?
He is (always) present (there), exempt from exclusion, (while) the rest of mankind (are there only) on account of (their occasional) need.

870. Do they (the pilgrims) ever say, 'We are crying *Labbayka* without (receiving) any response. Pray, why (is this)'?
Nay, the Divine blessing which causes (their cries of) *Labbayka* is (in truth) a response (coming) from the One (God) at every moment.
I know by intuition that this pavilion and palace is the banquet of the soul, and that its dust is an elixir.
I will strike my copper on its elixir unto everlasting in the mode of treble and bass,
That, from (my) playing the *sahúr* tune in this fashion, the seas (of Divine mercy) may surge (and be roused) to scatter (their) pearls and (lavish their) bounty.

875. Men hazard their lives in the line of battle and in fighting for the Creator's sake.
One is like Job in tribulation; another like Jacob in patience.
Hundreds of thousands of people, thirsty and sorrowful, are doing some sore toil for God's sake in desire (of pleasing Him).
I too, for the merciful Lord's sake and in hope of Him, am drumming the *sahúr* call at the gate."
(If) you want a customer from whom you will get gold, how should there be a better customer than God, O (my) heart?

880. He buys a dirty bag from your (stock of) goods, and gives (you in return) an inner light that borrows (its splendour from Himself).
He receives the (dissolving) ice of this mortal body, and gives a kingdom beyond our imagination.
He receives a few tear-drops, and gives a Kawthar (so delicious) that sugar shows jealousy (of its sweetness).
He receives sighs full of melancholy and vaporous gloom, and gives for every sigh a hundred gainful dignities.
Because of the wind of sighs that drove onward the tearful cloud, He hath called a Khalíl (Abraham) *awwáh* (sighful).

885. Hark, sell your old rags in this brisk incomparable market, and receive the sterling (real and genuine) kingdom (in exchange).
And if any doubt and suspicion waylay (assail) you, rely upon the (spiritual) traders, (namely), the prophets.
Inasmuch as the (Divine) Emperor increased their fortune exceedingly, no mountain can carry their merchandise.

The Story of Bilál's crying "One! One!" in the heat of the Hijáz, from his love for Mustafá (Mohammed), on whom be peace, in the forenoons when his master, (impelled) by Jewish fanaticism, used to flog him with a thorny branch under the (blazing) sun of the Hijáz; and how at (each) blow the blood spurted from Bilál's body, and (the words) "One! One!" escaped (from his lips) involuntarily, just as sobs escape involuntarily from others stricken with grief, because he was (so) full of the passion of love (that) there was no room for any care about relieving the pain of the thorns to enter (his heart). (His case was) like (that of) Pharaoh's magicians and Jirjís and others (who are) innumerable and beyond computation.

That Bilál was devoting his body to the (scourge of) thorns: his master was flogging him by way of correction,
Saying, “Why dost thou celebrate Ahmad (Mohammed)? Wicked slave, thou disbelievest in my religion!”

890. He was beating him in the sun with thorns (while) he (Bilál) cried vauntingly “One!”
Till (at last) those cries of “One!” reached the ears of the Siddíq (Abú Bakr), who was passing in that neighbourhood.
His eyes became filled with tears and his heart with trouble, (for) from that “One!” he caught the scent of a loving friend (of God).
Afterwards he saw him (Bilál) in private and admonished him, saying, “Keep thy belief hidden from the Jews.
He (God) knows (all) secrets: conceal thy desire.” He (Bilál) said, “I repent before thee, O prince.”

895. Early next day, (when) the Siddíq was going quickly in that district on account of some affair,
He again heard (cries of) “One!” and (the sound of) blows inflicted by the (scourge of) thorns: flames and sparks of fire were kindled in his heart.
He admonished him once more, and once more he (Bilál) repented; (but) Love came and consumed his repentance.
There was much repenting of this sort, (till) at last he became quit of repentance,
And proclaimed (his faith) and yielded up his body to tribulation, crying, “O Mohammed, O enemy of vows of repentance,

900. O thou with whom my body and (all) my veins are filled—how should there be room therein for repentance?—
Henceforth I will banish repentance from this heart (of mine): how should I repent of the life everlasting?”
Love is the All-subduer, and I am subdued by Love: by Love's bitterness I have been made sweet as sugar.
O fierce Wind, before Thee I am (but) a straw: how can I know where I shall fall?
Whether I am (stout as) Bilál or (thin as) the new moon (*hilál*), I am running on and following the course of Thy sun.

905. What has the moon to do with stoutness and thinness? She runs at the heels of the sun, like a shadow.
Any one who offers to make a settlement with (the Divine) destiny is mocking at his own moustache.
A straw in the face of the wind, and then (the idea of) a settlement! A Resurrection (going on), and then the resolve to act (independently)!
In the hand of Love I am like a cat in a bag, now lifted high and now flung low by Love.
He is whirling me round His head: I have no rest either below or aloft.

910. The lovers (of God) have fallen into a fierce torrent: they have set their hearts on (resigned themselves to) the ordinance of Love.
(They are) like the millstone turning, day and night, in (continual) revolution and moaning incessantly.
Its turning is evidence for those who seek the River, lest any one should say that the River is motionless.
If thou seest not the hidden River, see the (perpetual) turning of the celestial water-wheel.
Since the heavens have no rest from (being moved by) Him (Love), (be) thou, O heart, like a star, (and) seek no rest.

915. If thou lay hold of a branch, how should He let (thee cling to it)? Wherever thou makest an attachment, He will break it.
If thou seest not the revolutionary action of the (Divine) decree, look at the surging and whirling (that appears) in the (four) elements;
For the whirling of the sticks and straws and foam are caused by the boiling of the noble Sea (of Love).
See the giddy wind howling; see the billows surging at His command.
The sun and moon are two mill-oxen, going round and round and keeping watch (over the world).

920. The stars likewise run from house to house (in the sky) and convey every good and evil fortune.

Hark, though the stars of heaven are far away and thy senses are (too) dull and slack (to apprehend their motions),
(Yet ask thyself) where are *our* stars—eye, ear, and mind—at night, and where (are they) when we are awake?
Now (they are) in good luck and union and happiness; now in ill-luck and separation and insensibility.
Since the moon of heaven is (engaged) in making this circuit, she is sometimes dark and sometimes bright.

925. Sometimes 'tis spring and summer, (delicious) as honey and milk; sometimes (the world is) a place of punishment by snow and piercing cold.
Seeing that before Him (God) universals are like a ball, subject (to Him) and prostrating themselves before His bat,
How shouldst thou, O heart, which art (but) one of these hundred thousand particulars, not be in restless movement at His decree?
Be at the disposal of the Prince, like a horse (or mule), now confined in the stable, now going (on the road).
When He fastens thee to a peg, be fastened (quiet and submissive); when He looses thee, go, be exultant (prance and bound).

930. (But keep on the right road, for when) the sun in heaven jumps crookedly, He causes it to be eclipsed in black disgrace,
Saying, "Avoid the (Dragon's) Tail: hark, take heed, lest thou become black of face like a cooking-pot."
The cloud, too, is lashed with a whip of fire, (as through to say), "Go that way, do not go this way!
Rain upon such and such a valley, do not rain in this quarter": He reprimands it, saying, "Give ear!
Thy reason is not superior to a sun: do not stay in (dally with) a thought that has been forbidden.

935. O Reason, do not thou too step crookedly, lest that eclipse of (the bright) face befall (thee).
When (thy) sin is less, thou wilt see half the sun eclipsed and half radiant,
For I punish thee in proportion to thy sin: this is the principle laid down for justice and retribution.
Whether (thou art) good or bad or open or secret, I am *He that overheareth and overseeth* all things."
Leave this topic, O father: New Year's Day is come: the creatures have had their mouths made sweet by the Creator.

940. The spiritual Water (of Life) has returned into our river-bed, our King has returned into our street.
Fortune is strutting and (proudly) trailing her skirt and beating the drums (as a signal) to break vows of repentance.
Once more the flood-water has swept repentance away: the opportunity has arrived, the watchman is overcome by sleep.
Every toper has drunk the wine and is intoxicated: to-night we will pawn all our belongings.
From (drinking) the ruby wine of the life-increasing Spirit we are ruby within ruby within ruby.

945. Once more the assembly-place has become flourishing and heart-illuminating: arise and burn rue-seed to keep off the evil eye.
The cries of the joyous drunken (lovers) are coming to me: O Beloved, I want it (to continue) like this unto everlasting.
Lo, a new moon (*hilálí*) has been united with a Bilál: the blows of the (scourge of) thorns have become (delightful) to him (as) roses and pomegranate-flowers.
(Bilál said), "If my body is (full of holes, like) a sieve from the blows of the (scourge of) thorns, (yet) my soul and body are a rose-garden of felicity.
My body is exposed to the blows of the Jew's (scourge of) thorns, (but) my spirit is intoxicated and enravished by that Loving One.

950. The scent of a (beloved) Soul is coming towards my soul: the scent of my loving Friend is coming to me."
(When) Mustafá (Mohammed) came (to earth) from the Ascension, (he pronounced) on his Bilál (the blessing), "How dear to me (art thou), how dear!"
On hearing this (ecstatic utterance) from Bilál, in whose speech there was no guile, the Siddíq (Abú Bakr) washed his hands of urging him to repent.

How the Siddíq (Abú Bakr), may God be pleased with him, recalled (to his mind) what had happened to Bilál, may God be pleased with him, and his maltreatment by the Jews and his crying "One! One!" and the Jews becoming more incensed (against him); and how he told the story of the affair to Mustafá (Mohammed), on whom be peace, and consulted him as to buying him (Bilál) from the Jews.

Afterwards the Siddíq related to Mustafá the plight of the faithful Bilál,
Saying, "That heaven-surveying nimble (spirit) of blessed wing is at this time in love (with thee) and in thy net.

955. The Sultan's falcon is tormented by those owls; that grand treasure is buried in filth.
The owls are doing violence to the falcon: they are tearing out his plumes and feathers though he is innocent.
His only crime is this, that he is a falcon: after all, what is Joseph's crime except (that he had) beauty?
The owl's origin and existence is (in) the wilderness; that is the cause of their Jewish (fanatical) anger against the falcon.
(They say), 'Why art thou (always) making mention of yonder land, or of the palace and wrist of the Emperor?

960. Thou art behaving impudently in the owls' village, thou art introducing dissension and disturbance (amongst us).
Our dwelling-place, which is the envy of the empyrean, thou callest a wilderness and givest it the name of "vile."
Thou hast employed hypocrisy in order that our owls may make thee (their) king and leader.
Thou art instilling into them a vain imagination and a mad fancy: thou art giving the name "ruin" to this Paradise.
We will beat thy head so long, O (bird) of evil qualities, that thou wilt renounce this hypocrisy and nonsense.'

965. They (the Jews) are crucifying him (Bilál), his face to the East, and flogging his naked body with a thorny branch.
The blood is spurting from his body in a hundred places, (whilst) he is crying 'One!' and bowing his head (in resignation).
I admonished him often, saying, 'Keep thy religion hidden, conceal thy secret from the accursed Jews.'
(But) he is a lover: to him the (spiritual) resurrection has come, so that the door of repentance has been shut on him."
Loverhood and repentance or (even) the possibility of patience—this, O (dear) soul, is a very enormous absurdity.

970. Repentance is a worm, while Love is like a dragon: repentance is an attribute of Man, while that (other) is an attribute of God.
Love is (one) of the attributes of God who wants nothing: love for aught besides Him is unreal,
Because that (which is besides Him) is (but) a gilded beauty: its outside is (shining) light, (but) 'tis (like dark) smoke within.
When the light goes and the smoke becomes visible, at that moment the unreal love is frozen up.
That beauty returns to its source; the body is left—foul-smelling, shameful, and ugly.

975. The moonlight is returning to the moon: its reflexion goes off the black (dark) wall;
And then, (when) the water and clay (of the wall) are left without that ornament, the wall, (being) moonless, becomes (hideous) as a devil.
When the gold flies from the surface of the base coin, that gold returns to its (original) mine and settles (there);
Then the shamefully exposed copper is left (looking black) like smoke, and its lover is left looking blacker than it.
(But) the love of them that have (spiritual) insight is (fixed) on the gold-mine; necessarily it is (grows) greater every day,

980. Because the mine hath no partner in aureity. Hail, O Gold-mine (of Reality), Thou concerning whom there is no doubt!
If any one let a base coin become a sharer with the Mine (in his affection), the gold goes back to the Mine (which is) beyond locality,
(And then) the lover and his beloved are dead (left to die) in agony: the fish is left (writhing), the water is gone from the whirlpool.
The Divine Love is the Sun of perfection: the (Divine) Word is its light, the creatures are as shadows.
When Mustafá (Mohammed) expanded with joy on (hearing) this story, his (the Siddíq's) desire to speak (of Bilál) increased also.

985. Since he found a hearer like Mustafá, every hair of him became a separate tongue.
Mustafá said to him, "Now what is the remedy?" He (the Siddíq) replied, "This servant (of God) is going to buy him.
I will buy him at whatever price he (the Jew) may name: I will not regard the apparent loss (of money) and the extortion;
For he is God's captive on the earth, and he has become subjected to the anger of God's enemy."

How Mustafá (Mohammed), on whom be peace, enjoined the Siddíq, may God be pleased with him, saying, "Since thou art going to purchase Bilál, they (the Jews) will certainly raise his price by wrangling (with thee): make me thy partner in this merit, be my agent, and receive from me half the purchase-money."

Mustafá said to him, "O seeker of (spiritual) fortune, I will be thy partner in this (enterprise).

990. Be my agent, buy a half share (in him) on my account, and receive the payment from me."
He replied, "I will do my utmost to serve thee." Then he went to the house of the merciless Jew.
He said to himself, "From the hands of children one can buy pearls very cheaply, O father."
From these foolish children the ghoul-like Devil is buying their reason and faith in exchange for the kingdom of this world.
He decks out the carcase so finely that (with it) he buys from them two hundred rose-gardens.

995. By magic he produces such moonshine that by means of (his) magic he carries off from worthless folk a hundred purses (of money).
The prophets taught them to trade (in the spiritual market) and lighted the candle of the (true) religion before them;
(But) by means of magic and in despite the devilish and ghoulish Magician caused the prophets to appear ugly in their eyes.
By (his) sorcery the Foe causes ugliness (to appear), so that divorce takes place between the wife and (her) husband.
Their eyes have been sealed by a (mighty) enchantment, so that they have sold such a (precious) pearl for rubbish.

1000. This pearl is superior to both the worlds: hark, buy (it) from this ignorant child, for he is an ass.
To the ass a cowrie and a pearl are alike: the ass has a (great) doubt concerning the (spiritual) pearl and the Sea.
He disbelieves in the Sea and its pearls: how should an animal be a seeker of pearls and adornments?
God has not put it into the animal's head to be engrossed with rubies and devoted to pearls.
Have you ever seen asses with ear-rings? The ear and mind of the ass are (set) on the meadow.

1005. Read in (the Súra entitled) *Wa'l-Tín* (the words), *(We created Man) in the best proportion*, for the spirit, O friend, is a precious pearl.
(That spirit created) *in the best proportion* surpasses the empyrean: (that spirit created) *in the best proportion* is beyond (the range of) thought.
If I declare the value of this inaccessible (pearl), I shall be consumed, and the hearer too will be consumed.
At this point close thy lips and proceed no further. This Siddíq went to those asses (the Jews).

He knocked the door-ring, and when the Jew opened the door he (the Siddíq) went into his house, beside himself (with indignation).

1010. He sat down, beside himself and furious and full of fire: from his mouth leaped many bitter words—
“Why art thou beating this friend of God? What hatred is this, O enemy of the Light?
If thou art steadfast in thy own religion, how is thy heart consenting to maltreat him who is steadfast (in his religion)?
O thou effeminate in Judaism, who dost impute this (same effeminacy) to a (spiritual) prince!
Do not view all (things) in the distorting mirror of thy selfhood, O thou who art banned with an everlasting curse!”

1015. If I should tell what burst from the lips of the Siddíq at that moment, you would lose (both) foot and hand.
(Coming) from (the world) beyond spatial relations, the fountains of wisdom (copious) as the Euphrates were running from his mouth,
As from the rock whence gushed a (great) water, (the rock) having no source of supply in (its own) side or interior;
(For) God made that rock a shield (veil) for Himself and opened (a way for) the blue crystalline water,
Even as He hath caused the light to flow from the fountain of your eye without stint or abatement:

1020. It has no source of supply either in the fat (the white of the eye) or in the coating (retina); (but) the Beloved made (these) a veil (for Himself) when bringing (the light) into existence.
The attracting air in the cavity of the ear apprehends that which is spoken, (whether) true or false.
What is that air within that little bone, (that air) which receives the words and sounds uttered by the story-teller?
The bone and the air are only a veil: in the two worlds there is none except God.
He is the hearer, He is the speaker, (whom mystics behold) unveiled; for the ears belong to the head, O you who have merited the Divine recompense.

1025. He (the Jew) said, “If thou art feeling pity for him, give (me) gold and take him (in exchange), O man of generous disposition.
Since thy heart is burning (with sympathy), ransom him from me: thy difficulty will not be solved without expense.”
He replied, “I will perform a hundred services (on his behalf) and five hundred prostrations (in thanksgiving for success). I have a handsome slave, but (he is) a Jew;
He has a white body, but a black heart: take (him), and give (me) in exchange that one whose body is black but whose heart is illumined.”
Then the chieftain (Abú Bakr) sent (a messenger) to fetch him: in sooth that slave was exceedingly comely,

1030. So that the Jew was dumbfounded: at once his stony heart inclined (towards him).
This is what happens to form-worshippers: their stone is (made) waxen by a (beauteous) form.
(Then) again he wrangled and would not be satisfied, saying, “Without any evasion, (thou must) give more than this.”
He offered him in addition a *nisáb* (two hundred dirhems) of silver, so that the Jew's cupidity was satisfied.

How the Jew laughed and imagined that the Siddíq had been swindled in this bargain.

The stony-hearted Jew guffawed jeeringly and mockingly in malice and spite.

1035. The Siddíq said to him, “Why this laughter?” In reply to the question he laughed more loudly,
And said, “Had it not been for the (extraordinary) earnestness and ardour shown by thee in the purchase of this black slave,
I would not have wrangled excitedly: indeed I would have sold him for a tenth of this (sum),
For in my opinion he is not worth half a *dáng*; (but) thou mad’st his price heavy by (thy) clamour.”

Then the Siddíq answered him, “O simpleton, thou hast given away a pearl in exchange for a walnut, like a (silly) boy;

1040. For in my opinion he is worth the two worlds: I am regarding his spirit, thou his colour.
He is red gold that has been made (like) black polished iron on account of the enviousness of this abode of fools.
The eye that sees these seven bodily colours cannot perceive the spirit because of this veil.
If thou hadst haggled in the sale more (excessively than thou didst), I would have given the whole of my property and riches;
And if thou hadst (then) increased thy demands, I would have borrowed a skirtful of gold in my anxiety (to purchase him).

1045. Thou gavest (him) up easily because thou gottest (him) cheap: thou didst not see the pearl, thou didst not split the casket.
Thy folly gave (me) a sealed casket: thou wilt soon see what a swindle has befallen thee.
Thou hast given away a casket full of rubies and, like the negro, thou art rejoicing in thy blackness of face (disastrous plight).
In the end thou wilt utter many a ‘woe is me!’ Does any one, forsooth, sell (his) fortune and felicity?
Fortune came (to thee) in the garb of a slave, (but) thy unlucky eye saw only the surface.

1050. He showed unto thee his slavery (alone): thy wicked nature practiced cunning and deceit with him.
(Now), O driveller, take idolatrously this (slave) whose secret thoughts are black though his body is white.
This one for thee, that one for me: we (both) have profited. Hark, *unto you (your) religion and unto me (my) religion*, O Jew.”
Truly this is meet for idolaters: his (the idolater's) horse-cloth is (of) satin (while) his horse is made of wood.
It (the object of his worship) is like the tomb of infidels—full of smoke and fire (within), (while) on the outside it is decked with a hundred (beautiful) designs and ornaments;

1055. (Or) like the wealth of tyrants—fair externally, (but) within it (intrinsically) the blood of the oppressed and (future) woe;
(Or) like the hypocrite (who) externally (is engaged in) fasting and prayer, (while) inwardly (he resembles) black loam without vegetation;
(Or) like a cloud empty (of rain), full of thunderclaps, wherein is neither benefit to the earth nor nourishment for the wheat;
(Or) like a promise (full) of guile and lying words, of which the end is shameful though its beginning is splendid.
Afterwards he (the Siddíq) took the hand of Bilál, who was (thin) as a toothpick from the blows inflicted by the tooth of tribulation.

1060. He became (like) a toothpick and found his way into a mouth: he was hastening towards a man of sweet tongue.
When that (sorely) wounded one beheld the face of Mustafá (Mohammed), *he fell down* in a swoon, he fell on his back.
For a long time he remained unconscious and beside himself: when he came to himself, he shed tears for joy.
Mustafá clasped him to his bosom: how should any one know the bounty that was bestowed on him?
How is it with a piece of copper that has touched the elixir? How with an insolvent who has hit upon an ample treasure?

1065. (’Twas as though) a fish parched (for want of water) fell into the sea, (or) a caravan that had lost its way struck the right road.
If the words which the Prophet addressed (to him) at that moment should fall upon (the ears of) Night, it (Night) would cease from being night;
Night would become day radiant as dawn: I cannot express (the real meaning of) that mystic allocution.
You yourself know what (words) a sun, in (the sign of) Aries, speaks to the plants and the date-palms;

You yourself, too, know what the limpid water is saying to the sweet herbs and the sapling.

1070. The doing of God towards all the particles of the world is like the words (spells) breathed by enchanters.
The Divine attraction holds a hundred discourses with the effects and secondary causes, without (uttering) a word or (moving) a lip.
Not that the production of effects by the Divine decree is not actual; but His production of effects thereby is inconceivable to reason.
Since reason has learned by rote (from the prophets) in regard to the fundamentals, know O trifler, that it (also) learns by rote in regard to the derivatives.
If reason should ask how the aim may be (attained), say, "In a manner that thou knowest not, and (so) farewell!"

How Mustafá (Mohammed), on whom be peace, reproached the Siddíq, may God be pleased with him, saying, "I enjoined thee to buy in partnership with me: why hast thou bought for thyself alone?" and his (the Siddíq's) excuse.

1075. He (the Prophet) said, "Why, O Siddíq, I told thee to make me the partner in (thy) generosity."
He replied, "We are two slaves in thy street: I set him free for thy sake.
Keep me as thy slave and loyal friend: I want no freedom, beware (of thinking so)!
For my freedom consists in being thy slave: without thee, tribulation and injustice are (inflicted) on me.
O thou who through being the chosen (Prophet) hast brought the (whole) world to life and hast made the common folk to be the elect, especially me,

1080. In my youth my spirit used to dream that the orb of the sun salaamed to me,
And lifted me up from earth to heaven: by mounting (so) high I had become its fellow-traveller.
I said (to myself), 'This is an hallucination and absurd: how should absurdity ever become actuality?'
When I beheld thee I beheld myself: blessings on that mirror goodly in its ways!
When I beheld thee, the absurd became actual for me: my spirit was submerged in the Glory.

1085. When I beheld thee, O Spirit of the world, verily love for this (earthly) sun fell from mine eye.
By thee mine eye was endowed with lofty aspiration: it looks not on the (earthly) garden save with contempt.
I sought light: verily I beheld the Light of light. I sought the houri: verily (in thee) I beheld an object of envy to the houri.
I sought a Joseph comely and with limbs (white as) silver: in thee I beheld an assembly of Josephs.
I was (engaged) in searching after Paradise: from every part of thee a Paradise appeared (to me).

1090. In relation to me this is praise and eulogy; in relation to thee this is vituperation and satire,
Like the praise given to God by the simple shepherd in the presence of Moses the *Kalím*—
'I will seek out Thy lice, I will give Thee milk, I will stitch Thy shoon and lay them before Thee.'
God accepted his vituperation as an expression of praise: if thou also have mercy, 'twill be no marvel.
Have mercy upon the failure of (our) minds (to comprehend thee), O thou who art beyond (all) understandings and conceptions."

1095. O lovers, new fortune has arrived from the old World that makes (all things) new,
From the World that is seeking a remedy for them that have no remedy: hundreds of thousands of wonders of the (present) world are (contained) in it.
Rejoice, O people, since the relief has come; be glad, O people: the distress is removed.
A Sun went into the hut of the new-moon, making urgent demands and saying, "Refresh us, O Bilál!
From fear of the foe thou wert wont to speak under thy breath: (now), to his confusion, go up into the minaret and speak (aloud)."

1100. The announcer of glad news is shouting in the ear of every sorrowful one, "Arise, O unlucky man, and take the road to fortune.

O thou that art in this prison and amidst this stench and these lice, beware lest any one hear! Thou hast escaped (from prison): be silent!”
How shouldst thou keep silence now, O my beloved, when a drummer has appeared from the root of every hair (in thy body)?
The jealous foe has become so deaf (that) he says, “Where is the sound of all these drums?”
The fresh sweet basil is touching his face, (but) in his blindness he says, “What is this annoyance?”

1105. The houri is nipping his hand and drawing (him towards her): the blind man is distraught and says, “Wherefore is he (some one) hurting me?
What is this (painful sense of) having my hand and body pulled hither and thither? I am asleep, let me sleep awhile.”
He whom thou seekest in thy slumbers, this is He! Open thine eye, (thou wilt see) ’tis that auspicious Moon.
Tribulations were (laid) more (heavily) upon (His) dear ones because the Beloved showed more coquettishness towards the beauteous (lovers).
He sports with the beauteous ones in every path; sometimes, too, he throws the blind into frenzy.

1110. For a moment He gives Himself to the blind, so that a great uproar arises from the street of the blind.

Story of Hilal, who was a devoted servant to God. (He was) possessed of spiritual insight and (in his religion) was not a mere imitator (of others). He had concealed himself in (the disguise of) being a slave to (God's) creatures, not from helplessness but for good reason, as Luqmán and Joseph and others (did, who were slaves) in appearance. He was a groom in the service of a certain Amír, and that Amír was a Moslem, but (spiritually) blind. “The blind man knows that he has a mother, but he cannot conceive what she is like.” If, having this knowledge, he show reverence towards his mother, it is possible that he may gain deliverance from blindness, for (the Prophet has said that) when God wills good unto a servant (of His) He opens the eyes of his heart, that He may let him see the Invisible (World) with them.

Since you have heard some of the (excellent) qualities of Bilál, now hear the story of the emaciation of Hilál.
He was more advanced than Bilál in the Way (to God): he had mortified his evil nature more.
(He was) not a backslider like you, for at every moment you are farther back: you are moving away from the state of the (precious) pearl towards the state of the (worthless) stone.
’Tis like the case of the guest who came to a certain Khwája: the Khwája inquired concerning his days and years.

1115. He asked, “How many years hast thou lived, my lad? Say (it) out and don't hide (it) away but count up (correctly).”
He replied, “Eighteen, seventeen, or sixteen, or fifteen, O adoptive brother.”
“(Go) backward, backward,” said he, “O giddy-headed one”; “keep going back usque ad cunnum matris tuae!”

Story in exposition of the same topic.

A certain man begged an Amír to give him a horse: he said, “Go and take that grey horse.”
He replied, “I don't want that one.” “Why not?” he asked. “It goes backward and is very restive,” said he;

1120. “It goes back, back very hard in the direction of its rump.” He replied, “Turn its tail towards home!”
The tail of this beast you are riding, (namely), your carnal soul, is lust; hence that self-worshipper goes back, back.
O changer, make its (carnal) lust, which is the tail, to be entirely lust for the world hereafter.
When you bind its lust (and debar it) from the loaf, that lust puts forth its head from (is transformed into) noble reason.

As, when you lop off a (superfluous) branch from a tree, vigour is imparted to the well-conditioned branches.

1125. When you have turned its (the carnal steed's) tail in that direction, if it goes backward, it goes to the place of shelter.
How excellent are the docile horses which go forward, not backward, and are not given over to restiveness,
Going hot-foot, like the body of Moses the *Kalím*, to which (the distance) to *the two seas* (was) as the breadth of a blanket!
Sevenhundred years is the duration of the journey on which he set out in the path of Love, (the journey that lasted) *for an age.*
Since the aspiration (that carried him) on his journey in the body is (as immense as) this, his journey in the spirit must be (even) unto the highest Paradise.

1130. The kingly cavaliers sped forward in advance (of all); the boobies unloaded (their beasts of burden) in the stable-yard.

Parable.

'Tis like (the tale of) the caravaneers (who) arrived and entered a village and found a certain door open.
One (of them) said, "During this spell of cold weather let us unload (alight) here for a few days."
A voice cried, "Nay, unload outside, and then come indoors!"
Drop outside everything that ought to be dropped: do not come in with it, for this assembly-place is of high dignity."

1135. Hilál was a spiritual adept and a man of illumined soul, (though he was) the groom and slave of a Moslem Amír.
The youth served as a groom in the stable, but (he was really) a king of kings and a slave (only) in name.
The Amír was ignorant of his slave's (real) condition, for he had no discernment but of the sort possessed by Iblís.
He saw the clay, but not the treasure (buried) in it: he saw the five (senses) and the six (directions), but not the source of the five.
The colour of clay is manifest, the light of religion is hidden: such was (the case of) every prophet in the world.

1140. One (person) saw the minaret, but not the bird (perched) upon it, (though) upon the minaret (was) a fully accomplished royal falcon;
And a second (observer) saw a bird flapping its wings, but not the hair in the bird's mouth (beak);
But that one who was seeing by the light of God was aware both of the bird and of the hair,
And said (to the other), "Pray, direct thine eye towards the hair: till thou see the hair, the knot will not be untied."
The one saw in the mud (only) figured clay, while the other saw clay replete with knowledge and works.

1145 The body is the minaret, knowledge and obedience (to God) are like the bird: suppose three hundred birds (to be perched on it) or (only) two birds, whichever you please.
The middle man sees the bird only: neither before nor behind (him) does he see anything but a bird.
The hair is the hidden light belonging to the bird, whereby the soul of the bird is enduring (for ever).
The works of the bird in whose beak is that hair are never counterfeit.
Its knowledge gushes perpetually from its soul: it (this bird) has nothing that is borrowed (from others) and (owes) no debt.

How this Hilál fell ill, and how his master was unaware of his being ill, because he despised him and did not recognise (his real worth); and how the heart of Mustafá (Mohammed), on whom be peace, came to know of his illness and his state (of weakness), and how the Prophet, on whom be peace, inquired after this Hilál and went to see him.

1150. By (Divine) destiny Hilál became ill and weak: inspiration acquainted Mustafá with his condition.

His master was unaware of his illness, for in his eyes he (Hilál) was worth little and without importance.
(Such) a well-doer lay (ill) in the stable for nine days, and none took notice of his plight.
(But) he who was a personage and the Emperor of (all) personages, he whose oceanic mind reaches every place—
To him came the (Divine) inspiration: God's Mercy sympathised (with Hilál), saying (to the Prophet), "Such-and-such an one who longs for thee is fallen sick."

1155. (Thereupon) Mustafá went thither to pay a visit to the noble Hilál.
The (Prophetic) Moon was running behind the Sun of inspiration, while the Companions followed behind him, like the stars.
The Moon is saying, "My Companions are stars—a model for (those who follow them in) the night-journey, and missiles hurled at the disobedient."
(When) the Amír was told of the arrival of that (spiritual) Sultan, he sprang up, beside himself with joy;
He clapped his hands joyously, thinking that the (spiritual) Emperor had come on his account.

1160. When the Amír came down from the upper chamber, he was ready to lavish his soul on the messenger as a reward (for the news he had brought).
Then he kissed the earth (before the Prophet) and gave the salaam (with great ceremony): in his delight he made his countenance like a rose.
"In God's name," he said, "bestow honour on the house (by entering it), so that this assembly-place may become a Paradise,
And that my palace may surpass heaven (in glory), saying, 'I have seen the Pole on which Time revolves.'"
The venerable (Prophet) said to him by way of rebuke, "I have not come to visit you."

1165. He replied, "My spirit belongs to thee—what, indeed, is my spirit (before thee)? Oh, say on whose account is this solicitude?—
That I may become dust for the feet of the person who is planted in the orchard of thy favour."
Then he (the Prophet) said to him, "Where is that New-moon (*Hilál*) of the highest heaven? Where is he that in his humility is spread as moonbeams (like a carpet on the ground)?—
That king who is disguised as a slave and has come (down) to this world for the purpose of spying?
Do not say, 'He is my slave and stableman': know this, that he is a treasure (buried) in ruins.

1170. Oh, I wonder to what state he has beeh reduced by sickness— that Newmoon by which thousands of full-moons are trodden underfoot."
He (the Amír) said, "I have no knowledge of his illness, but he has not been at the palace-gate for several days.
He keeps company with the horses and mules: he is a groom, and this stable is his dwelling-place."

How Mustafá, on whom be peace, came into the Amír's stable to see the sick Hilál, and how he caressed Hilál, may God be pleased with him!

The Prophet went eagerly into the stable (to look) for him and began to search.
The stable was dark, foul, and dirty, (but) all this vanished (from Hilál's mind) when friendship arrived.

1175. That fierce (spiritual) lion scented the Prophet just as the scent of Joseph was perceived by his father (Jacob).
Miracles are not the cause of religious faith; 'tis the scent of homogeneity that attracts (to itself) qualities (of the same kind).
Miracles are (wrought) for the purpose of subjugating the foe: the scent of homogeneity is (only) for the winning of hearts.
A foe is subjugated, but not a friend: how should a friend have his neck bound?
He (Hilál) was awakened from sleep by his (the Prophet's) scent: he said (to himself), "A stable full of dung, and this kind of scent within it!"

1180. (Then) through the legs of the riding-beasts he saw the holy skirt of the peerless Prophet,

And that (spiritual) hero came creeping out of a corner in the stable and laid his face upon his (the Prophet's) feet.
Then the Prophet laid his face against his (Hilál's) face and kissed his head and eyes and cheeks.
"O Lord," he cried, "what a hidden pearl art thou! How art thou, O heavenly stranger? Art thou better?"
He (Hilál) said, "One whose sleep was disturbed (with grief), how forsooth is he when the Sun (of Prophecy) comes into his mouth?

1185. The thirsty man who eats clay (to slake his thirst), how is he (when) the Water (of Life) lays him on its head (surface) and bears him happily along?

[Explanation of (the following Tradition), that Mustafá (Mohammed), on whom be peace, hearing that Jesus, on whom be peace, walked on the water, said, 'If his faith had increased, he would have walked on the air.']

(How is he) whom the vast river takes on its head (surface), like Jesus, saying, 'In the Water of Life thou art safe from drowning'?"
Ahmad (Mohammed) says, "Had (his) faith been greater, even the air would have carried him safely,
Like me, who rode upon the air on the night of the Ascension and sought communion (with God)."
He (Hilál) said, "How is a blind filthy dog that sprang up from sleep and found itself to be a lion?—

1190. Not such a lion as any one could shoot; nay, but (such an one that) by the terror of it sword and javelin would be shattered.
The blind man, (who was) going on his belly, like a snake— (how is he when) he has opened his eyes in the garden and in spring?"
How is the "how" (contingent being) that has been freed from "how-ness" (conditionedness) and has attained unto the abounding life of "how-lessness"?
He has become a dispenser of "how-ness" in the world beyond locality: all "how's" are (gathered) round his table, like dogs.
He gives (throws) to them a bone from (the table of) "how-lessness." Do thou, (being) in the state of pollution, keep silence: do not recite this Súra (of the *Qur'án*).

1195. Until thou wash thyself entirely clean of "how-ness," do not put thy hand on this (Holy) Book, O youth.
Whether I am dirty or clean, O (spiritual) princes, if I do not recite this, then what in the world shall I recite?
You say to me, "For the sake of the (Divine) reward, do not go into the watertank without having washed";
(But) outside of the tank there is nothing but earth: no one who does not enter the tank is clean.
If the waters have not the grace to receive filth continually,

1200. Alas for the longing lover and his hope! Oh, sorrow for his everlasting sorrow!
(Nay, but) the water hath a hundred graces, a hundred (noble) pities, for it receives the defiled ones (and purifies them)—and peace (be with thee)!
O thou Radiance of God, Husámu'ddín, the Light is thy protector from the worst of flying creatures.
The Light and its ascent are thy protector, O Sun who art concealed from the bat.
The veil before the face of the Sun, what is it but excess of brilliance and intensity of splendour?

1205. The veil over the Sun is just the Light of the Lord: the bat and the night have no lot therein.
Inasmuch as both (of them) have remained far (from the Sun) and veiled (from it), they have remained either black-faced (like Night) or cold (like the bat).
Since thou hast written part of the story of the New-moon (*Hilál*), (now) put into words the tale of the Full-moon.
The New-moon and the Full-moon have oneness (with each other): they are far from duality and from imperfection and corruption.
The new-moon is inwardly free from imperfection: its apparent imperfection is (due to its) increasing gradually.

1210. Night by night it gives a lesson in gradualness, and with deliberation it produces relief (for itself).
With deliberation it says, “O hasty fool, (only) step by step can one mount to the roof.”
Let the cooking-pot boil gradually, as a skilful (cook) does: the stew boiled in a mad hurry is of no use.
Was not God able to create heaven in one moment by (the word) “*Be*”? Without any doubt (He was).
Why, then, O seeker of instruction, did He extend (the time) for it to six days, every day (being as long as) a thousand years?

1215. Wherefore is the creation of a child (completed) in nine months? Because gradualness is a characteristic of (the action of) that King.
Why was (the time occupied in) the creation of Adam forty mornings? (Because) He (God) was adding (perfections) to that clay little by little,
Not like you, O foolish one, who have rushed forward just now: you are a child, and you have made yourself out to be an Elder.
You have run up, like a gourd, to the top of all, (but) where is the (spiritual) warfare and combat to sustain you?
You have rested on trees and walls for support: you have climbed up like a pumpkin, O little baldhead.

1220. If at first you mounted on a tall cypress, yet in the end you are dry and pulpless and empty.
Your green (fresh) colour soon turned yellow (faded), O pumpkin, for it was derived from rouge, it was not original.

Story of the old woman who used to depilate and rouge her ugly face, though it could never be put right and become pleasing.

There was a decrepit old woman aged ninety years, her face covered with wrinkles and her complexion (yellow as) saffron.
Her face was in folds like the surface of a traveller's food-wallet, but there remained in her the passionate desire for a husband.
Her teeth had dropped out and her hair had become (white) as milk: her figure was (bent) like a bow, and every sense in her was decayed.

1225. Her passion for a husband and her lust and desire were (there) in full (force): the passion for snaring (was there), though the trap had fallen to pieces.
(She was like) a cock that crows at the wrong time, a road that leads nowhere, a big fire beneath an empty kettle;
(Like one who is) exceedingly fond of the race-course, but has no horse and no means of running; (or) exceedingly fond of piping, but having neither lip nor pipe.
May (even) Jews have no (such) cupidity in (their) old age! Oh, (how) miserable is he on whom God hath bestowed this cupidity!
A dog's teeth drop out when it grows old: it leaves people (alone) and takes to (eating) dung;

1230. (But) look at these sexagenarian dogs! Their dog-teeth get sharper at every moment.
The hairs drop from the fur of an old dog; (but) see these old (human) dogs clad in satin!
See how their passionate desire and greed for women and gold, like the progeny of dogs, is increasing continually!
Such a life as this, which is Hell's stock-in-trade, is a shambles for the butchers (executioners) of (the Divine) Wrath;
(Yet) when people say to him, “May your life be long!” he is delighted and opens his mouth in laughter.

1235. He thinks a curse like this is a benediction: he never uncloses his (inward) eye or raises his head once (from the slumber of heedlessness).
If he had seen (even as much as) a hair's tip of the future state, he would have said to him (who wished him long life), “May *thy* life be like this!”

Story of the dervish who blessed a man of Gilán, saying, “May God bring thee back in safety to thy home and household!”

One day a sturdy beggar, (who was) very fond of bread and carried a basket (about with him), accosted a Khwája of Gílán.
On receiving some bread from him, he cried, "O Thou (God) whose help is besought, bring him back happy to his home and household!"
He (the Khwája) said, "If the house is the one that I have seen (recently), may God bring *thee* there, O squalid wretch!"

1240. Worthless folk humiliate every story-teller: if his words are lofty, they make them low;
For the tale is (lofty or low) in proportion to (the understanding of) the hearer: the tailor cuts the coat according to the Khwája's (customer's) figure.

[Description of the old woman.]

Since the audience is not free from such reproach, there is no means of avoiding low and undignified talk.
Hark, redeem this topic (of discourse) from pawn: return to the tale of the old woman.
When he (any one) has become advanced in years and is not a man (adept) in this Way, bestow the name of "aged crone" upon him.

1245. He has neither (any spiritual) capital and basis, nor is he capable of receiving (such a) stock-in-trade.
He is neither a giver nor a receiver of (spiritual) delight; in him there is neither reality nor (the power of) absorbing reality.
(He has) neither tongue nor ear nor understanding and insight nor consciousness nor unconsciousness nor reflections;
Neither humble supplication nor any beauty (with which) to show pride: his (whole interior), coat on coat, is stinking, like an onion.
He has not traversed any path, nor (has he) the foot for (any power to traverse) the path: that shameless one has neither (inward) glow nor burning (passion) and sighs.

Story of the dervish to whom, whenever he begged anything from a certain house, he (the owner) used to say, "It is not (to be had here)."

1250. A beggar came to a house and asked for a piece of dry bread or a piece of moist (new) bread.
The owner of the house said, "Where is bread in this place? Are you crazy? How is this (house) a baker's shop?"
"At least," he begged, "get me a little bit of fat." "Why," said he, "it isn't a butcher's shop."
He said, "O master of the house, give me a pittance of flour." "Do you think this is a mill?" he replied.
"Well then," said he, "give me some water from the reservoir." "Why," he replied, "it isn't a river or a watering-place."

1255. Whatever he asked for, from bread to bran, he (the householder) was mocking and deriding him.
The beggar went in and drew up his skirt: in ea domo voluit consulto cacare.
He (the householder) cried, "Hey, hey!" "Be quiet, O morose man," said he, "ut in hoc loco deserto alvum exonerem.
Since there is no means of living (*zístan*) here, upon a house like this cacare (*rístan*) oportet."
Since you are not a falcon, so as to (be able to) catch the prey, (a falcon) handtrained for the King's hunting;

1260. Nor a peacock painted with a hundred (beautiful) designs, so that (all) eyes should be illumined by the picture which you present;
Nor a parrot, so that when sugar is given to you, (all) ears should bend to (listen to) your sweet talk;
Nor a nightingale to sing, like a lover, sweetly and plaintively in the meadow or the tulip-garden;
Nor a hoopoe to bring messages, nor are you like a stork to make your nest on high—
In what work are you (employed), and for what (purpose) are you bought? What (sort of) bird are you, and with what (digestive) are you eaten?

1265. Mount beyond this shop of hagglers to the shop of Bounty where *God is the purchaser.*
(There) that Gracious One hath purchased the piece of goods that no people would look at on account of its shabbiness.
With Him no base coin is rejected, for His object in buying is not (to make a) profit.

Return to the tale of the old woman.

Since that (crone who was faded as) autumn desired to be wed, that lustful one plucked out the hair of her eyebrows.
The old woman took the mirror (and held it) before her face, that she might beautify her cheeks and face and mouth.

1270. She rubbed (them) gleefully (with) rouge several times, (but) the creases of her face did not become more concealed,
(So) that filthy (hag) was cutting out portions of the Holy Book and sticking them on her face,
In order that the creases of her face might be hidden, and that she might become the bezel in the ring of fair (women).
She was putting (these) bits of the Book all over her face, (but) they always dropped off when she put on her *chádar* (veil);
Then she would stick them on again with spittle on all sides of her face,

1275. And once more that bezel (paragon of beauty) would arrange her veil, and (again) the bits of the Book would fall from her face to the ground.
Since they always dropped off though she tried many an artifice, (at last) she exclaimed, "A hundred curses on Iblís!"
Immediately Iblís took (visible) shape and said (to her), "O luckless dried-up harlot,
In all my life I have never thought of this: I have never seen this (impiety practised) by any harlot except thee.
Thou hast sown unique seed in (the field of) infamy: thou hast not left a single Scripture (*Qur'án*) in the world.

1280. Thou art a hundred Devils, troop on troop: let me alone, O foul hag!"
How long will you steal portions of the lore of the Book, in order that your face may be coloured like an apple?
How long will you steal the words of the men of God, that you may sell (them) and obtain applause (from the crowd)?
The daubed-on colour never made you (really) rosy; the tied-on bough never performed the function of the (fruit-bearing) stump (from which the dates are cut off).
At last, when the veil of death comes over you, these bits of the Book drop away from your face.

1285. When the call comes to arise and depart, thereafter (all) the arts of disputation vanish.
The world of silence comes into view. Stop (talking)! Alas for him that hath not a familiarity (with silence) within him!
Polish your breast (heart) for a day or two: make that mirror your book (of meditation),
For from (seeing) the reflexion of the imperial Joseph old Zalíkhá became young anew.
The chilly temperature of "the old woman's cold spell" is changed (into heat) by the sun of Tamúz (July).

1290. A dry-lipped bough is changed into a flourishing palm-tree by the burning (anguish) of a Mary.
O (you who are like the) old woman, how long will you strive with the (Divine) destiny? Seek the cash now: let bygones be.
Since your face hath no hope of (acquiring) beauty, you may either put rouge (on it) or, if you wish, ink.

Story of the sick man of whose recovery the physician despaired.

A certain sick man went to a physician and said, "Feel my pulse, O sagacious one,

That by (feeling) the pulse you may diagnose the state of my heart, for the hand-vein is connected with the heart."

1295. Since the heart is invisible, if you want a symbol of it, seek (it) from him who hath connexion with the heart.
The wind is hidden from the eye, O trusty (friend), (but) see it in the dust and in the movement of the leaves,
(And observe) whether it is blowing from the right or from the left: the movement of the leaves will describe its condition to you.
(If) you know not intoxication of the heart (and ask) where (it is), seek the description of it from the inebriated (languid) eye.
Since you are far from (knowing) the Essence of God, you may recognise the description of the Essence in the Prophet and (his) evidentiary miracles.

1300. Certain secret miracles and graces (proceeding) from the elect (Súfí) Elders impress the heart (of the disciple);
For within them (those Elders) there are a hundred immediate (spiritual) resurrections, (of which) the least is this, that their neighbour becomes intoxicated;
Hence that fortunate (disciple) who has devoted himself to a blessed (saint) has become the companion of God.
The evidentiary miracle that produced an effect upon something inanimate (is) either (like) the rod (of Moses) or (the passage of) the sea (by the Israelites) or the splitting of the moon.
If it (the evidentiary miracle) produces an immediate effect upon the soul, (the reason is that) it (the soul) is brought into connexion (with the producer of the effect) by means of a hidden link.

1305. The effects produced upon inanimate objects are (only) accessory: they are (really) for the sake of the fair invisible spirit,
In order that the inmost heart may be affected by means of that inanimate object. (But) how (much more) excellent is bread (produced) without the substance (of bread), (namely), dough!
How excellent is the Messiah's table of food without stint! How excellent is Mary's fruit (that was produced) without an orchard!
Miracles (proceeding) from the spirit of the perfect (saint) affect the soul of the seeker as life (bestowed on the dead).
The miracle is (like) the sea, and the deficient (heedless) man is (like) the landbird (which perishes in the sea); (but) the water-bird is safe from destruction there.

1310. It (the miracle) bestows infirmity on any one that is uninitiated, but it bestows power on the spirit of an intimate.
Since you do not feel this bliss in your inmost heart, then continually seek the clue to it from outside,
For effects are apparent to the senses, and these effects give information concerning their producer.
The virtue of every drug is hidden like magic and the art of any sorcerer;
(But) when you regard its action and effects, you bring it to light (even) though it is hidden.

1315. The potency that is concealed within it is clearly seen and made manifest when it comes into action.
Since all these things are revealed to you by means of effects, how is not God revealed to you by the production of effects?
Causes and effects, (both) kernel and husk—are not the whole (of them), when you investigate, effects produced by Him?
You make friends with things because of the effect (which they produce): why, then, are you ignorant of Him who produces (all) effects?
You make friends with people on the ground of a phantasy: why do not you make friends with the King of west and east?

1320. This topic hath no end. O (spiritual) emperor, may there be no end to our desire for this (mystic knowledge)!

Returning to the Story of the sick man.

Return (from the digression) and tell the story of the sick man and the wise physician whose nature was to palliate.
He felt his pulse and ascertained his state (of health): (he saw) that it was absurd to hope for his recovery.
He said, “Do whatever your heart desires, in order that this old malady may quit your body.
Do not withhold anything that your inclination craves, lest your self-restraint and abstinence turn to gripes.

1325. Know that self-restraint and abstinence are injurious to this disease: proffer to your heart whatever it may desire.
O uncle, (it was) in reference to a sick man like this (that) God most High said, ‘*Do what ye will.*”
He (the sick man) said, “(Now) go; look you, my dear nephew, I am going for a walk on the bank of the river.”
He was strolling beside the water, as his heart desired, in order that he might find the door to health opened to him.
On the river-bank a Súfí was seated, washing his hands and face and cleansing himself more and more.

1330. He saw the nape of his (the Súfí's) neck and, like a crazy man, felt a longing to give it a slap;
(So) he raised his hand to inflict a blow on the nape of the pottage-worshipping Súfí,
Saying (to himself), “The physician told me it would make me ill if I would not let my desire have its way.
I will give him a slap in quarrel, for (God hath said), ‘*Do not cast yourselves with your own hands into destruction.*’
O such-and-such, this self-restraint and abstinence is (thy) destruction: give him a good blow, do not keep quiet like the others.”

1335. When he slapped him, there was the sound of a crack: the Súfí cried, “Hey, hey, O rascally pimp!”
The Súfí was about to give him two or three blows with his fist and tear out his moustache and beard piecemeal (but refrained from doing so).
Mankind are (like) sufferers from phthisis and without a remedy (for their disease), and through the Devil's deception they are passionately addicted to slapping (each other).
All (of them) are eager to injure the innocent and are seeking (to find) fault behind each others' backs.
O you who strike the napes of the guiltless, don't you see the retribution (that is coming) behind you?

1340. O you who fancy that (indulgence of) desire is your (right) medicine and inflict slaps on the weak,
He who told you that this is the cure (for your disease) mocked at you: ’tis he that guided Adam to the wheat,
Saying, “O ye twain who implore help, eat this grain as a remedy that *ye may abide (in Paradise) for ever.*”
He caused him (Adam) to stumble and gave him a slap on the nape: that slap recoiled and became a (penal) retribution for him (the Devil).
He caused him (Adam) to stumble terribly in backsliding, but God was his (Adam's) support and helper.

1345. Adam was (like) a mountain: (even) if he was filled with serpents (of sin), he is a mine of the antidote (to snake-poison) and was unhurt.
You, who do not possess an atom of the antidote, why are you deluded by your (hope of) deliverance?
Where, in your case, is trust in God like (the trust of) Khalíl (Abraham), and whence will you get the (Divine) grace like (that bestowed upon) Kalím (Moses),
So that your knife should not cut (the throat of) Ismá‘íl (Ishmael) and that you should make the depths of the Nile a (dry) highway?
If a blessed one fell from the minaret (and) was saved by the wind filling his raiment,

1350. Why have you, O good man, committed yourself to the wind when you are not sure of that (same) fortune?
From this minaret hundreds of thousands (of peoples) like ‘Ád fell down and gave to the wind (lost) their lives and souls.
Behold those who have fallen headlong from this minaret, hundreds of thousands on thousands!

(If) you have no sure skill in rope-dancing, give thanks for your feet and walk on the ground.
Don't make wings of paper and fly from the (top of a) mountain, for many a head has gone (to destruction) in this craze.

1355. Although the Súfí was afire with anger, yet he cast his eye on the consequence.
The highest success belongs permanently to him who does not take the bait and sees (the danger of) imprisonment in the trap.
How excellent are two noble end-discerning eyes that preserve the body from corruption!
That (foresight) was (derived) from the vision of the end that was seen by Ahmad (Mohammed), who even here (in the present life) saw Hell, hair by hair,
And saw the Throne (of God) and the Footstool and the Gardens (of Paradise), so that he rent the veil of (our) forgetfulnesses.

1360. If you desire to be safe from harm, close your eye to the beginning and contemplate the end,
That you may regard all (apparent) nonentities as (really) existent and look upon (all) entities, (so far as they are) perceived by the senses, as of low degree.
At least consider this, that every one who possesses reason is daily and nightly in quest of the (relatively) non-existent.
In begging, he seeks a munificence that is not in being; in the shops he seeks a profit that is not in being.
In the cornfields he seeks an income (crop) that is not in being; in the plantations he seeks a date-palm that is not in being.

1365. In the colleges he seeks a knowledge that is not in being; in the Christian monasteries he seeks a morality that is not in being.
They (the intelligent) have thrown the (actually) existent things behind them and are seekers of, and devoted to, the (relatively) non-existent things,
Because the mine and treasury of God's doing is not other than non-existence in (process of) being brought into manifestation.
We have previously given some indication of this (matter): regard this (present discourse) and that (former discourse) as one, not as two.
It was stated (formerly) that every craftsman who appeared (in the world) sought the abode of (relative) non-existence in (exercising) his craft.

1370. The builder sought an unrepaired place that had become ruined and (where) the roofs (were) fallen in.
The water-carrier sought a pot with no water in it, and the carpenter a house with no door.
At the moment of pursuing (their object) they rushed into (relative) nonexistence; then (afterwards) they all are fleeing from non-existence.
Since your hope is (in) non-existence, why (this) avoidance of it? Why (this) strife with what is congenial to your desire?
Since that non-existence is congenial to your desire, why this avoidance of nonentity and non-existence?

1375. O (dear) soul, if you are not inwardly congenial to non-existence, why are you waiting in ambush for non-existence?
You have torn your heart away from all that you own, you have cast the net of your heart into the sea of non-existence.
Wherefore, then, (this) flight from this sea of (heart's) desire that has put hundreds of thousands of prey into your net?
Wherefore have you given the name “death” to (what is really) provision (for the spirit)? Observe the sorcery that has caused the provision (*barg*) to seem to you death (*marg*).
The magic of His (God's) doing has bound both your eyes, so that desire for the (worldly) pit has come over your soul.

1380. Through the contrivance of the Creator, in its (your soul's) fancy all the expanse above the pit is (full of) poison and snakes;
Consequently it has made the pit a refuge (for itself), so that (fear of) death has cast it into the pit.

(Having heard) what I have said concerning your misapprehensions, O dear friend, hear also the utterance of ‘Attár on this same (subject).

Story of Sultan Mahmúd and the Hindú boy.

He, God have mercy upon him, has told it: he has strung together the tale of King Mahmúd, the *Ghází*—
How, amongst the booty of his campaign in India, (there was) a boy (who) was brought into the presence of that sovereign.

1385. Afterwards he made him his vicegerent and seated him on the throne and gave him preferment above (the rest of) the army and called him “son.”
Seek the length and breadth and all particulars of the story in the discourse of that prince of the Faith.
In short, the lad was seated on this throne of gold beside the King-emperor.
He wept and shed tears in burning grief. The King said to him, “O thou whose day (fortune) is triumphant,
Wherefore shouldst thou weep? Has thy fortune become disagreeable to thee? Thou art above kings, (thou art) the familiar companion of the Emperor.

1390. Thou art (seated) on this throne, while the viziers and soldiers are ranged in file before thy throne, like the stars and the moon.”
The boy said, “The cause of my weeping bitterly is that in yonder city and country my mother
Was always threatening me with thee, (saying), ‘May I see you in the hands of the lion, Mahmúd!’
Then my father would wrangle with my mother (and say) in reply, ‘What wrath and torment is this (that you would inflict on him)?
Cannot you find any other curse lighter than this deadly curse?

1395. You are very pitiless and exceedingly hard-hearted, for you are (virtually) killing him with a hundred swords.’
I used to be dismayed by the talk of both: a (great) terror and pain would come into my heart,
(Thinking), ‘Oh, wonderful! What a hellish person Mahmúd must be, since he has become proverbial for woe and anguish!’
I used to tremble in fear of thee, being ignorant of thy gracious treatment and high regard.
Where is my mother, that she might see me now (seated) on the throne, O King of the world?”

1400. (Spiritual) poverty is your Mahmúd, O man without affluence: your (sensual) nature is always making you afraid of it.
If you come to know the mercifulness of this noble Mahmúd, you will cry joyously, “May the end be praised (*mahmúd*)!”
Poverty is your Mahmúd, O craven-hearted one: do not listen to this mother, namely, your misguiding nature.
When you become a prey to poverty, you will certainly shed tears (of delight), like the Hindú boy, on the Day of Judgement.
Although the body is (like) a mother in fostering (the spirit), yet it is more inimical to you than a hundred enemies.

1405. When your body falls ill it makes you seek medicine; and if it grows strong it makes you an outrageous devil.
Know that this iniquitous body is like a coat of mail: it serves neither for winter nor summer.
(Yet) the bad associate is good (for you) because of the patience (which you must show in overcoming its desires), for the exercise of patience expands the heart (with spiritual peace).
The patience shown by the moon to the (dark) night keeps it illumined; the patience shown by the rose to the thorn keeps it fragrant.
The patience shown by the milk (chyle) betwixt the faeces (in the intestine) and the blood enables it to rear the camel-foal till he has entered on his third year.

1410. The patience shown by all the prophets to the unbelievers made them the elect of God and lords of the planetary conjunction.

When you see any one wearing goodly raiment, know that he has gained it by patience and work.
If you have seen any one naked and destitute, that is a testimony of his lack of patience.
Any one who feels lonely and whose soul is full of anguish must have associated with an impostor.
If he had shown patience and loyal friendship (to God), he would not have suffered this affliction through being separated from Him.

1415. He would have consorted with God as honey with milk, saying, "*I love not them that set.*"
(Then) assuredly he would not have remained alone, even as a fire left on the road by caravaneers.
(But) since from lack of patience he associated himself with others (than God), in separation from Him he became sorrowful and deprived of good.
Since your friendship is (precious) as pure gold, how are you placing it in trust with a traitor?
Consort with Him with whom your trusts are safe from loss and violation.

1420. Consort with Him who created (human) nature and fostered the natures of the prophets.
(If) you give (Him) a lamb, He will give you back a (whole) flock (of sheep): verily the Lord is the fosterer of every (good) quality.
Will you entrust the lamb to the wolf? (Nay), do not tell the wolf and Joseph to travel in company with each other.
If the wolf show foxiness towards you (fawn upon you), beware, do not believe (him), for no goodness comes from him.
If a churl show sympathy towards you, (yet) in the end he will inflict blows upon you because of his churlishness.

1425. Ille duo instrumenta habet et androgynus est: amborum effectus sine dubio apparet.
Penem oculis feminarum subtrahit ut sese earum sororem faciat.
Vulvam ne viri videant manu obtegit, ut sese de genere virorum faciat.
Dixit Deus, "Ex ejus cunno occulto scissuram in naso ejus faciemus,
In order that Our seers may not be entrapped by the artfulness of that ogler."

1430. The gist (of the matter) is that masculinity does not come from every male: beware of the ignorant man if you are wise.
Do not listen to the friendliness of the fair-spoken ignorant man, for it is like old (virulent) poison.
He says to you, "O soul of thy mother! O light of my eye!" (but) from those (endearments) only grief and sorrow are added to you.
That (foolish) mother says plainly to your father, "My child has grown very thin because of (going to) school.
If thou hadst gotten him by another wife, thou wouldst not have treated him with such cruelty and unkindness."

1435. (Your father replies), "Had this child of mine been (born) of another (wife), not of thee, that wife too would have talked this (same) nonsense."
Beware, recoil from this mother and from her blandishments: your father's slaps are better than her sweetmeat.
The mother is the carnal soul, and the father is noble reason: its beginning is constraint, but its end is a hundred expansions (of the spirit).
O Giver of (all) understandings, come to my help: none wills (aught) unless Thou will (it).
Both the desire (for good) and the good action (itself) proceed from Thee: who are we? Thou art the First, Thou art the Last.

1440. Do Thou speak and do Thou hear and do Thou be! We are wholly naught notwithstanding all this hewing.
Because of this resignation (to Thy will) do Thou increase our desire for worship (of Thee): do not send (upon us) the sloth and stagnation of necessitarianism.
Necessitarianism is the wing and pinion of the perfect; necessitarianism is also the prison and chains of the slothful.

Know that this necessitarianism is like the water of the Nile— water to the true believer and blood to the infidel.
Wings carry falcons to the king; wings carry crows to the graveyard.

1445. Now return to the description of non-existence, for it (non-existence) is like bezoar, though you think it is poison.
Hark, O fellow-servant, go and, like the Hindú boy, be not afraid of the Mahmúd of non-existence.
Be afraid of the existence in which you are now: that phantasy of yours is nothing and you (yourself) are nothing.
One nothing has fallen in love with another nothing: has any naught ever waylaid (and attacked) any other naught?
When these phantasies have departed from before you, that which your understanding hath not conceived becomes clear to you.

Those who have passed away do not grieve on account of death; their only regret is to have missed the opportunities (of life).

1450. That captain of mankind has said truly that no one who has passed away from this world
Feels sorrow and regret and disappointment on account of death; nay, but he feels a hundred regrets for having missed the opportunity,
Saying (to himself), "Why did not I make death my object —(death, which is) the store-house of every fortune and every provision—
(And why), through seeing double, did I make the lifelong object of my attention those phantoms that vanished at the fated hour?"
The grief of the dead is not on account of death; it is because (so they say) "we dwelt upon the (phenomenal) forms,

1455. And this we did not perceive, that those are (mere) form and foam, (and that) the foam is moved and fed by the Sea."
When the Sea has cast the foam-flakes on the shore, go to the graveyard and behold those flakes of foam!
Then say (to them), "Where is your movement and gyration (now)? The Sea has cast you into the crisis (of a deadly malady)"—
In order that they may say to you, not with their lips but implicitly, "Ask this question of the Sea, not of us."
How should the foam-like (phenomenal) form move without the wave? How should the dust rise to the zenith without a wind?

1460. Since you have perceived the dust, namely, the form, perceive the wind; since you have perceived the foam, perceive the ocean of Creative Energy.
Come, perceive (it), for insight (is the only thing) in you (that) avails: the rest of you is a piece of fat and flesh, a weft and warp (of bones, muscles, etc.).
Your fat never increased the light in candles, your flesh never became roastmeat for any one drunken with (spiritual) wine.
Dissolve the whole of this body of yours in vision: pass into sight, pass into sight, into sight!
One sight perceives (only) two yards of the road; another sight has beheld the two worlds and the Face of the King.

1465. Between these twain there is an incalculable difference: seek the collyrium—and God best knoweth the things occult.
Since you have heard the description of the sea of non-existence, continually endeavour to stand (depend) upon this sea.
Inasmuch as the foundation of the workshop is that non-existence which is void and traceless and empty,
(And inasmuch as) all master-craftsmen seek non-existence and a place of breakage for the purpose of exhibiting their skill,
Necessarily the Lord (who is) the Master of (all) masters— His workshop is non-existence and naught.

1470. Wherever this non-existence is greater, (the more manifest) in that quarter is the work and workshop of God.
Since the highest stage is non-existence, the dervishes have outstripped all (others),
Especially the dervish that has become devoid of body and (worldly) goods: poverty (deprivation) of body is the (important) matter, not beggary.
The beggar is he whose (worldly) goods have melted away; the contented man is he who has gambled away (sacrificed) his body.
Therefore do not now complain of affliction, for it is a smooth-paced horse (carrying you) towards non-existence.

1475. We have said so much: think of the remainder, (or) if thought be frozen (unable to move), practise recollection (of God).
Recollection (of God) brings thought into movement: make recollection to be the sun for this congealed (thought).
(God's) pulling is, indeed, the original source; but, O fellow-servant, exert yourself, do not be dependent on that pulling;
For to renounce exertion is like an act of disdain: how should disdain be seemly for a devoted lover (of God)?
O youth, think neither of acceptance nor refusal: regard always the (Divine) command and prohibition.

1480. (Then) suddenly the bird, namely, the (Divine) attraction, will fly from its nest (towards you): put out the candle as soon as you see the dawn.
When the eyes have become piercing, 'tis its (the dawn's) light (that illumines them): in the very husk it (the illumined eye) beholds the kernels.
In the mote it beholds the everlasting Sun, in the drop (of water) it beholds the entire Sea.

1485. The Súfi observed that his adversary was exceedingly frail: he said (to himself), "If I give him a hostile blow with my fist,
At my first blow he will crumble like dead, and then the king will punish me and exact retaliation.
The tent is ruined and the tent-pin broken: it (the tent) is seeking (the least) excuse to fall in.
It would be a pity, a (great) pity, that on account of this (virtually) dead man retaliation should fall upon me under the sword."
Since he durst not give his adversary a fisticuff, he resolved to take him to the Cadi.

1490. Saying (to himself), "He (the cadi) is God's scales and measure, he is the means of deliverance from the deceit and cunning of the Devil.
He is the scissors for (cutting off) enmities and wranglings, he is the decider of the quarrels and disputes of the two litigants.
His spells put the Devil in the bottle, his legal ruling makes dissensions cease.
When the covetous adversary sees the scales (of justice), he abandons rebelliousness and becomes submissive;
But if there are no scales, (even) though you give him more (than his fair share) his shrewdness will never be satisfied with the portion (allotted to him)."

1495. The cadi is a mercy (bestowed to God) and the means of removing strife: he is a drop from the ocean of the justice of the Resurrection.
Though the drop be small and short of foot, (yet) by it the purity of the ocean's water is made manifest.
If you keep the (outer) veil (coat of the inward eye) free from dust, you will see the Tigris in a single drop (of water).
The parts bear witness to the state of (their) wholes, so that the afterglow of sunset has become an informer concerning the sun.
God applied that oath, (namely), His Words *Verily (I swear) by the afterglow of sunset,* to the body of Ahmad (Mohammad).

1500. Wherefore should the ant have been trembling (in desire) for the grain (of corn), if from that single grain it had known (inferred) the (existence of) the stack?

Come (now) to the topic (in hand), for the Súfi is distraught (has lost control of his reason) and is making haste to exact redress for the injury (inflicted on him).
O thou that has committed deeds of injustice, ho art thou (so) glad at heart? Art thou unaware of the demand (that will be made upon thee) by him who exacts the penalty?
Or hast thou forgotten those deeds of thine, since heedlessness has let down curtains (of oblivion) over thee?
If there were no litigations pursuing thee the celestial orb would envy thy happiness,

1505. But on account of those just claims (against thee) thou art embarrassed. Little by little, (therefore), beg to be excused for thy unrighteousness.
Lest the Inspector suddenly arrest thee, now (at once) make thy (turbid) water clear (make full amends and wipe out thy injustice) towards the lover (of God).
The Súfi went to the man who had slapped him, and laid hold of his skirt like a plaintiff.
Haling him along, he brought him to the Cadi, saying, "Mount this asinine miscreant on an ass (and parade him through the streets),
Or punish him with blows of the whip, according as thy judgement may deem fitting;

1510. For (in the case of) one who dies under thy chastisement, no fine is (imposed) on thee in vengeance (for him): that (death) is unpenalised."
When any one has died under the punishment and flagellation of the cadi no responsibility lies on the cadi, for he (the cadi) is not a person of small account.
He is God's deputy and the shadow of God's justice, the mirror (that displays the real nature) of every plaintiff and defendant;
For he inflicts correction for the sake of one who has been wronged, not for the sake of his honour or his anger or his income (profit).
Since it is (done) for the sake of God and the Day (of Judgement) hereafter, if a mistake is made (by him) the blood-wit falls upon the (dead man's) kinsmen on the father's side.

1515. He who strikes (and kills) for his ownsake is (held) responsible, while he who strikes (and kills) for God's sake is secure.
If a father strikes his son and he (the son) dies, the father must pay the blood-price,
Because he struck him for his own benefit, (since) it is the duty of the son to serve him (the father).
(But) when a teacher strikes a boy and he (the boy) perishes (is killed by the blows), nothing (in the way of penalty) is (imposed) on the teacher; no fear'
For the teacher is a deputy (of God) and a trustee; and the ease of every trustee is the same as this

1520. It is not his (the boy's) duty to serve his master (teacher) therefore in chastising him the master was not seeking benefit (for himself),
But if his father struck him, he struck for his own sake:' consequently he was not freed from (responsibility for) paying the blood-price.
Behead (your) selfhood, then, O (you who resemble the sword) Dhu 'l-faqár: become a selfless naughted one like the dervish.
When you have become selfless, everything that you do (is a case of) *thou didst not throw when thou threwest,* (and) you are safe.
The responsibility lies on God, not on the trustee: 'tis set forth plainly in (books of) jurisprudence.

1525. Every shop has a different (kind of) merchandise: the *Mathnawi* is the shop for (spiritual) poverty, O son.
In the shoemaker's shop there is fine leather: if you see wood (there), it is (only) the mould for the shoe.
The drapers have (in their shops) silk and dun-coloured cloth: if iron be (there), it is (only to serve) for a yard-measure.
Our *Mathnawi* is the shop for Unity: anything that you see (there) except the One (God) is (only) an idol
Know that to praise an idol for the purpose of ensnaring the vulgar is just like (the Prophet's reference to) "the most exalted Cranes

❦**1530.** He recited it those words) quickly in the Súra (entitled) *Wa'l-Najm*, but it was a temptation (of the Devil), it was not (really) part of the Súra.
Thereupon all the infidels prostrated themselves (in worship): 'twas a mystery (of Divine Wisdom), too, that they knocked their heads upon the door.
After this there is a perplexing and abstruse argument stay with Solomon and do not stir up the demons!
Hark, relate the story of the St and the Cadi and the offender who was (so) feeble and wretchedly ill.
The Cadi said (to the Súfi), "Make the roof firm, O son, in order that I may decorate it with good and evil

❦**1535.** Where is the assailant? Where is that which is subject to vengeance? This man in (consequence of) sickness has become a (mere) phantom.
The law is for the living and self-sufficient: where (how) is the law (binding) upon the occupants of the graveyard?"
The class (of men) who are headless (selfless) because of (their spiritual) poverty are in a hundred respects more naughted than those dead (and buried).
The dead man is naughted (only) from one point of view, (namely), as regards loss (of bodily life); the Súfis have been naughted in a hundred respects.
(Bodily) death is a single killing, while this (spiritual death) is three hundred thousand (killings), for each one of which there is a blood-price beyond reckoning.

❦**1540.** Though God hath killed these folk many a time, (yet) He hath poured forth (infinite) stores (of grace) in payment of the blood-price.
Every one (of these martyrs) is inwardly like Jirjis (St George): they have been killed and brought to life (again) sixty times.
From his delight in (being smitten by) the spear-point of the (Divine) Judge, the killed one is ever burning (in rapture) and crying. Strike another blow!"
(I swear) by God, from love for the existence that fosters the spirit, the killed one longs -(still) more passionately to be killed a second time.
The Cadi said, "I am the cadi for the living: how am I the judge of the occupants of the graveyard?

❦**1545.** 1f to outward seeming this man is not laid low in the grave, (yet) graves have entered into his household
You have seen many a dead man in the grave: (now), O, blind one, see the grave in a dead man.
If bricks from a grave have fallen on you, how should reason able persons seek redress from the grave?
Do not concern yourself with anger and hatred against a dead man: beware, do not wake war on (one who is as dead as) the pictures in a bath-house.
Give thanks that a living one did not strike you, for he whom the living one rejects is rejected of God.

❦**1550.** The anger of the living ones is God's anger and His blows for that pure-skinned one is living through God.
God killed him and breathed on his trotters and quickly, like a butcher, stripped off his skin.
The breath remains in him till (he reaches) the final bourn: the breathing of God is not as the breathing of the butcher.
There is a great difference between the two breathings: this is wholly honour, while that (other) side is entirely, shame.
This (the latter) took life away from it (the slaughtered beast) and injured it, while by the breathing of God that (spiritual) life was made perpetual.

❦**1555.** This (Divine) breath is not a breath 'that can be described hark, come up from the bottom of the pit to the top of the palace.
'Tis not a sound legal decision to mount him (the defendant) on an ass (and parade him): does any one lay upon an ass a (mere) picture of firewood?
The back of an ass is not his proper seat: the back of a bier is more fitting for him.
What is injustice? To put (a thing) out of its proper place: beware, do not let it be lost (by putting it) out of its place."
The Súfi said, "Then do you think it right for him to slap me without (my taking) retaliation and without (his paying) a farthing?

1560. Is it right that a big rascally bear should inflict slaps on Súfis for nothing?"
The Cadi said (to the defendant), "What (coins) have you, larger or smaller?" He replied, "I have (only) six dirhems in the world."
Said the Cadi, "Spend three dirhems (on yourself) and give the other three to him without (any further) words.
(For," he thought to himself), "he (the defendant) is weak and ill and poor and infirm: he will need three dirhems for vegetables and loaves."
His (the defendant's) eye fall on the nape of the Cadi's neck: it was better (more inviting) than the nape of the Súfi.

1565. He raised his hand to slap it, saying (to himself), "The x retaliation (penalty) for my slap has been made cheap."
He approached the Cadi's ear (as though) for the purpose of (whispering) a secret, and dealt the Cadi a (severe) blow with his palm.
"O my two enemies," he cried, "take all the six dirhems: (then) I shall be free (from care and) without trouble and anxiety."

How the Cadi was incensed fry the slap of the poor (sick) man and how the Súfi taunted the Cadi.

The Cadi was incensed. "Hey," cried the Súfi, "your decision is just, no doubt (about it): there is no error.
O Shaykh of the (Mohammedan) religion, how can you approve for a brother (Moslem) what you disapprove for your self, O man of trust?

1570. Don't you know this, that (if) you dig a pit for me you will at last let yourself fall into the same pit?
Haven't you read in the Traditions (of the Prophet), 'Whoever digs a pit (for his brother will fall into it)'? Practise what you have read, O soul of your father!
This one judicial decision of yours was like this, for it has brought you a slap on the nape.
Alas for your other (unjust) decisions! (Consider) what (penalty) they will bring upon your head and feet.
From kindness you take pity on a wrong-doer, saying, 'Mayst thou have three dirhems to spend (on food)!'

1575. Cut off the wrong-doer's hand: what occasion is there for you to put the control and reins in his hand?
O you from whom justice is unknown, you resemble the goat that gave her milk to the wolf-cub."

The Cadi's reply to the Súfi.

The Cadi said, "It is our duty to acquiesce, whatever slap or cruelty the (Divine) destiny may bring to pass.
I am inwardly pleased with the decision (inscribed) in the (Heavenly) Scrolls, though my face has become sour—for Truth is bitter.
This heart of mine is an orchard, and my eye is like the cloud: (when) the cloud weeps the orchard laughs joyously and happily.

1580. In a year of drought the orchards are reduced to death and agony by the sun laughing unconscionably.
You have read in God's Commandment (the words) *and weep ye much*: why have you remained grinning like a roast (sheep's) head?
You will be the light of the house, like the candle, if like the candle you shed showers of tears.
The mother's or father's sourness of face preserves the child from every harm.
You have experienced the pleasure of laughing, O inordinate laugher: (now) experience the pleasure of weeping (and recognise) that it is a mine of sugar.

1585. Since thinking of Hell causes weeping, therefore Hell is better than Paradise.
In tears there are laughters concealed: seek treasure amidst ruins, O simple (sincere) man.

Pleasure is (concealed) in pains: the track has been lost, the Water of Life has been taken away into the (Land of) Darkness.
On the way to the Caravanseray the shoes are upside down: make your (two) eyes to be (as) four in precaution (against being deceived).
Make your (two) eyes to be (as) four in careful consideration: join to your own eye (eyes) the two eyes of the Friend.

1590. Read in the pages (of the Qur'an) their affair is a matter for consultation: be (devoted) to the Friend and do not say to him disdainfully, 'Fie!'
The Friend is the support and refuge on the Way: when you consider well; (you will see that) the Friend is the Way.
When you come into a company of Mends, sit silent: do not make yourself the bezel in that ring.
At the Friday prayer-service look well and attentively: (you will see that) all are concentrated and possessed by a single ought and silent.
Direct your course towards silence: when you seek the marks (of the Way), do not make yourself a mark (for attention).

1595. The Prophet said, 'Know that amidst the sea of cares (my) Companions are (as) stars in respect of guidance.'
Fix your eye on the stars, seek the Way; speech is a cause of confusi0n to the sight: do not speak.
If you utter two true words, O such-and-such, the dark (false) speech will begin to flow in their train.
Haven't you read that (your) talk concerning (your) griefs, O frenzied (lover) is drawn along by the draw (ride) of talk?
Beware; do r begin (to speak) those right words, for words quickly draw (other) words (after them).

1600. When you have (once) opened your mouth, they are not in your control: the dark(falsehood) flows on the heels of the pure (truth).
He (alone) may open (his mouth) who is preserved (from error) in the way of (Divine) inspiration 'tis permissible since he is entirely pure
For *a prophet does not speak from self-will*: how should self-will proceed from him who is preserved by God?
Make yourself one that speaks eloquently from ecstatic feeling, lest you become a slave to argumentation like me."

How the Súfi questioned the Cadi.

The Súfi said, "Since (all) the gold is from a single Mine, why is this beneficial and that other harmful?

1605. Since the whole (Creation) has come from a single Hand, why tees has this one come sober and that one intoxicated?
Since (all) these rivers flow from a single Sea, why is this one honey and that one poison in the mouth?
Since all lights are (derived) from the everlasting Sun, where fore did the true dawn and the false dawn rise?
Since the blackness of every seeing person's eye is (derived) from a single Collyrium wherefore did true, sight and strabism come (into being)?
Since God is the Governor of the Mint, how is it that (both) good and spurious coins are struck?

1610. Since God has called the Way 'My Way,' wherefore is this, one a trusty escort and that one a brigand?
How can (both) the (noble) freeman and the (base) fool come from a single womb, since it is certain that the son is (the expression of) his father's inmost nature?
Who (ever) saw a Unity with so many thousand (numbers), (or) a hundred thousand motions (proceeding) from the essence of Rest?"
The Cadi's reply to the Súfi.

The Cadi said, "O Súfi' do not be perplexed: hearken to a parable in explanation of this (mystery)

(‘Tis) just as the disquiet of lovers is the result of the tranquillity of the one who captivates their hearts.

1615. He stands immovable, like a mountain, in his disdain, white his lovers are quivering like leaves.
His laughter stirs (them to) tears, his glory causes their glories to fade.
All this conditionality is tossing like foam on the surface of the unconditioned Sea.
In its (the Sea’s) essence and. action there is neither opposite nor like: by it (alone) are (alt) existences clothed in robes (of existence).
How should an opposite bestow being and existence on its opposite? Nay, it flees and escapes from, it.

1620. What, is (the meaning of) *nidd*? The like (*mithl*), the like of (something) good or bad. How should a like make its own like?
When there are two likes, O God-fearing man, why should this one be more fit than that one for (the purpose of) creating?
Opposites and likes, in number as the leaves of the orchard, are (but) as a flake of foam on the Sea that hath no like or opposite.
Perceive that the victory and defeat of the Sea are unconditioned: how, (then), should there be room for conditionality in the essence of the Sea?
Your soul is the least of its playthings; (yet) how can the quality and description of the soul be ascertained?

1625. Such a Sea, then, with every drop whereof the intellect and the spirit are more unfamiliar than the body— How should it be contained in the narrow room of quantity and quality? There (even) Universal Reason is one of the ignorant.
Reason says to the body, ‘O lifeless thing, hast thou ever had a scent of the Sea whither all return?’
The body replies, ‘Assuredly I am thy shadow: who would seek help from a shadow, O soul of thy uncle?’
Reason says, ‘This is the house of bewilderment, not a house where the worthy is bolder than the unworthy.’

1630. Here the resplendent sun pays homage to the mote, like a menial.
In this quarter the lion lays his head (in submission) before the deer; here the falcon lays (droops) his wings before the partridge.
(If) you cannot believe this, (then) bow is it that Mustafa (Mohammed) seeks a blessing from the lowly poor?
If you reply that it was for the purpose of teaching (his followers) in what respect was his leaving them in absolute ignorance (of the reason for his action) a means of causing them to understand?
Nay, but he knows that the King deposits the royal treasure in ruined places.

1635. Evil thoughts (about the saint) are (due to) his presenting an appearance contrary to the reality’, though (in fact) every part of him is his spy (informing him of Divine mysteries).
Nay, the Truth is absorbed in the Truth; hence seventy, nay, a hundred sects hive arisen.
(Now) I will talk to you of matters indifferent., Hark, O Súfi , open your spiritual ear very wide.
Whatever blow may come to you from Heaven, always be expecting (to receive) a gift of honour after it;
For He is not the king to slap you and then not give you a crown and a throne on which to recline.

1640. The whole world has (but) the value of a gnat’s wing; (but) for one slap there is an infinite reward.
Nimbly slip your neck out of this golden collar, (which is) the world, and take the slaps (that come) from God.
Since the prophets suffered those blows on the nape, in consequence of that affliction they have lifted their heads (high).
But (always) be present (attentive and ready) in yourself O youth, in order that He may find you at home.
Else He will take back His gift of honour, saying, ‘I found nobody in the house.”

How the Súfi again questioned the Cadi.

1645. The Súfi said, “How would it be if this world were to unknit the eyebrow of mercy for evermore!
If it were not to bring on some trouble at every moment and produce anguish by its (incessant) changes!

If Night were not to steal the lamp of Day, and i December were not to sweep away the orchard that has learned to delight (in its fresh beauty)!
If there were no stone of fever to shatter the cup of health, and if fear did not bring anxieties for (one's) safety!
How, indeed, would His munificence and mercy be diminished if in His bounty there were no torment?"

The Cadi's answer to the questions of the Súfí, and how he adduced the Story of the Turk and the Tailor as a parable.

1650. The Cadi said, "You are a very idle vagabond Súfí: you are devoid of intelligence, (you are) like the Kúfic *káf*.
Haven't you heard that a certain sugar-lipped (story-teller) used to tell at nightfall of the perfidy of tailors,
Setting forth to the people old stories concerning the thievery of that class (of men)?
To that one and this one he would relate tales of their snatching (stealing) pieces of cloth while cutting it,
And during the night-talk he would read aloud a book on (the tricks of) tailors, when a throng had gathered round him.

1655. Since he found eager listeners among those who came (to hear him), all parts of him had become the story (that he was telling).

The Prophet, on whom be peace, said, 'Verily God teaches wisdom by the tongues of the preachers according to the measure of the aspirations of those who hear them.'

If any one have suave eloquence, hearing draws it out: the teacher's enthusiasm and energy are (derived) from the boy (whom he teaches).
When the harpist who plays the four-and-twenty (musical modes) finds no ear (to listen), his harp becomes a burden;
Neither ditty nor ode comes into his memory: his ten fingers will not get to work.
If there were no ears to receive (the message from) the Unseen, no announcer (prophet) would have brought a Revelation from Heaven;

1660. And if there were no eyes to see the works of God, neither would the sky have revolved nor would the earth have smiled (been gay with verdure).
The declaration *lawláka* (but for thee) means this, that the (whole) affair (of creation) is for the sake of the piercing eye and the seer.
How should the vulgar, in their love for bedfellow and dishes (of food), have any care for love of God's work?
You do not pour *tutmáj* broth into a trough till there are a number of greedy dogs to drink it.
Go, be the Cave-dog of His Lordship in order that His election (of you) may deliver you from this trough.

1665. When he (the story-teller) related the pitiless thefts which those tailors commit in secret,
A Turk from Khitá (who was) amongst the crowd (audience) was exceedingly annoyed by that exposure.
At night-time he (the story-teller) was exposing those secrets (of the tailors) for the benefit of the intelligent (listeners), as (plainly as secrets shall be exposed) on the Day of Resurrection.
Wherever you come to close quarters with a wrangle, you will see there two enemies (engaged) in exposing (each other's) secret.
Know that that hour (of quarrel) is (like) the (hour of the) Last Judgement mentioned (in the *Qur'án*), and know that the throat which tells the secret is (like) the trumpet (of Isráfíl);

1670 For God hath provided the motives of anger and (thus) hath caused those shameful things to be divulged.
When he (the story-teller) had related many instances of the perfidy of tailors, the Turk became annoyed and angry and aggrieved,
And said, 'O story-teller, in your city who is the greatest expert in this (kind of) deceit and fraud?'

[How the Turk boasted and wagered that the tailor would not be able to steal anything from him.]

He replied, ‘There is a tailor named Pír-i Shush who beats (all other) folk in light-fingeredness and thievery.’
‘I warrant,’ said he (the Turk), ‘that (even) with a hundred efforts he will not be able to take away a coil of thread in my presence.’

1675. Then they told him, ‘Cleverer persons than you have been checkmated by him: do not soar (too high) in your pretensions.
Go to, be not so deluded by your intelligence, else you will be lost in his wiles.’
The Turk became (still) hotter and made a wager there (and then) that he (the tailor) would not be able to rob (him of anything) either old or new.
Those who flattered his hopes made him hotter (than before): immediately he wagered and declared the stakes,
Saying, ‘I will pay this Arab horse of mine as a forfeit if he artfully steals my stuff;

1680. And if he cannot rob (me) I shall receive a horse from you (as an equivalent) for the first stake.’
Because of his anxiety sleep did not overcome the Turk (all) that night: he was fighting with the phantom of the thief.
In the morning he put a piece of satin under his arm, went to the bazaar, and (entered) the shop of that cunning rogue.
Then he saluted him warmly, and the master(-tailor) sprang up from his seat and opened his lips to bid him welcome.
He inquired (after his health, etc.) with a cordiality exceeding (even) that of the Turk, so that he planted in his (the Turk's) heart (feelings of) affection for him.

1685. When he (the Turk) heard from him a song like the nightingale's, he threw down before him the piece of Stamboul satin,
Saying, ‘Cut this into a coat for the day of battle: (let it be) wide below my navel and tight above it—
Tight above, to show off my body (figure); wide below, so as not to hamper my legs.’
He replied, ‘O kindly man, I will do (you) a hundred services,’ and in (token of) accepting it (the commission) he laid his hand upon his eye.
Then he measured (the satin) and inspected the working surface (of it) and, after that, opened his lips in idle chat.

1690. Of stories about other Amírs and of the bounties and gifts of those persons
And about the misers and their (mean) economies—(of all this) he gave a sample for the purpose of (exciting) laughter.
In a flash he whipped out a pair of scissors and went on cutting while his lips were full of tales and beguiling talk.

How the tailor told laughable jests, and how the narrow eyes of the Turk were closed by the violence of his laughter, and how the tailor found an opportunity (to steal).

The Turk began to laugh at the stories, and at that moment his narrow eyes closed.
He (the tailor) filched a shred (of satin) and put it under his thigh, (where it was) hidden from all living beings except God.

1695. God saw it, but He is disposed to cover up (sins); yet when you carry (them) beyond bounds He is a tell-tale.
From his delight in his (the tailor's) anecdotes the Turk's former boast went out of his head.
What satin? What boast? What wager? The Turk is intoxicated with the jokes of the pasha.
The Turk implored him, crying, ‘For God's sake go on telling jokes, for they are meat to me.’
(Then) the rascal told such a ridiculous story that he (the Turk) fell on his back in an explosion of laughter.

1700. He (the tailor) swiftly clapped a shred of satin to the hem of his underbreeches, while the Turk was paying no attention and greedily sucking in (absorbing) the jests.

Still (continuing his entreaties), the Turk of Khitá said for the third time, 'Tell me a joke for God's sake!'
He (the tailor) told a story more laughable than (those which he had related) on the two previous occasions, and made this Turk entirely his prey.
His eyes shut, his reason flown, bewildered, the boastful Turk was intoxicated with guffaws.
Then for the third time he (the tailor) filched a strip from the coat (which he was cutting), since the Turk's laughter gave him ample scope (for his dexterity).

1705. When for the fourth time the Turk of Khitá was demanding a jest from the master(-tailor),
The master took pity on him and put aside (abandoned) artfulness and injustice.
He said (to himself), 'This infatuated man has a great desire for these (facetious tales), not knowing what a loss and swindle they are (for him).'
(Nevertheless) he (the Turk) showered kisses on (the face and eyes of) the master, crying, 'For God's sake tell me a story!'
O thou who hast become a story and (art) dead to (useful) existence, how long wilt thou wish to make trial of stories?

1710. No story is more laughable than thou (thyself): stand (and meditate) on the edge of thine own ruinous grave!
O thou who hast gone down into the grave of ignorance and doubt, how long wilt thou seek (to hear) the jests and tales of Time?
How long wilt thou listen to the blandishments of this world that leave neither thy mind underanged nor thy spirit?
The jests of Time, this mean and petty boon-companion, have robbed of honour a hundred thousand like thee.
This Universal Tailor is ever tearing and stitching the garments of a hundred travellers silly as children.

1715. If his jests conferred a gift on the orchards (in spring), when December came they (his jests) gave that gift to the winds.
The old children sit down beside him to beg that he will jest (and amuse them) by (giving them) fortunes good or bad.

How the tailor said to the Turk, "Hey, hold your tongue: if I tell any more funny stories the coat will be (too) tight for you."

The tailor said, 'Begone, unmanly fellow! Woe to you if I make another jest;
(For) then, after that, the coat will be (too) tight for you: does any one practice this (fraud) on himself?
What laughter (is this)? If you had an inkling (of the truth), instead of laughing you would weep (tears of) blood.'

Explaining that the idle folk who wish (to hear) stories are like the Turk, and that the deluding and treacherous World is like the tailor, and that lusts and women are (like) this World's telling laughable jokes, and that Life resembles the piece of satin placed before this Tailor to be made into a coat of eternity and a garment of piety.

1720. The Tailor, (who is) Worldly Vanity, takes away the satin of your life, bit by bit, with his scissors, (which are) the months.
You wish that your star might always jest and your happiness continue for ever.
You are very angry with its quartile aspects and its disdain and enmity and mischiefs;
You are very annoyed with its silence and inauspiciousness and severity and its endeavour to show hostility,
Saying, 'Why doesn't the merry Venus dance?' Do not depend on its good luck and auspicious dance.

1725. Your star says, 'If I jest any more, I shall cause you to be swindled entirely.'
Do not regard the counterfeiting of these stars: regard your love for the counterfeiter, O despicable man.

Parable.

A certain man was on the way to his shop (when) he found the road in front of him barred by women.
He was hurrying along hot-foot, and the way was blocked by a crowd of women (beautiful) as the moon.
He turned his face to one woman and said, ‘O vile (creature), how numerous you are, little girls, eh!’

1730. The woman turned towards him and replied, ‘O man of trust, do not think it dreadful that there are so many of us.
Consider that notwithstanding the multitude of us on the earth you (men) find it insufficient for your enjoyment.
Propter paucitatem feminarum inciditis in paedicationem: infamissimi in mundo sunt agens et patiens.’
(O Súfí), do not regard these happenings of Time which (proceed) from heaven (and) come to pass intolerably here.
Do not regard the (anxious) husbanding of (one's) daily bread and livelihood and this dearth (of food) and fear and trembling,

1735. (But) consider that in spite of all its (the World's) bitternesses ye are mortally enamoured of it and recklessly devoted to it.
Deem bitter tribulation to be a (Divine) mercy, deem the kingdom of Merv and Balkh to be a (Divine) vengeance.
That Ibráhím fled not from destruction and remained (safe), while this Ibráhím fled from (worldly) honour and rode away.
That one is not burnt, and this one is burnt. Oh, wonderful! In the Way of search (for God) everything is upside down.”

How the Súfí repeated his questions.

The Súfí said, “He (God) whose help is invoked hath the power to make our trading free from loss.

1740. He who turns the fire (of Nimrod) into roses and trees is also able to make this (World-fire) harmless.
He who brings forth roses from the very midst of thorns is also able to turn this winter into spring.
He by whom every cypress is made ‘free’ (evergreen) hath the power if He would turn sorrow into joy.
He by whom every non-existence is made existent—what damage would He suffer if He were to preserve it for ever?
He who gives the body a soul that it may live—how would He be a loser if He did not cause it to die?

1745. What, indeed, would it matter if that Bounteous One should bestow on His servant the desire of his soul without (painful) toil,
And keep far off from poor (mortals) the cunning of the flesh and the temptation of the Devil (which lurk) in ambush?”

The Cadi's reply to the Súfí.

The Cadi said, “Were there no bitter (stern) Commandment (from God) and were there no good and evil and no pebbles and pearls,
And were there no flesh and Devil and passions, and were there no blows and battle and war,
Then by what name and title would the King call His servants, O abandoned man?

1750. How could He say, ‘O steadfast one’ and ‘O forbearing one’? How could He say, ‘O brave one’ and ‘O wise one’?
How could there be *steadfast and sincere and spending men* without a brigand and accursed Devil?
Rustam and Hamza and a catamite would be (all) one; knowledge and wisdom would be annulled and utterly demolished.
Knowledge and wisdom exist for the purpose of (distinguishing between) the right path and the wrong paths: when all (paths) are the right path, knowledge and wisdom are void (of meaning).

Do you think it allowable that both the worlds should be ruined for the sake of this briny (foul) shop of the (sensual) nature?

1755. I know that you are pure (enlightened), not raw (foolish), and that these questions of yours are (asked) for the sake of (instructing) the vulgar.
The cruelty of Time (Fortune) and every affliction that exists are lighter than farness from God and forgetfulness (of Him),
Because these (afflictions) will pass, (but) that (forgetfulness) will not. (Only) he that brings his spirit (to God) awake (and mindful of Him) is possessed of felicity."

A Story setting forth that patience in bearing worldly affliction is easier than patience in bearing separation from the Beloved.

A certain woman said to her husband, "Hey, O you who have finished with generosity once and for all,
Why have you no care for me? How long shall I dwell in this abode of misery?"

1760. The husband replied, "I am doing my best to earn money; though I am destitute, I am moving hand and foot.
O beloved, it is my duty (to provide you with) money and clothes: you get both these from me and they are not insufficient."
The wife showed (him) the sleeve of her chemise: the chemise was very coarse and dirty.
"It is so rough," said she, "it eats (wounds) my body: does any one get a garment of this kind for any one?"
He said, "O wife, I will ask you one question. I am a poor man: this is all I know (how to do).

1765. This (chemise) is rough and coarse and disagreeable, but think (well), O thoughtful (anxious) wife!
Is this (chemise) rougher and nastier, or divorce? Is this (chemise) more odious to you, or separation?"
Even so, O Khwája who art reviling on account of affliction and poverty and distress and tribulations,
No doubt this renunciation of sensuality gives bitter pain, but 'tis better than the bitterness of being far from God.
If fighting (against the flesh) and fasting are hard and rough, yet these are better than being far from Him who inflicts tribulation.

1770. How should pain endure for a single moment when the Giver of favours says to thee, "How art thou, O My sick one?"
And (even) if He say (it) not, because thou hast not the understanding and knowledge (needed) for it, yet thy inward feeling (of supplication) is (equivalent to His) inquiring (after thee).
Those beauteous ones who are spiritual physicians turn towards the sick to inquire (after them);
And if they be afraid of (incurring) disgrace and (loss of) reputation, they devise some means and send a message;
Or if not, that (care for the sick) is pondered in their hearts: no beloved is unaware (forgetful) of his lover.

1775. O thou who desirest (to hear) a wondrous tale, read the story of them that play the game of love.
Thou hast been boiling mightily during (all) this long time, (and yet), O dried meat, thou hast not even become half-cooked.
During a (whole) life-time thou hast seen the justice and jurisdiction (of God), and then (after all) thou art more ignorant than the blind.
Whoever serves Him as a pupil becomes a master, (but) thou hast gone backwards, O blind fool!
Verily thou hast learned nothing from thy parents, nor hast thou taken a lesson from night and day.

Parable.

1780. A (Súfí) gnostic asked an old Christian priest, "Sire, art thou the more advanced in age, or thy beard?"
He replied, "Nay; I was born before it: I have seen much of the world without a beard."

He (the Súfí) said, “Thy beard has turned white, it has changed, (but) thy evil disposition has not become good.”
It (thy beard) was born after thee and (yet) it has surpassed thee: thou art so dry (vain and unprofitable) because of thy passion for *tharíd.*
Thou art (still) of the same complexion with which thou wast born: thou hast not taken one step forward.

1785. Still thou art (as) sour buttermilk in the churn: in sooth thou hast not extracted any oil (butter) from it.
Still thou art (as) dough in the jar of clay, though thou hast been a (whole) lifetime in the fiery oven.
Thou art like a herb on a hillock: (thy) foot (is fixed immovably) in the earth, though thy head is tossed (to and fro) by the wind of passion.
Like the people of Moses in the heat of the Desert, thou hast remained forty years in (the same) place, O foolish man.
Daily thou marchest rapidly till nightfall and findest thyself (still) in the first stage of thy journey.

1790. Thou wilt never traverse this three hundred years' distance so long as thou hast love for the calf.
Until the fancy (illusion) of the calf went out of their hearts, the Desert was to them like a blazing whirlpool.
Besides this calf which thou hast obtained from Him (God), thou hast experienced infinite graces and bounties.
Thou hast the nature of a cow; hence in thy love for this calf (those) mighty benefits have vanished from thy heart.
Prithee now, ask each part of thee: these dumb parts have a hundred tongues

1795. To recall the bounties of the World-Provider which are hidden in the pages of Time.
By day and night thou art eagerly seeking (to hear) stories, while each several part of thee is telling thee the story (of His bounties).
(Ever) since each several part of thee grew up from non-existence, how much joy have they experienced and how much pain!
For without pleasure no part will grow; on the contrary, at every spasm (of pain) the part (affected) becomes thin (dwindles).
The part remained (in being), but the pleasure vanished from memory; nay, it did not vanish, (though) it became concealed from the five (senses) and the seven (members of the body).

1800. (’Tis) like summer, from which cotton is born: the cotton remains, the summer is no more remembered;
Or like the ice which is born of winter: winter disappears, but the ice is with us.
The ice is a souvenir of the hardships (of winter), and in December these fruits are a souvenir of summer.
Similarly, O youth, every single part in thy body is telling the story of a (past) bounty,
As, (in the case of) a woman who has twenty children, each (child) is telling of a (past) delight.

1805. There is no pregnancy without (past) rapture and amorous sport: how should the orchard produce (fruit) without a Spring?
The pregnant (trees) and the children on their laps are evidence of dalliance with the Spring.
Every tree (engaged) in suckling its children is impregnated, like Mary, by a King unseen.
Although in (boiling) water the heat of fire is concealed (from view), a hundred thousand bubbles froth upon it,
And though the fire works very secretly, the froth indicates (its presence) with ten fingers.

1810. In like manner (all) the parts of those intoxicated with union are pregnant with the (ideal) forms of (ecstatic) feelings and words.
Their mouths remain gaping (in amazement) at the beauty of (that) ecstasy, (while) their eyes are absent (withdrawn) from the forms of this world.
Those (spiritual) progenies are not (produced) by means of these four (elements); consequently they are not seen by these eyes.

Those progenies are born of (Divine) illumination; consequently they are covered (from sight) by a pure veil.
We said "born," but in reality they are not born, and this expression is only (used) in order to guide (the understanding).

1815. Hark, be silent that the King of *Say* may speak: do not play the nightingale with a Rose of this kind.
This eloquent Rose is full of song and cry: O nightingale, let thy tongue cease, be (all) ear!
Both (these) kinds of pure ideal forms are valid (trustworthy) witnesses to the mystery of union.
Both (these) kinds of subtle and delectable beauty are witnesses to (spiritual) pregnancies and growing big (with child) in the past, Like ice that in the brilliant (month of) Tamúz is ever telling the story of winter

1820. And recalling the cold winds and intense frost in those hard days and times;
(Or) like fruit that in winter-time tells the story of God's lovingkindness
And the tale of the season when the sun was smiling and embracing the brides of the orchard.
The ecstasy is gone but thy (every) part remains as a souvenir: either inquire of it, or thyself recall (the ecstasy) to mind.
When grief takes possession of thee, if thou art a fit (alert and capable) person thou wouldst question that moment of despair

1825. And wouldst say to it, "O Sorrow that deniest implicitly the allowance of favours (bestowed upon thee) by that Perfection,
If Spring and (its) fresh gladness are not always thine, (then) of what is thy body, (which is) like a heap of roses, the storehouse?
Thy body is a heap of roses, thy thought is like rose-water; the rose-water denies the rose: lo, here is a marvel!"
(Even) straw is refused to those who apishly show ingratitude, (while) sun and cloud (sunshine and rain) are lavished on those who resemble the prophets in disposition.
That obstinacy in (showing) ingratitude is the rule followed by the ape, while that thankfulness and gratitude is the way of the prophet.

1830. (See) what was done to the apish by their deeds of shame; (see) what was done to those of prophetic complexion by their acts of piety!
In well-cultivated places there are curs and biting (dogs); in ruined places there is the treasure of glory and light.
If this (spiritual) moonlight had not been in eclipse, so many philosophers would not have lost the (right) way.
Through losing their way the acute and intelligent saw the brand of foolishness on their noses.

The remainder of the Story of the fakir who desired (to receive) his daily bread without (having recourse to) work as a means (of earning it).

In his grief that wretched pauper, who suffered a thousand agonies on account of indigence,

1835. Used to beseech (God) in prayer and invocation, crying, "O Lord and Guardian of (them that are) the shepherds (of their people),
Thou didst create me without any exertion (on my part): give me daily bread from this mansion (the world) without contrivance (on my part).
Thou gavest me the five jewels in the casket of my head, and also five other occult senses.
These gifts of Thine are not to be numbered or computed; in setting them forth I am tongue-tied and shamefaced.
Since Thou art alone (without partner) in my creation, do Thou adjust (accordingly) the matter of providing me with daily bread."

1840. For years this prayer was frequently uttered by him, and at last his supplication took effect,

As (in the case of) the person who used to beg God to grant him a lawful livelihood without labour and fatigue,
(Till) at length the cow brought him happiness: ('twas in) the epoch of David whose justice was divinely inspired.
This thrall of love, too, made piteous entreaties, and he likewise carried off the ball from the field of (favourable) response.
(Yet) while praying he would at times become distrustful on account of the postponement of the recompense and reward;

1845. (And then) again the gracious Lord's deferment (of his hopes) would bring a message of joy to his heart and become a surety (for their fulfilment).
Whenever in (the course of his) earnest supplication weariness caused him to despair, he would hear from the Presence of God (the call) "Come!"
This (Divine) Maker is He who abaseth and exalteth: without these two (attributes) no work is accomplished.
Consider the lowness of the earth and the loftiness of the sky: without these two (attributes) its (the sky's) revolution is not (possible), O such-and-such.
The lowness and loftiness of this earth are of another sort: for one half of the year it is barren and for (the other) half (it is) green and fresh.

1850. The lowness and loftiness of distressful Time are of another sort: one half day and (the other) half night.
The lowness and loftiness of this blended (bodily) temperament (of ours) are now health and now sickness that causes (us) to cry out (in pain).
Know that even so are all the changing conditions of the world—famine and drought and peace and war—(which arise) from (Divine) probation.
By means of these two wings this world is (kept up like a bird) in the air; by means of these twain (all) souls are habitations of fear and hope,
To the end that the world may be (always) trembling like a leaf in the north wind and simoom of resurrection and death,

1855. (And) that (ultimately) the vat of the unicolority of our Jesus may destroy the value of the vat containing a hundred dyes;
For that world (of Unity) is like a salt-mine: whatever has gone thither has become exempt from coloration (dyeing with various colours).
Look at earth: it makes many-coloured (diverse) humankind to be (all) of one colour in their graves.
This is the salt-mine for visible (material) bodies, (but) in sooth the salt-mine for ideal (supersensible) things is different.
The salt-mine for ideal things is ideal (spiritual and real): it remains new from eternity unto everlasting.

1860. This (earthly) newness has oldness as its opposite, but that newness (belonging to the world of Reality) is without opposite or like or number.
'Tis (even) as by the polishing action of the Light of Mustafá (Mohammed) a hundred thousand sorts of darkness became radiant.
Jew and polytheist and Christian and Magian—all were made of one colour by that Alp Ulugh (great hero).
A hundred thousand shadows short and long became one in the light of that Sun of mystery.
Neither a long (shadow) remained nor a short nor a wide: shadows of every kind were given in pawn to (absorbed in) the Sun.

1865. But the unicolority that is (everywhere) at the Resurrection is (then) revealed and (made) manifest to the evil and the good (alike);
For in that world ideas are endued with form, and our (visible) shapes become congruous with our (moral and spiritual) qualities.
The (secret) thoughts will then become (materialised in) the form of the books (recording good and evil actions): this lining will become the working surface of the garments.

During this (present) time (men's) inward beliefs are (as variegated) as a piebald cow, and in the (different) religious sects the spindle of speech is spinning (threads of) a hundred colours.
'Tis the turn (reign) of many-colouredness and many-mindedness: how should the one-coloured world become unveiled?

1870. 'Tis the turn (reign) of the Ethiopian; the Greek is hidden (from view): this is night, and the sun is in pawn.
'Tis the turn (reign) of the wolf, and Joseph is at the bottom of the well; 'tis the turn (reign) of the Egyptians, and Pharaoh is king.
(Such is the Divine purpose), in order that for a few days these curs may have their allotted portion of the unstinted and deluding (worldly) provision.
(But) within the jungle (of this world) are lions (righteous and holy men), waiting for the command "Come!" to be spread abroad.
Then those lions will come forth from the (worldly) pasture, and God will show (unto them) their income and expenditure without any veil (disguise).

1875. The (spiritual) essence of Man will encompass land and sea, (while) the piebald cattle will be killed as victims on the Day of Slaughter.
The terrible Day of Slaughter at the Resurrection is a festival for the true believers and (the hour of) destruction for the cattle.
On that Day of Slaughter all the water-birds (will be) sailing along like ships on the surface of the Sea.
(This Day is ordained) to the end that *they who perish may perish by a clear proof*, and that they who are saved and have sure knowledge thereof may be saved (by a clear proof),
And that the falcons may go to the Sultan and that the crows may go to the graveyard;

1880. For in this world the dessert of the crows was bones and pieces of dung like bread.
How remote is the sugar of wisdom from the crow! How remote is the dungbeetle from the orchard!
It is not suitable for an effeminate man to go to fight against the carnal soul: aloes-wood and musk are not suitable for the arse of an ass.
Since women are not at all adapted for fighting, how should they be adapted for that (fight) which is the greater holy war?
A Rustam may (sometimes) have been concealed in a woman's body, as (was the case with) a Mary; (but) only seldom.

1885. Similarly, women are (sometimes) concealed in men's bodies, and they (such men) are (virtually) female because of (their) faintness of heart.
In that world, if any one has not found in his manhood the capacity (for spiritual combat), his feminality takes (visible) shape.
The Day (of Judgement) is justice, and justice consists in giving (to every one) what is proper: the shoe belongs to the foot, and the cap belongs to the head.
(This is) in order that every seeker may attain to the object of his search, and that everything destined to set may go to its point of setting.
No object of search is withheld from the seeker: the sun is paired with heat and the cloud with water.

1890. The present world is the Creator's penitentiary: since you have chosen (to incur) punishment, suffer punishment!
Contemplate the bones and hair of the punished ones (whom) the sword of (Divine) punishment overthrew on sea and land.
Consider the bird's feathers and feet (lying) around the trap and silently expounding (the nature of) God's punishment.
He (the worldling) dies and leaves a (sepulchral) vault to occupy his place; and (in the case of) one who has lain for ages (in the earth), even the vault has disappeared.
The justice of God hath mated every one (with one of his own kind)—elephant with elephant and gnat with gnat.

1895. The familiar associates of Ahmad (Mohammed) were the Four Friends, (while) the familiars of Bú Jahl were ‘Utba and Dhu ’l-Khimár.
The Ka‘ba of Gabriel and the (celestial) spirits is a Lotus-tree; the *qibla* of the belly-slave is a table-cloth (covered with dishes of food).
The *qibla* of the gnostic is the light of union (with God); the *qibla* of the philosopher's intellect is phantasy.
The *qibla* of the ascetic is the Gracious God; the *qibla* of the flatterer is a purse of gold.
The *qibla* of the spiritual is patience and long-suffering; the *qibla* of form worshippers is the image of stone.

1900. The *qibla* of those who dwell on the inward is the Bounteous One; the *qibla* of those who worship the outward is a woman's face.
Similarly reckon up new and old (instances); and if you are weary (of doing so), go about your business.
Our provision (from God) is wine in a golden cup, while those curs have the *tutmáj* broth and the trough.
(God says), “To him on whom We have bestowed a (particular) disposition We have sent the appropriate provision accordingly.
We have made it that one's disposition to be passionately fond of bread, We have made it this one's disposition to be intoxicated with the Beloved.”

1905. Since you are pleased and happy with your disposition, then why are you fleeing from that which is appropriate to your disposition?
(If) feminality pleases you, get a *chádar*; (if) the prowess of Rustam pleases you, get a dagger.
This topic hath no end, and (meanwhile) the fakir has been sorely wounded by the blows of penury.

Story of the treasure-scroll (in which it was written), “Beside a certain domed building turn your face towards the qibla (Mecca) and put an arrow to the bow and shoot: the treasure is (buried) at the spot where it falls.”

One night he dreamed—but where was sleep? The vision without sleep is familiar to the Súfí—
(That) a heavenly voice said to him, “O you who have seen trouble, search among the (loose) leaves of handwriting sold (as models) by stationers for a certain scroll.

1910. Unobserved by the stationer who is your neighbour, bring your hand into touch with his papers.
It is a scroll of such a shape and such a colour: then (as soon as possible) read it in privacy, O sorrowful one.
When you steal it from the stationer, my lad, then go out of the crowd and the noise and turmoil,
And read it by yourself in some lonely place: beware, do not seek any partnership in reading it.
But even if it (the secret) be divulged, do not be anxious, for none but you will get (so much as) half a barley-corn thereof.

1915. And if it (the affair) be long drawn out, beware and take heed! Make (the text) *do not ye despair* your litany at every moment.”
The (heavenly) announcer of the good news said this and put his hand on his (the fakir's) heart, saying, “Go, endure the toil.”
When the youth came back to himself after the absence, on account of his joy he could not be contained in the world.
Had it not been for the tender care and protection and favour of God, his gallbladder would have burst from agitation.
One (cause of) joy was this, that after (having passed through) six hundred veils his ear had heard the answer (to his prayer) from the (Divine) Presence.

1920. When his auditory sense had pierced through the veils, he raised his head aloft and passed beyond the skies,
(Thinking) that maybe, by taking the lesson to heart, his sense of sight would also find a passage through the veil of the Unseen,
And that when (both) his senses had passed through the veil, his vision and allocution (from God) would then be continuous.

(So) he came to the stationer's shop and (for some time) was laying his hand here and there on his (the stationer's) models for writing.
Suddenly that piece of script, with the distinctive marks which the heavenly voice had mentioned, caught his eye.

1925. He slipped it under his arm and said, “Good-bye, Khwája: I will come back presently, O master.”
He went into a solitary nook and read it and remained lost in bewilderment and amazement,
(Wondering) how a priceless treasure-scroll of this sort had fallen and been left among the (stationer's) papers.
(Then) again the thought darted into his mind, that God is the guardian for everything,
(And) how should the Guardian, in (His) circumspection, let any one recklessly carry off anything?

1930. Though the desert be filled with gold and (silver) money, not a single mite can be taken away without God's approval;
And though you read a hundred volumes without a pause, you will not remember a single point (of argument) without the Divine decree;
But if you serve God and do not read a single book, you will learn rare sciences from your (own) bosom.
The hand of Moses was spreading from his bosom a radiance that surpassed the moon in the sky,
Saying (implicitly), “That which thou wert seeking from the terrible celestial sphere hath uprisen, O Moses, from thy own bosom,

1935. In order that thou mayst know that the lofty heavens are the reflexion of the perceptive (rational) faculties of Man.”
Is it not (the case) that the hand of the Glorious God created Reason first (of all), before (the creation of) the two worlds?
This discourse is clear (to some) and exceedingly recondite (to others), for the fly is not intimate with the ‘Anqá.
O son, return once more to the tale: bring the tale of the treasure and the fakir to an end.

Conclusion of the Story of the fakir and (a description of) the signs indicating the position of the treasure.

This is what was written in the scroll—“Know that outside of the town a treasure is buried.

1940. (Go to) such-and-such a domed building in which there is a martyr's shrine, with its back to the town and its gate towards the desert.
Turn your back to it and face the *qibla* (Mecca) and then let loose an arrow from your bow.
When you have shot the arrow from your bow, O fortunate one, dig up the place where your arrow fell.”
Thereupon the youth fetched a strongbow and let fly an arrow into the expanse of (aerial) space,
And quickly and with great joy brought a pick-axe and mattock and dug up the spot where his arrow had fallen;

1945. (But) both he and the mattock and pick-axe were worn out (in vain efforts), and he found not even a trace of the hidden treasure.
Every day in like fashion he was shooting arrows, but never getting to know the situation of the treasure.
Since he made this his continual practice, a whispered rumour arose in the city and (among) the people.

How the news of this treasure became known and reached the ears of the king.

Then the party (of informers) who lay in ambush gave information of this to the king,
And submitted the matter (to him) secretly, saying that such-and-such an one had found a treasure-scroll.

1950. When this person (the fakir) heard that it had come to (the knowledge of) the king, he saw no remedy but resignation and acquiescence;
(So), ere he should suffer (torture on) the rack by order of the Emperor, that person laid the note (of the treasure) before him,

Saying, "(Ever) since I found this scroll, I have seen no treasure but (only) infinite trouble.
Not even a single mite of treasure has been discovered, but I have writhed very much, like a snake.
During a (whole) month I have been in bitter distress like this, for loss or gain (accruing) from this (treasure-scroll) is forbidden to me.

1955. Maybe thy fortune will disclose (to thee) this mine (of riches), O king (who art) victorious in war and the conqueror of fortresses."
For six long months and more the king shot arrows and dug pits (where the arrows fell).
Wherever an energetic drawer of the strongbow was (to be found), he (the king) gave (him) arrows to shoot and searched for the treasure in every direction.
(The result was) nothing but vexation and grief and futilities: as (in the case of) the 'Anqá, the name (of the treasure) was known to all, but the essence (reality) was non-existent.

How the king despaired of finding the treasure and became weary of searching for it.

When he met with obstacles (to success) in (all) the breadth and length (of his enterprise), the king became sick at heart and weary.

1960. (After) the king (had) dug pits in the deserts, yard by yard, he threw the scroll wrathfully before him (the fakir).
"Take this scroll," said he, "which has no (good) effects; you are the fittest (owner) for it, since you have no work.
It is no use for one who has work (to do) that he should burn the rose and go about (busy himself with) the thorn.
'Tis singular (how) the victims of this melancholy madness expect grass to grow from iron.
This specialty needs a man of stout heart like you: do you, who have a stout heart, search for this (treasure).

1965. If you cannot find it, you will never weary (of seeking); and if you find it, I grant you the right of possession."
How should Reason wend the way of despair? 'Tis Love that runs on its head in that direction.
Love is reckless, not Reason: Reason seeks that from which it may get some profit.
(The lover is) fierce in onset and body-consuming and unabashed: in tribulation, like the nether millstone;
A hard-faced one that has no back: he has killed in himself the seeking of selfinterest.

1970. He gambles (everything) clean away, he seeks no reward, even as he receives (everything) clean (as a free gift) from Him (God).
God gives him his existence without any cause: the devoted (lover) yields it up again without cause;
For devotion consists in giving without cause: gambling (one's self) clean away (pure self-sacrifice) is outside of (transcends) every religion.
Forasmuch as religion seeks (Divine) grace or salvation, those who gamble (everything) clean away are (God's) chosen favourites.
Neither do they put God to any test, nor do they knock at the door of any profit or loss.

How the king gave back the treasure-scroll to the fakir, saying, "Take it: we are quit of it."

1975. When the king handed over to that grief-stricken man the treasure-scroll (which was) fraught with commotion,
He (the fakir) became secure from rivals and annoyance, (so) he went and wrapped himself in his melancholy madness.
He made sad-thoughted Love his friend: a dog licks his own sore himself.
Love hath none to help him in his torment: there is not in the village one inhabitant familiar with him.
None is more mad than the lover, (yet) Reason is blind and deaf to his melancholia,

1980. Because this is no common madness: in these cases Medicine cannot give right guidance.
If frenzy of this kind overtake a physician, he will wash out (obliterate) the book of Medicine with (tears of) blood.

The Medicine of all intellects is (but) a picture of him (Love); the faces of all sweethearts are (but) a veil of him.
O votary of Love, turn thy face towards thine own face: thou hast no kinsman but thyself, O distraught one.
He (the fakir) made a *qibla* of his heart and began to pray: *man hath naught but that for which he laboureth.*

1985. Ere he had heard any answer (to his prayer) he had (already) been engaged in praying for (many) years.
He was always praying intently without (receiving) any (overt) response, (but) he was hearing *Labbayka* in secret from the (Divine) grace.
Since that sickly man was always dancing without the tambourine, in reliance upon the bounty of the Almighty Creator,
(Though) neither a heavenly voice nor a (Divine) messenger was (ever) beside him, (yet) the ear of his hope was filled with *Labbayka*;
His hope was always saying, without tongue, “Come!” and that call was sweeping (all) weariness from his heart.

1990. Do not call the pigeon that has learned (to haunt) the roof: drive it away (if you can), for its wings are stuck (to the roof).
Do thou, O Radiance of God, Husámu’ddín, drive him (such an one) away (if thou canst), for (’tis) through meeting with thee (that) his spirit has grown up in him.
If thou unconscionably drive away the bird, his spirit, it will still circle about thy roof.
All its grain and food is on thy roof: (while) flying in the zenith, it is (still) intoxicated with (love for) thy snare.
If for one moment the spirit stealthily (secretly) disbelieve in rendering thanks to thee, O (thou who art bestowing) victory and favour (upon it),

1995. Love, the magistrate who exacts vengeance repeatedly, will lay the fiery cauldron (of separation) on its breast,
Saying, “Come to the Moon and leave the dust behind; Love, the King, calls thee: return with all speed!”
I am flying ecstatically, like a pigeon, about this roof and pigeon-house.
I am Love's Gabriel, and thou art my Lotus-tree; I am the sick man, and thou art (my) Jesus son of Mary.
Let that pearl-shedding sea (of thine) break into surge: to-day ask kindly after this ailing one.

2000. When thou hast become his, the sea (of spiritual mysteries) is his, even though this is the hour of his crisis.
This (*Mathnawí*) is only the wailful music that he has uttered; (as for) that which is (kept) hidden (within him), (have) mercy, O Lord!
We have two vocal mouths, like the reed: one mouth is hidden in his lips.
One mouth is wailing unto you: it lets (many) a shrill note fall on the air; But every one who hath insight knows that the lamentation (issuing) at *this* end is (inspired) from *that* end.

2005. The noise of this reed is from his breaths: the spirit's outcry is from his outcry.
If the reed had no converse with his lip, the reed would not fill the world with (music sweet as) sugar.
With whom hast thou slept and from what (whose) side hast thou risen, that thou art so full of agitation, like the sea?
Or hast thou recited (the words of the Prophet), “I pass the night with my Lord,” and plunged into the heart of the sea of fire?
The shout (of God), “*O fire, be cool*,” became a protection to thy spirit, O exemplar (for all).

2010. O Radiance of God, Husám (Sword) religious and spiritual, how can a sun be daubed over with clay?
These lumps of clay (thy detractors) attempted (in vain) to cover up thy sun.
The rubies in the mountain's heart are brokers (advertisers) of thee; the orchards in (their) laughter (full-blown beauty) are filled to the brim with thee.

For one familiar (as I am) with thy manhood, where is a Rustam that I might tell (him) a single barley-corn (thereof) out of (thy) hundred stacks?
When I wish to sigh forth thy secret, like ‘Alí I put my head down into a well.

2015. Since his brethren have vindictive hearts, the bottom of the well is (the) best (place) for my Joseph.
I have become intoxicated, I will set about making a row: what of the well? I will pitch my tent in the open plain.
Put the fiery wine in my hand, and then behold the pomp and glory that is enjoyed by the drunken!
Bid the fakir wait (though he is still) without the treasure, for at this moment we are drowned in the syrup (of union).
Now, O fakir, seek refuge with God: do not seek help from me who am drowned;

2020. For I have no concern with lending support (to you): I have no recollection of myself and my own beard.
How should there be room for wind of the moustache (self-assertion) and water of the face (personal reputation) in the wine in which there is no room for a single hair (of self-existence)?
Hand (him) a heavy (large) goblet, O cup-bearer: deliver the Khwája from his beard and moustache.
His arrogance is (contemptuously) curling a moustache at us, but he is (really) tearing out his beard in envy of us.
(He is) mated by Him (God), mated by Him, mated by Him, for we are acquainted with his impostures.

2025. The Pír is seeing distinctly, hair by hair, what will become of him (the Khwája) after a hundred years.
What does the common man see in the mirror that the Pír does not see in the crude brick (of iron)?
That which the bushy-bearded man never saw in his own house is apparent at once to him who has but a few hairs on his chin.
Go to the Sea of whose fish thou art born: how hast thou fallen, like rubbish, into the beard?
Thou art not rubbish—far be it from thee! Thou art an object of envy to the pearl: thou hast the best right (to dwell) amidst the waves and the sea.

2030. ’Tis the Sea of Unity: there is no fellow or consort: its pearls and fishes are not other than its waves.
Oh, absurd, absurd to make (aught) its partner. Far be it from that Sea and its pure waves!
In the Sea there is no partnership or perplexity; but what can I say to him that sees double? Nothing, nothing.
Since we are the mates of those who see double, O idolater, ’tis necessary to speak in the fashion of him who attributes a partner (to God).
That Unity is beyond description and condition: nothing comes into the arena (domain) of speech except duality.

2035. Either, like the double-seeing man, drink in (absorb and be satisfied with) this duality, or close your mouth and be very silent;
Or (do both) in turns, now silence, now speech: (in the company of the uninitiated) beat the drum like him that sees double, and peace (be with you)!
When you see a confidant, declare the mystery of the Spirit: (if) you see the rose, sing loud like nightingales.
(But) when you see (one who resembles) a water-skin full of deceit and falsehood, shut your lips and make yourself like a (dry-lipped) jar;
(For) he is an enemy to the water (of spiritual life): in his presence do not move (your lips), else the stone of his ignorance breaks the jar.

2040. Patiently endure the punishments inflicted by the ignorant man: give him fair words and dissemble (towards him) with the reason that is divinely inspired.
Patience (shown) to the unworthy is the means of polishing (purifying) the worthy: wherever a heart exists, patience purifies it.

The fire of Nimrod was the means of making pure (resplendent) the (inward) mirror of Abraham in (the process of) polishing.
The iniquitous unbelief of Noah's people and the patience of Noah were instrumental in polishing the mirror of Noah's spirit.

Story of the disciple of Shaykh (Abú) Hasan Kharraqání, may God sanctify his spirit!

A dervish went from the town of Tálaqán because of the fame of Abu ’l- Husayn of Kháraqán.

2045. He traversed the mountains and the long valley to visit the Shaykh who was endowed with sincerity and fervent supplication.
Although the afflictions and injuries which he suffered on the road are deserving (of mention), I will abridge (the story).
When the young man reached the end of his journey, he asked to be directed to the house of that (spiritual) king.
As soon as he knocked at his door with a hundred reverences, the (Shaykh's) wife put forth her head from the door of the house,
Saying, “What do you want? Tell (me), kind sir.” He replied, “I have come with the intention of paying a visit (to the Shaykh).”

2050. The wife gave a (loud) laugh. “Ha, ha,” she exclaimed, “look at your beard, look at this undertaking of a journey and (all) this trouble!
Was there nothing for you to do in the place (where you come from), that you should idly set out upon this expedition?
Did you feel a craving to indulge in foolish sight-seeing, or were you overcome by disgust with your home?
Or, perchance, the Devil laid on you a two-forked barnacle and let loose upon you the temptation to travel.”
She uttered unseemly and foul and silly words: I cannot relate all of them.

2055. The disciple was thrown into a painful state of dejection by her parables and countless mockeries.

How the new-comer asked the Shaykh's wife, “Where is the Shaykh? Where shall I look for him?” and the rude answer given by the Shaykh's wife.

Tears burst from his eyes, and he said, “*Nevertheless, where* is that (spiritual) king of sweet name?”
She replied, “That vain hypocritical impostor, a trap for fools and a noose for (leading into) error—
Hundreds of thousands of callow simpletons like you have fallen, through him, into a hundred rebelliousnesses.
If you should not see him and return (home) in safety, it will be good (luck) for you: you will not be led astray by him.

2060. A braggart, a lick-platter, a parasite: the noise of his drum has reached the remotest parts of the world.
These folk (who follow him) are (like) Israelites and worshippers of the (golden) calf: why do they fondle such a cow?
Any one who is duped by this parasite is a carcase by night and a good-fornothing by day.
These folk have abandoned a hundred kinds of knowledge and perfection and have embraced a deceit and imposture, saying, ‘This is ecstasy.’
Alas, where are the family of Moses that now they might shed the blood of the calf-worshippers

2065. (Who) have cast religion and piety behind their backs? Where is ‘Umar? Where is a stern command to act righteously?
For the licence practised by these people has become notorious: ’tis an indulgence enjoyed by every scoundrelly evil-doer.
Where is the Way of the Prophet and his Companions? Where are his ritual prayer and rosary and (religious) observances?”

How the disciple answered that railing woman and bade her refrain from her unbelief and idle talk.

The youth cried out at her and said, “Enough! In bright daylight where did the night-patrol come from?
The splendour of the (holy) men has overspread the East and the West: the heavens have bowed low in amazement.

2070. The Sun of God has risen from (the sign of) the Ram: the (material) sun has gone, shamefaced, under the veil.
How should the bletherings of a devil like you turn me back from the dust of this abode?
I have not (been impelled to) come by a wind (of vain desire) like a cloud, that I should be turned back from this (holy) presence by a dust (of foolish words).
By virtue of that Light the calf becomes a *qibla* of (Divine) grace; without that Light the *qibla* becomes (a symbol of) infidelity and an idol.
The licence that comes from self-will is error; the licence that comes from God is perfection.

2075. In that quarter where the illimitable Light has shone, infidelity has become faith and the Devil has attained unto Islam.
He (the saint) is a theatre for the manifestation of the (Divine) Glory, and he is the real beloved (of God): he has carried off the prize from (taken precedence over) all the Cherubim.
The worship of Adam (by the angels) is clear evidence of his superiority: the husk always bows down (pays homage) to the kernel.
O old woman, (if) you puff (try to put out) God's candle, you will be burnt, you and your head at the same time, O foul-mouthed one.
How should the sea be defiled by a dog's muzzle? How should the sun be extinguished by a puff?

2080. Even if you judge (only) by appearances, tell (me), what is more apparent than this Light?
In comparison with this appearance all apparent things are in the utmost degree of imperfection and default.
If any one puff at God's candle, how should the candle be extinguished? His jaws and nose will be burnt.
Bats like you often dream that this world will be left orphaned (deprived) of the Sun.
The fierce waves of the seas of the Spirit are a hundred times as many as was (the multitude of waves in) the Flood of Noah;

2085. But hair grew (and formed an obstruction) in the eye of Canaan: he forsook Noah and the Ark and sought the mountain.
Then half a wave swept the mountain and Canaan down into the abyss of dishonour.
The moon scatters her light and the dog bays: how should the dog feed on the light of the moon?
Those who travel by night and move swiftly with the moon on her way, how should they relinquish their journey because of the dog's yelping?
The part is speeding like an arrow towards the Whole: how should it stop on account of any old hag?

2090. The gnostic is the soul of religion and the soul of piety: gnosis is the result of past asceticism.
Asceticism is the labour of sowing; gnosis is the growth of the seed.
Therefore the (ascetic's) hard struggle and his firm religious conviction are like the body, (while) the soul of this sowing is the growth (of the seed) and its harvesting.
He (the gnostic) is both the command to do right and the right (itself); he is both the revealer of mysteries and that which is revealed.
He is our king to-day and to-morrow: the husk is for ever a slave to his goodly kernel,

2095. When the Shaykh (Halláj) said ‘I am God’ and carried it through (to the end), he throttled (vanquished) all the blind (sceptics).
When a man's ‘I’ is negated (and eliminated) from existence, then what remains? Consider, O denier.
If you have an eye, open it and look! After ‘*not*,’ why, what else remains?
Oh, (may) the lips and throat and mouth (be) cut off that spit at the moon or the sky!
Without any doubt his spittle will recoil upon his face: spittle can find no path to heaven.

2100. Spittle from the Lord rains upon him till the Resurrection, just as (the perdition denoted by) *tabbat* (rains) upon the spirit of Bú Lahab.
Drum (*tabl*) and banner are the (rightful) possession of the (spiritual) king: any one who calls him a parasite (*tabl-khwár*) is a cur.
The heavens are a slave to his moon: the whole East and West is begging him for bread;
For *lawláka* (but for thee) is (inscribed) on his (imperial) sign-manual: all are (included) in his bounty and distribution.
If he did not exist, Heaven would not have gained circling motion and light and (the dignity of) being the abode of the angels;

2105. If he did not exist, the seas would not have gained the awe (which they inspire) and fish and regal pearls;
If he did not exist, the earth would not have gained treasure within and jasmine (flowers and verdure) without.
(Our) means of sustenance are eating the means of sustenance bestowed by him: the fruits are dry-lipped (thirsty) for his rain.
Take heed, for in the (Divine) command (to give alms) this knot is (tied) upside down. Give alms to him who gives alms to yourself.
All (your) gold and silk comes to you from the (apparently) poor man: hark, give an alms to the (really) rich man, O you who are (really) poor.

2110. A disgrace (an infamous creature) like thee, married to that man whose spirit is accepted (by God), resembles the unbelieving wedded wife of Noah.
Were it not for thy relationship to this (blessed) house, I would tear thee to pieces at this moment.
I would deliver that Noah from thee, in order that I might be ennobled (by being slain) in retaliation.
But such a disrespect to the house of the emperor of the world cannot be shown by me.
Go and thank God that thou art the dog of this dwelling-place, (for) otherwise I would do now what ought to be done."

How the disciple turned back from the Shaykh's house and questioned the people (in the neighbourhood), and how they directed him, saying, "The Shaykh has gone to such and such a forest."

2115. Afterwards he began to inquire of every one and sought the Shaykh for a long while in every quarter.
Then (at last) somebody said to him, "That Qutb (Pivot) of the world has gone to fetch faggots from the hilly country."
The disciple, whose thoughts were (like) Dhu 'l-faqár (a sharp sword), ran quickly to the forest in eager desire for the Shaykh.
(But) the Devil was introducing to the (young) man's mind an evil suggestion, in order that the (spiritual) Moon might be concealed by dust,
Namely, "Why should this Shaykh of the (true) religion keep in his house a woman like this as his mate and companion?

2120. Whence (this) familiarity between opposite and opposite? Whence (comes it that) a *nasnás* (anthropoid ape) is (associated) with the Imám of mankind?"
Then again he was exclaiming fervidly, "God help me! My impugning him (the Shaykh) is infidelity and enmity.
Who am I, in view of God's exercising (absolute) control (over everything he does), that my carnal soul should raise difficulties and objections?"
But soon his carnal soul was returning to the attack—(for) in consequence of this acquaintance (there was) smoke in his straw-like heart—
Saying, "What affinity has (this woman like) the Devil with (a saint like) Gabriel, that she should be his bedfellow in (connubial) intercourse?

2125. How can Khalíl (Abraham) agree with Ázar? How can a guide agree with a brigand?"

How the disciple gained his wish and met the Shaykh near the forest.

He was (absorbed) in this (perplexity) when suddenly the renowned Shaykh appeared before him, riding on a lion.
The roaring lion carried his faggots, while that blessed one sat on the top of them.
Because of the honour (in which God held him) his whip was a fierce serpent: he had grasped the serpent in his hand, like an ass-goad.
Know for certain that likewise every Shaykh that exists is riding on a furious lion.

2130. Although that (riding) and this (lion) are not perceived by the senses, yet 'tis not concealed from the spiritual eye.
Under their (the saints') thighs a hundred thousand lions carrying faggots are (present) before the eye that knows the Unseen;
But God has (sometimes) made them visible singly, in order that even he who is not a (holy) man may behold them.
That (spiritual) prince saw him (the disciple) from afar and laughed and said (to him), "O you who are tempted, do not listen to it (the evil suggestion) from the Devil."
The venerable (saint) knew his secret thought by the light of the heart: yea, 'tis an excellent guide (to knowledge of the occult).

2135. (Then) the master of (mystical) sciences recited to him in detail all that had befallen him (the disciple) on his journey until now.
Afterwards that man of sweet discourse opened his mouth (to speak) on the difficult matter of his wife's disbelief,
Saying, "My long-suffering is not from (the motive of) sensual desire; that (suspicion) is a vain fancy of your carnal soul: do not take that standpoint.
Unless my patience had endured the burden of (supporting) my wife, how should the fierce lion have endured the labour of (carrying) me?
I am (like) Bactrian camels, (speeding) in advance (of the caravan), intoxicated and beside myself under the panniers of God.

2140. I am not half-raw (imperfect) in (fulfilling) the (Divine) order and command, that I should take any thought of revilement by the public.
My public and my private (object) is His command: my spirit is running on its face in search of Him.
My being single or wedded is not on account of sensual desire: my spirit is like a die in the hand of God.
I endure the disdain of that foolish (woman) and a hundred like her, neither from love of colour nor passion for scent.
This much, indeed, is (only) the lesson learned by my disciples; (but) unto what place (attains) the forward and backward movement of my battle!

2145. Unto what place? Unto the place where Place (itself) finds no admittance, and where nothing exists save the lightning-flash of the Moon of Allah.
('Tis) far beyond all conceptions and imaginations, ('tis) the Light of light of light of light of light of light."
If I have made my discourse low for your sake, (it is) in order that you may put up with an ill-natured companion,
And smilingly and cheerfully bear the burden of distress, because patience is the key to relief from pain.
When you put up with the vileness of these vile folk you will attain unto the light of the (Prophetic) *sunnas* (ways and practices);

2150. For the prophets have often suffered affliction from the vile: often have they writhed in anguish on account of such snakes.
Since in eternity it was the will and decree of God, the Forgiver, to reveal and manifest Himself,
(This involves contrariety, for) nothing can be shown without a contrary; and there was no contrary to that incomparable King.

The (Divine) purpose in (saying), "Lo, I will place a viceroy in the earth."

Therefore He made a viceroy, one having a heart, to the end that he might be a mirror for His sovereignty;
So He endowed him with infinite purity (spiritual light), and then set up against him a contrary (in the form) of darkness.

2155. He made two banners, white and black: one (was) Adam, the other (was) the Iblís (Devil) of the Way (to Him).
Between those two mighty camps (there was) combat and strife, and there came to pass what came to pass.
Likewise in the second period Hábíl (Abel) arose, and Qábíl (Cain) became the antagonist of his pure light.
Even so (were) these two banners of justice and iniquity (continuing to be raised) till in the course of time the period of Nimrod arrived.
He became the antagonist and adversary of Abraham, and those two armies waged war (against each other) and sought battle.

2160. (At last) when He was displeased with the prolongation of the strife, His fire became the (means of) decision between the twain.
So He caused a fire to be His arbiter and servant, in order that the difficulty (controversy) of those two persons might be solved.
These two (contrary) parties (carried on the struggle) from period to period and from generation to generation, down to (the time of) Pharaoh and Godfearing Moses,
Between whom there was war for (many) years. When it passed (all) bounds and was causing excessive weariness,
God made the water of the sea His arbiter, that it might be left (to the sea to decide) which of these two should prevail.

2165. So (it went on) till the period and time of Mustafá (Mohammed), (who contended) with Abú Jahl, the general of the army of iniquity.
Moreover He (God) appointed a servant for (the destruction of) Thamúd, (namely), the (awful) Cry that took away their lives.
Moreover He appointed a servant for (the destruction of) the people of ‘Ád, one that rises quickly and moves rapidly, that is (to say), the Wind.
Moreover He appointed a discerning servant for (the destruction of) Qárún (Korah): He endued the graciousness of the Earth with enmity,
So that the graciousness of the Earth turned entirely to wrath, and she bore Qárún and his treasure down to the abyss.

2170. In the case of the food that is a pillar (support) for this body, bread is like a breastplate to repel the sword of hunger;
(Yet) when God puts a (motive of) wrath into your bread, that bread will stick in your gullet (and choke you) like a quinsy.
This garment that protects you from the cold—God gives it the temperature of intense frost,
So that this greatcoat on your body becomes cold as ice and biting as snow.
(This He does) in order that you may flee from the fox-fur and silk and take refuge from them with the intense cold.

2175. You are not the (statutory) two *qullas* (ewers), you are (only) one ewer: you have forgotten the (Divine) chastisement inflicted by an overshadowing cloud.
In town and village, to (every) house and wall came the command of God, “Give no shade!
Do not ward off the rain and the (heat of the) sun!” so that the people went in haste to that Apostle (Shu‘ayb),
Crying, “We are dead for the most part: mercy, O Prince!” Read the rest of it in the book of commentary (on the *Qur’án*).
Since that deft-handed One made the rod (of Moses) a serpent, that instance is enough if you have any intelligence.

2180. You possess (the faculty of) consideration, but it does not go deep (into the subject): it is a frozen spring and has stopped (flowing).
Hence the (Divine) Artist who depicts thoughts is saying, “Consider deeply, O (My) servant.”
He does not mean (to say), “Beat cold iron,” but (what He means is) “O (thou who art hard as) steel, devote thyself to David.”
If your body is dead, resort to Isráfíl; if your heart is frozen, repair to the sun of the Spirit.
Inasmuch as you have wrapped yourself in the garment of phantasy, lo, you will (soon) reach (the position of) the evil-minded sophist (sceptic).

2185. Verily he was dispossessed of the kernel (which is) Reason: he was dispossessed of (true) perception and deprived of (immediate) experience.
Hark, O mouther, ’tis the hour for mumbling: if thou speak (clearly) to the people, ’tis a shameful exposure.
What is (the meaning of) *im‘án*? (It means) causing the spring to flow: when the spirit (*ján*) has escaped from the body, they call it *rawán.*
The philosopher whose spirit was delivered from the bondage of the body and began to wander (*rawán*) in the garden (of Reality)
Bestowed two (different) titles on these two (spirits) in order to distinguish (the one from the other). Oh, may his spirit be blest!

2190. (Now hear a story) showing that if he who walks according to the (Divine) command wishes a rose to become a thorn, it will become that.

The evidentiary miracle of Húd, on whom be peace, in the deliverance of the true believers of the community at the moment when the Wind descended.

All the true believers, (seeking refuge) from the violence of the pernicious Wind, seated themselves in the circle (drawn by Húd).
The Wind was (like) the Flood, and His (God's) grace was the ship (Ark): He hath many such arks and floods.
God makes a king to be (as) an ark (for his subjects), to the end that he, (impelled) by selfishness, may assault the ranks (of his enemies).
The king's aim is not that the people should become safe; his aim is that his kingdom should become (like) a fetter (on his foot).

2195. The ass that turns the mill is running along: its aim is (to obtain) release, so that it may gain refuge from blows at that moment.
Its aim is not to draw some water or thereby (by turning the mill) to make sesame into oil.
The ox hurries for fear of (receiving) hard blows, not for the purpose of taking the cart and baggage (to their destination);
But God put such fear of pain in him, to the end that good results might be achieved in consequence (of his fear).
Similarly, every shopkeeper works for himself, not for the improvement of the world.

2200. Every one seeks a plaster for his pain, and in consequence of this a whole world is set in order.
God made of fear the pillar (support) of this world: because of fear every one has devoted himself to work.
Praise be to God that on this wise He has made a fear to be the architect and (means for the) improvement of the world.
All these (people) are afraid of (losing) good and (suffering) evil: none that is afraid is himself frightened by himself.
In reality, then, (the creator of their fear and) the ruler over (them) all is that One who is near, though He is not perceived by the senses.

2205. He is perceived in a certain hiding-place (the heart), but not perceived by the sense of this house (the body).
The sense to which God is manifested is not the sense of this world; it is another.
If the animal sense perceived those (Divine) forms (ideas) an ox or an ass would be the Báyazíd of the time.

He who made the body to be the theatre in which every spirit is manifested, He who made the Ark to be the Buráq (steed) of Noah,
He, if He will, makes (what is) a very ark in (its ordinary) character to be a (destructive) flood for you, O seeker of light.

2210. At every moment, O man of little means, He has conjoined with your grief and gladness an ark (to save you) and a flood (to destroy you).
If you do not perceive the ark and the sea (flood) before you, (then) consider (whence come) the tremors in all your limbs.
Since his (the trembling man's) eyes do not perceive the source of his fear, he is affrighted by diverse kinds of phantasy.
(For example), a drunken boor strikes a blind man with his fist: the blind man thinks it is a kicking camel,
Because at that moment he heard a camel's cry: the ear, not the eye, is the mirror for the blind.

2215. (But) then again the blind man says, “No, it was a stone (which some one threw at me), or perhaps it was (a brick) from an echoing dome.”
It was neither this nor that nor that: He who created fear produced these (phantasies).
Certainly fear and trembling are (produced) by another: nobody is frightened by himself, O sorrowful man.
The miserable philosopher calls fear “imagination” (*wahm*): he has wrongly understood this lesson.
How should there be any imagination without reality? How should any false coin pass (into circulation) without a genuine one?

2220. How should a lie fetch a price (have value) without truth? Every lie in both worlds has arisen from truth.
He (the liar) saw the currency and prestige enjoyed by truth: he set going (circulated) the lie in hope of (its enjoying) the same.
O (incarnate) lie, whose fortune is (derived) from veracity, give thanks for the bounty and do not deny the truth!
Shall I speak of the philosopher and his mad fancy, or of His (God's) ships (arks) and seas (floods)?
Nay, (I will speak) of His arks, which are the spiritual counsel (given by the saints); I will speak of the whole: the part is included in the whole.

2225. Know every saint to be a Noah and captain of the Ark; know companionship with these (worldly) people to be the Flood.
Do not flee from lions and fierce dragons, (but) beware of friends and kinsmen.
They waste your time (when you are) face to face (with them), and your recollections of them devour (the time of) your absence (from them).
Like a thirsty ass, the image of each one (in your phantasy) is licking up the sherbet of (spiritual) thought from the flagon of the body.
The (mental) image of those talebearers has sucked out of you the dew that you have (derived) from the Sea of Life.

2230. The sign, then, of the absorption (drying up) of the water (sap) in the boughs is that they are not moved to sway (to and fro).
The limb of him who is free (detached from the world) is (like) a moist fresh bough: (if) you pull it in any direction, it is (easily) pulled.
If you want a basket, you can make it (a basket); you can also make its neck a hoop;
(But) when it has been sucked dry by the draining of (the sap from) its root, it does not come (readily) in the direction to which (your) command is pulling it.
Recite, then, from the *Qur'án* (the words) *they stand up languidly*, when the bough gets no medicinal (curative) treatment from its root.

2235. This symbol (allegory) is fiery, (but) I will cut it short and resume (the story of) the fakir and the treasure and the circumstances connected with it.
You have seen the fire that burns every (dry) sapling; (now) see the fire of the Spirit by which phantasy is burnt.

Neither for phantasy nor for reality is there any protection against a fire like this which flamed forth from the Spirit.
He is the adversary of every lion and every fox: *everything is perishing except His Face.*
Go into His aspects (attributes) and Face (Essence), become spent (emptied of self): go in, become enveloped (suppressed), like the *alif* in *bism.*

2240. In *bism* the *alif* has stayed hidden: it is in *bism* and also it is not in *bism.*
Such is the case with all the letters that disappear when they are elided for the purpose of (effecting) conjunctions.
It (the suppressed *alif* in *bism*) is a *sila* (means of conjunction) and through it the *b* and the *s* have attained to union: the union of the *b* and the *s* could not bear the (external intervention of the) *alif.*
Since this union cannot bear (the intervention of) a single letter, it behoves me to cut short the discourse.
Since a single letter is the cause of separation between the *s* and the *b*, here silence is a most urgent duty.

2245. When the *alif* has passed away from self(-existence), taking shelter (in self-abandonment), the *b* and the *s* say "*alif*" without it.
(The words) *thou didst not throw when thou threwest* are (an utterance spoken) without him (the Prophet); likewise (the words) *God said* sprāng from his silence.
So long as a drug exists (independently), it has no effect; it removes diseases (only) when it has perished (has been dissolved and assimilated).
(Even) if (all) the forest should become pens and (all) the ocean ink, (yet) there is no hope of bringing the *Mathnawí* to an end.
So long as the Brick-maker's mould is (filled with) earth, the scansion of its (the *Mathnawí's*) poetry, too, will be kept up.

2250. When earth remains no more and He (God) dries (withers and destroys) its existence, His sea when it foams will make (fresh) earth.
When the forest remains no more and disappears (from existence), (other) forests will raise their heads from the essence of the Sea.
Hence that Lord of relief (from sorrow) said, "Relate Traditions (drawn) from our Sea, since there is no harm (in doing so)."
(Now) turn back from the Sea and set thy face towards dry land: talk only of the plaything, for it is better (more suitable) for the child,
So that in his boyhood, (advancing) little by little beyond the plaything, his spirit may become acquainted with the ocean of Reason.

2255. By means of that play the boy is (gradually) acquiring reason, though superficially it (his play) is repugnant (to reason).
How can a demented child play? There must be (in the child) a part (of reason) in order that it (the part) may attain to the whole.

Returning to the Story of the dome and the treasure.

Lo, the idea of that fakir with (his cries) "Come! come!" has rendered me unfeignedly (really) unable (to resist his appeal).
You do not hear his cry, (but) I hear it, because I am his confidant in my inmost thoughts.
Do not regard him as a seeker of the treasure; he is the treasure himself, how should the lover in reality be other than the beloved?

2260. At even moment he is bowing down (in worship) to himself: the bowing is (performed) in front of the mirror for the sake of (beholding) the face.
If he saw in the mirror a single mite without any phantasy, nothing would be left of him.
Both his phantasies and he (himself) would vanish: his know ledge would be obliterated in nescience.
From our nescience another knowledge would rise into clear view, saying, "*Lo, Jam (God).*"
The (Divine) call was coming (to the angels)—"*Bow down to Adam*, for ye are (essentially) Adam, and for a moment see yourselves to be (identical with) him."

2265. He (God) removed strabism from their eyes, so that the earth became identical with the azure heavens.
He said, "*There is no god*," and He said, "*except God*": not (*any god*) became *except God*, and Unity blossomed forth (was revealed).
The time has come for that righteous beloved and dear friend (of God) to pull my ear (and lead me)
Towards the fountain (of Unity), saying, "Wash thy mouth clean of these things: do not tell that which we have concealed from the people.
And if thou tell (it), it will not become manifest, (yet) thou wilt be guilty of attempting to reveal it.

2270. But, mark, I am compassing them about: I am at once the speaker and the hearer of this (mystery).
Tell (only) of the (outward) form of the dervish and the picture (external description) of the treasure. These folk are addicted to (worldly) trouble: tell (them) of trouble.
The fountain 'of Mercy has become unlawful to them: they are drinking cup after cup of deadly poison.
Having filled their skirts with clods, they are taking them along in order to make a dam for these fountains.
How should this fountain, which is replenished by the Sea, be stopped up by this good or bad folk's handful of earth?

2275. But it (the fountain) says, 'With you, I am closed; Without you, I continue (to flow) unto everlasting.' "
The (worldly) folk are perverted in their appetites: (they are) eating earth and have left the water (untasted).
The people (of the world) have a nature opposite to that of the prophets: the people deem the dragon (the world) an object of reliance.
Inasmuch as you have known (from the *Qur'an*) the eye- bandage whereby God seals (the sight), do you know at all to what you have shut your eyes?
To what instead have you opened these eyes (of yours)? (Whatever it be), know that in every respect it is a bad exchange for you.

2280. But (nevertheless) the sun of (Divine) favour has shone (forth) and has graciously succoured them that despair.
He (God) in His mercy has played a very marvellous game of backgammon: He has made the essence of ingratitude to be a turning in repentance (towards Him).
Even from this ill-fatedness (unrighteousness) of the people (of the world) that Bounteous One has caused two hundred fountains of love to burst.
He gives to the rose-bud a source (of growth) in the thorn; He gives to the snake-stone, (though obtained) from the snake, an ornamental quality.
He brings forth day from the blackness of night and makes ease (opulence) to grow (flow) from the hand of him who suffers hardship (penury).

2285. He makes sand into flour for Khalil (Abraham); the mountain becomes an accompanist to David.
The solitary mountain amidst that cloud of darkness opens the music of the harp and (the tones of) treble and bass,
(Singing)," Arise, O David, thou shunner of the people! Thou ha abandoned that (society): receive compensation from me."

How the seeker of the treasure, after having searched much and having been reduced to helplessness and despair, turned to God most High, saying, "O Thou to whom manifestation belongs, do. Thou make this hidden thing evident!"

The dervish said, "O Knower of the secret, I have run about in vain for the sake of this treasure.
The devil of greed and cupidity and hurry sought neither deliberation nor calmness.

2290. I have not gained a morsel from any pot: I have (only) blackened my hand and burnt my mouth.
Verily, I did not say (to myself), 'Since I have no certainty in this (matter), I will untie this knot by (the help of) Him who ties (all) knots.'"
Seek the exposition of God's Word from God: do not talk nonsense (derived) from (your own) opinion, O hard (impudent) man.

The knot which He tied He also will loose: the die which He cast (on the board) He (Himself) will take off.
Although words of that sort seemed to you to be easy, how should the esoteric (Divine) symbols be easy (to understand)?

2295. He (the fakir) said, "O Lord, I repent of this haste: since. Thou hast shut the door, do Thou also open the door.
(It behoves me) to go (betake myself) once more to the patched frock (of the dervish): even in making (my) invocation (to God:
I was devoid of merit.
How have I any independent merit or personality or heart? All these are the reflexion of Thee, and Thou Thyself art (all).
Every night in sleep my forethought and knowledge become: like a ship overwhelmed by the water (of the sea).
Neither do I myself remain nor that merit (of mine): my body lies unconscious like a carcase.

2300. The whole night until dawn that exalted King is Himself uttering an '*Alast*' ('Am not I...?') and (answering) '*Yea.*'
Where is any one to say 'Yea'? The flood (of slumber) h swept them all away, or a leviathan has swallowed them all piecemeal.
At morning tide, when He draws His sheeny sword from th scabbard of the darkness of night,
And the orient sun rolls up (makes an end of) night, this leviathan spews out all that it swallowed,
And we, delivered like Jonah from the belly of that leviathan, are dispersed into (the world of) scent and colour.

2305. Like Jonah, the people give praise (to God), because they were restful in that darkness.
At the hour of dawn each one says, when he comes forth from the belly of the (great) Fish, Night,
'O Gracious One who dost deposit in lonesome (fearful) Night the treasure of Mercy and all these delicious experiences!
By means of Night, which resembles the scaly leviathan, the eve (is made) keen, the ear fresh, and the body nimble.
Henceforth, with One like Thee (beside us), we will never flee from positions of fearful aspect.

2310. Moses deemed that (which he saw) to be fire, but it was (really) light: we regarded Night as a (hideous) negro, but it was (really) a houri.
After this, we beg of Thee (only) the eye (that sees truly), in order that sticks and straws may not conceal the Sea (from us).'
When the eyes of (Pharaoh's) magicians were delivered from blindness, they were clapping their hands (joyfully), (though) deprived of these (bodily) hands and feet.
What bandages the people's eyes is nothing but means (secondary causes): whoever trembles (in anxiety) for (the loss of) means is not one of the Comrades.
But, O my comrades, God has opened the door to the Comrades and led them to the high-seat in the palace.

2315. Through His hand the unworthy and the worthy are freed by Mercy from the bonds of servitude.
During (our) non-existence how were we worthy to attain to this spirituality and knowledge?
O Thou who hast made every stranger (Thy) friend, and O Thou who hast given the rose as a robe of honour to the thorn,
Sift our dust a second time, make (our) nothing to be some thing once more!
Thou didst command this invocation (of Thee) from the beginning; else how should a creature of dust have dared (to do) this?

2320. Since—oh, wonder !—Thou didst command us to invoke Thee, cause this invocation of Thee to be answered favourably.
Night has wrecked the ship of (my) understanding and senses: no hope is left, nor fear nor despair.
God has borne me into the sea of Mercy: (I know not) with what specialty He will fill me and send me (back to the world).
He fills one with the light of Majesty, while He fills another with (vain) imagination and fancy.

If I had any judgement and skill by myself, my judgement and forethought would be under my control;

2325. At night my consciousness would not go (from me) without my bidding, and my birds (senses and faculties) would be under my trap.
I should be aware of the stages (of the journey) of the soul (both) at the time of sleep and unconsciousness and (at the time of) tribulation.
Inasmuch as my hand is (made) empty by this (sovereign) power of His to loose and bind, oh, I wonder, from whom comes this self-conceit of mine?
I have even deemed that what I saw was not seen (by me)', and (like a beggar) J have again held up the basket of invocation.
Like *alif*, I possess nothing, O Gracious One, except a heart more constricted with anguish than the eye of *mim.*

2330. This *alif* and this *mim* are the mother (umm) of our existence: the *mim* of *umm* is narrow (distressful), and the *alif* is (begging for deliverance) from it (like) a sturdy beggar.
(The state denoted by) '*alif* possesses nothing' is forgetfulness (unconsciousness); the distressful mim is (denotes) the time of rationality (consciousness).
During the time of unconsciousness I am nothing at all; during the time of consciousness I am in torment.
Do not lay another nothing upon a nothing like this; do not put the name of '(worldly) fortune' upon a torment like this.
Truly (the state of) 'I possess nothing' suits me better, since these hundred troubles arise from imagining that I possess (something).

2335. Just in (the state where) I possess nothing do Thou act in sovereign fashion towards me. I have suffered pain: do Thou increase my pleasure.
I will just stand naked in (a flood of) tears at Thy gate, since I have no sight.
Do Thou bestow on the tears of Thy sightless slave a verdure and vegetation from this (bountiful) pasture;
And if I leave no tears (in my eyes), do Thou give me tears(flowing abundantly) from an eye like the two streaming eyes of the Prophet.
Since he, with all that high fortune and majesty and pre-eminence, sought tears from the bounty of God,

2340. How should not I, an empty-handed destitute lick-platter, spin fine webs of blood-stained tears?
Inasmuch as an eye like that (of the Prophet) is enamoured of tears, it behoves my tears to be (like) a hundred great rivers."
A single drop of those (tears) is better than these two hundred great rivers, for by that single drop mankind and the Jinn were saved.
Since that Garden of Paradise sought rain, how should not the foul briny soil seek water?
O comrade, do not refrain from invoking (god): what business have you with His acceptance of rejection (of your prayer)?

2345. Since bread (worldliness) was the barrier and obstacle to this water (tears), you must quickly wash your hands of that bread.
Make yourself harmonious and congruous and balanced: let your bread be baked well with (burning) tears.

How the Voice from heaven called to the seeker of the treasure and acquainted him with the truth of the mysteries thereof.

He was (engaged) in this (prayer) when inspiration came to him and these difficulties were solved for him by God,
Saying, "It (the Divine intimation) told you to put an arrow to the bow, (but) when were you told to pull the bowstring (hard)?
It did not tell you to draw the bow hard: it bade you put (the arrow) to the bow, not 'shoot with your full strength.'

2350. You, from (motives of) vanity, raised the bow aloft and brought to a high pitch the art of archery.

Go, renounce this skill in drawing the strongbow: put the arrow to the bow and do not seek to draw to the full extent (of your power).
When it (the arrow) falls, dig up the spot and search: abandon (trust in) strength and seek the gold by means of piteous supplication."
That which is real is nearer than the neck-artery; you have shot the arrow of thought far afield.
O you who have provided yourself with bow and arrows, the prey is near and you have shot far.

2355. The farther one shoots, the farther away and more separated is he from a treasure like this.
The philosopher killed (exhausted) himself with thinking: let him run on (in vain), for his back is turned towards the treasure.
Let him run on: the more he runs, the more remote does he become from the object of his heart's desire.
That (Divine) King said, *"(those who) have striven in (for) Us*": He did not say, *"(those who) have striven away from Us*," O restless one,
As (was the case with) Canaan, who in disdain of Noah went up to the top of that great mountain.

2360. The more he sought deliverance (by turning) towards the mountain, the more was he separated from the place of refuge,
Like this dervish (who) for the sake of the treasure and the mine (of riches) sought (to thaw) the bow more strongly every morning,
And the more strongly he gripped the bow each time, the worse luck he had in respect of (finding) the treasure and (hitting) the mark.
This parable is of vital import (to the soul) in the world: the soul of the ignorant is worthy of pain (deserves to suffer.)
Inasmuch as the ignoramus disdains his teacher, consequently he goes and opens a new shop.

2365. O (you who are vain and specious as a) picture, that shop, (set up) over the teacher, is stinking and full of scorpions and snakes.
Quickly lay waste that shop and turn back to the greenery and the rose-tress and the watering-place;
Not like Canaan, who from pride and ignorance made of the "protecting" mountain a ship (ark) of safety.
His (the fakir's) knowledge of archery became a veil (barrier) to him, while (all the time) he had that object of desire present in his bosom.
Oh, how often have knowledge and keen wits and understandings become as (deadly as) the ghoul or brigand to the wayfarer!

2370. Most of those destined for Paradise are simpletons (simple-minded), so that they escape from the mischief of philosophy.
Strip yourself of (useless) learning and vanity, in order that (the Divine) mercy may descend on you at every moment.
Cleverness is the opposite of abasement and supplication: give up cleverness and sort with stupidity.
Know that cleverness is a trap for (a means of) gaining victory and (indulging) ambition and a scarecrow (such as is used by fowlers): why should the pure devotee wish to be clever?
The clever ones are content with an ingenious device; the simple ones have gone (away) from the artifice to rest in the Artificer,

2375. Because at breakfast time a mother will have laid the little child's hands and feet (in repose) on her bosom.

Story of the three travellers—a Moslem, a Christian, and a Jew— who obtained (a gift of) some food at a hostelry. The Christian and the Jew had already eaten their fill, so they said, "Let us eat this food to-morrow." The Moslem was fasting, and he remained hungry because he was overpowered (by his companions).

Here listen to a story, O son, in order that you may not suffer affliction in (relying upon) talent.
As it happened, a Jew and a true believer and a Christian travelled together on a journey.
A true believer travelled along with two miscreants, like reason (associated) with a carnal soul and Devil.
In travel the man of Merv and the man of Rayy meet one another as companions on the road and at table.

2380. Crow and owl and falcon come (as captives) into the (same) cage: the holy and the irreligious become mates in prison.
At night Easterners and Westerners and Transoxanians make their abode in the same caravanseray.
Small and great (folk) remain together for days in the caravanseray because of frost and snow.
As soon as the road is opened and the obstacle removed, they separate and every one goes in a (different) direction.
When sovereign Reason breaks the cage, all the birds fly away, each one to a (different) quarter.

2385. Before this (deliverance) each one, full of longing and lament, spreads its wings towards its destination, in desire for its mate.
At every moment it spreads its wings with tears and sighs, but it has no room or way to fly.
(As soon as) way is made, each one flies like the wind towards that in remembrance of which it spread its wings.
Its way, when it gains the opportunity, is towards the region whither its tears and sighs were (directed).
Consider your own body: from what places were these corporeal parts (elements and faculties) collected in the body—

2390. Watery and earthen and airy and fiery, celestial and terrestrial, (some) of Rúm and (some) of Kash.
In this (bodily) caravanseray one and all, from fear of the snow, have closed their eyes to the hope of returning (to their final destination).
The various snows are (symbolise) the congelation of every inanimate thing in the winter of farness from that Sun of justice.
(But) when the heat of the angry Sun flames (forth), the mountain becomes now (like) sand and now (like) wool.
The gross inanimate things dissolve, like the dissolution of the body at the hour of the spirit's departure.

2395. When these three fellow-travellers arrived at a certain hostelry, a man of fortune brought them (some) *halwá* (sweetmeat) as a gift.
A benefactor brought to the three strangers (some) *halwá* from the kitchen of *Lo, I am near.*
One who had expectation of (earning) the (Divine) reward brought (to them) warm bread and a dish of *halwá* made with honey.
Intelligence and culture are characteristic of townsmen; hospitality and entertainment (of guests) are characteristic of tent-dwellers.
The Merciful (God) has implanted hospitality to strangers and entertainment (of guests) in the villagers (countryfolk).

2400. Every day in the villages (countryside) there is a new guest who has none to help him except God.
Every night in the villages (countryside) are new-comers who have no refuge there save God.
The two aliens (the Jew and the Christian) were surfeited with food and suffering from indigestion; the true believer, as it happened, was fasting (all) day.
At the (time of) the evening prayer, when the *halwá* arrived, the true believer was reduced to extreme hunger.
The two (others) said, "We have eaten our fill: let us put it away to-night and eat it to-morrow.

2405. To-night let us practise self-denial and refrain from food; let us hide (reserve) the dainty for to-morrow."
The true believer said, "Let this (sweetmeat) be eaten to-night; let us put away self-denial till to-morrow."
Then they said to him, "Your purpose in this wisdom-mongering is that you may eat it (all) by yourself."
"O my friends," said he, "are not we three persons? Since disagreement has occurred, let us share.
Let him who wishes take his own share to his heart (enjoy it); let him who wishes put his share in hiding."

2410. The two (others) said to him, "Abandon (the thought of) sharing: give ear to (the words) 'The sharer is in Hell-fire' from the Traditions (of the Prophet)."
He replied, "The sharer (referred to) is he that has shared himself between sensuality and God."

Thou art God's property and His share entirely: (if) thou givest the share (of God) to another, thou art a dualist.
This lion would have prevailed over the curs, if it had not been the turn of those evil-natured ones (to prevail).
’Twas their intention that the Moslem should suffer pain and pass the night in want of food.

2415. He was overpowered: he said, with resignation and acquiescence, “My friends, I hear and obey.”
So they slept (all) that night, and in the morning they rose and dressed themselves,
And washed their faces and mouths; and each one had a (different) method and practice in his devotions.
For a while each one applied himself to his devotions, seeking favour from God.
True believer and Christian, Jew and Guebre and Magian— the faces of them all are (turned) towards that mighty Sultan.

2420. Nay, stone and earth and mountain and water have their invisible recourse to God.
This topic is infinite. At that time the three companions looked on one another friendlily,
And one (of them) said, “Let each (of us) relate what he dreamed last night.
Let him who had the best dream eat this (sweetmeat): let the most excellent carry off the share of every one that is excelled (by him).”
He who mounts highest in (the scale of) reason—his eating is (equivalent to) the eating of all (his inferiors).

2425. His luminous spirit is supreme: ’tis enough for the rest of them to tend (cherish) him.
Since those endowed with (perfect) reason endure for ever, in reality this world is enduring for ever.
Then the Jew related his dream (and told them) whither his spirit had wandered during the night.
He said, “Moses met me on the way, (according to the adage) ‘the cat sees a fat sheep's tail in her dreams.’
I followed Moses to Mt Sinai: in the Light (of the Divine Epiphany) all three of us vanished.

2430. All (our) three shadows disappeared in the Sun; after that, there came from the Light an opening of the door (revelation).
From the heart of that Light another Light sprang up, and then the second (Light) quickly sought to transcend it.
Both I and Moses and also Mt Sinai, we were lost, all three, in that effulgence of the (second) Light.
After that, I saw the mountain break into three pieces when the Light of God surged upon it.
When the Attribute of Majesty was revealed to it, it burst asunder in every direction.

2435. One piece of the mountain fell towards the sea, and the water bitter as poison was made sweet.
One piece thereof sank into the earth, and a medicinal spring of running water gushed forth,
So that its water became a cure for all the sick by the blessedness of the goodly revelation.
The other (third) piece flew at once to the neighbourhood of the Ka‘ba where ‘Arafát was (situated).
When I came back to myself out of that swoon, Sinai was in its place, neither greater nor less (than before);

2440. But under the foot of Moses it was (inwardly) melting like ice: no spur or peak of it remained.
The mountain was levelled to the earth by terror: it was turned upside down by that awful Majesty.
After that scattering (of my senses) I came to myself again and saw that Sinai and Moses were unchanged,
And that the desert skirting the mountain was filled from end to end with people resembling Moses in (the illumination of) their faces.
Their (staves and) mantles were like his staff and mantle: all (of them) were speeding joyously towards Sinai.

2445. All had lifted their hands in prayer and struck up together the tune of *let me see (Thee).*
Again, as soon as the trance departed from me, the form of each one seemed to me to be diverse.
They were the prophets endowed with love (of God): (thus) the (spiritual) unity of the prophets was (clearly) apprehended by me.
Again, I beheld some mighty angels: their outward form was (composed) of bodies of snow;
And (I saw) another circle of angels asking help (of God): their outward form was wholly of fire.”

2450. On this wise did the Jew tell (his dream): there is many a Jew whose end was praiseworthy.

Do not regard any infidel with contempt, for there may be hope of his dying a Moslem.
What knowledge have you of the close of his life that you should once (and for all) avert your face from him?
Afterwards the Christian began to speak, saying, “The Messiah appeared to me in my dream.
I went with him to the Fourth Heaven, (which is) the centre and abode of the sun of this world.

2455. Verily, the marvels of the citadels of Heaven have no relation (cannot be compared) to the wonders of the (lower) world.
Every one knows, O pride of the sons (of Adam), that the artifice of the celestial sphere exceeds (that of) the earth.”

Story of the camel and the ox and the ram who found a bunch of grass on the road, and each said, “I will eat it.”

Whilst a camel, ox, and ram were going along, they found a bunch of grass in front of (them on) the road.
The ram said, “If we divide this, certainly none of us will get his fill of it;
But whichever of us has lived longest has the best right to this fodder: let him eat;

2460. For (the injunction) to give the foremost place to the seniors has come from Mustafá (Mohammed) among the practices observed by him,
Although, at this time when vile men hold sway, the vulgar put forward the elders on two occasions (only),
Either in (tasting) food that is burning hot, or on a bridge that is (damaged) by cracks (and) in a state of ruin.
The vulgar do not pay homage to a venerable Shaykh and leader without some mischievous idea associated (with their homage).
This is their good: what must their evil be? Distinguish their (inward) foulness from their (outward) fairness.”

Parable.

2465. A king was going to the congregational mosque, and the marshals and mace-bearers were beating the people off.
The wielder of the stick would break the head of one and tear to bits the shirt of another.
A poor wretch amidst the throng received ten blows with the stick without (having committed) any offence.
“Begone,” they cried, “get out of the way!”
Dripping blood, he turned his face to the king and said, “Behold the manifest iniquity: why ask of that which is hidden?
This is thy good: (thou doest this whilst) thou art going to the mosque; what must thy evil and burden (of sin) be, O misguided one?”

2470. The Pír (Elder) never hears a salaam from a base fellow without being exceedingly tormented by him in the end.
(If) a wolf catch a saint, it is better than that the saint should be caught by the wicked carnal soul,
Because, though the wolf does great violence, yet it has not the same knowledge and craft and cunning;
Else how should it fall into the trap? Cunning is complete (attains to perfection) in man.
The ram said to the ox and the camel, “O comrades, since such a (lucky) chance has come to us,

2475. Let each (of us) declare the date (antiquity) of his life: the oldest has the best right, let the others suffer (disappointment) in silence.
In those times,” said the ram, “my pasturage was (shared) with the ram that was sacrificed for Ismá‘íl (Ishmael).”
The ox said, “I am the (most) advanced in years, (I was) coupled with the ox that Adam yoked.
I am the yoke-fellow of the ox with which Adam, the forefather of mankind, used to plough the earth in sowing.”
When the camel heard the ox and the ram (make these assertions) he was amazed: he lowered his head and picked up that (bunch of grass).

2480. Promptly, without any palaver, the Bactrian camel raised the bunch of fresh barley in the air,
Saying, “I, in sooth, need no (support from) chronology, since I have such a (stout) body and high neck.
Indeed every one knows, O father's darling, that I am not smaller than you.
Whoever is one of those possessed of intelligence knows this, that my nature is superior to yours.”
(The Christian said), “All know that this lofty heaven is a hundred times as great as this low earth.

2485. How can the wide expanse of the celestial domains be compared with the (limited) character of the terrestrial regions?”

How the Moslem in reply told his companions, the Jew and the Christian, what he had seen (in his dream), and how they were disappointed.

Then the Moslem said, “O my friends, to me came Mustafá (Mohammed), my sovereign,
And said to me, ‘That one (the Jew) has sped to Sinai with him (Moses) to whom God spake, and has played the game of love (with God);
And the other (the Christian) has been carried by Jesus, the Lord of happy star, to the zenith of the Fourth Heaven.
Arise, O thou who hast been left behind and hast suffered injury, at least eat up the sweetmeat and comfit!

2490. Those (two) talented and accomplished men have pushed forward and have read the book of fortune and honour.
Those two eminent men have attained to their (proper) eminence and because of their talents have mingled with the angels.
Hark, O foolish simpleton who hast been left behind, jump up and seat thyself beside the bowl of *halwá*!’”
Thereupon they said to him, “Then, you greedy fellow, have you made a meal of the *halwá* and *khabís*? Oh, (what) an astonishing thing!”
He replied, “When that sovereign who is obeyed (by all) gave the order, who was I that I should resist it?

2495. Will you, Jew, rebel against the command of Moses if he summon you (either) in a fair cause or a foul?
Can you, Christian, ever spurn the command of Christ (whether) for good or evil?
How, (then), should I rebel against the Glory of the prophets? I have eaten the *halwá* and now I am happy.”
Then they said to him, “By God, you have dreamed a true dream, and ’tis better than a hundred dreams of ours.
Your dreaming is waking, O gleeful one, for its effect (reality) is made evident by (your) waking (and eating the sweetmeat).”

2500. Abandon eminence and (worldly) energy and skill: what matters is service (rendered to God) and a goodly disposition.
For this (object) God brought us forth (from non-existence): “*I did not create mankind except to serve Me.*”
How did that knowledge (of his) profit Sámirí, whom the skill (shown in making the golden Calf) banished from God's door?
What did Qárún gain by his alchemy? See how the earth bore him down to its abyss.
What, after all, did Bu ’l-Hakam (Abú Jahl) get from (intellectual) knowledge? On account of his unbelief he went headlong into Hell.

2505. Know that (true) knowledge consists in seeing fire plainly, not in prating that smoke is evidence of fire.
O you whose evidence in the eyes of the Sage is really more stinking than the evidence of the physician,
Since you have no evidence but this, O son, eat dung and inspect urine!
O you whose evidence is like the staff in your hand (which) indicates that you suffer from blindness,
(All this) noise and pompous talk and assumption of authority (only means), “I cannot see: (kindly) excuse me.”

How the Sayyid, the King of Tirmid, proclaimed that he would give robes of honour and horses and slave-boys and slave-girls and a large sum in gold to any one who would go on urgent business to Samarcand (and complete the journey) in three or four days; and how Dalqak, having heard the news of this proclamation in the country (where he then was), came post-haste to the king, saying, "I, at all events, cannot go."

2510. The sagacious Dalqak was the buffoon (court-jester) of the Sayyid of Tirmid, who reigned in that place (city).
He (the king) had an urgent affair in Samarcand, and wanted a courier in order that he might conclude it.
(Therefore) he proclaimed that he would bestow (his) treasures on any one who should bring him news from there in five days.
Dalqak was in the country and heard of that (proclamation): he mounted (a horse) and galloped to Tirmid.
Two horses dropped (dead) on the way because of his galloping in that (furious) manner.

2515. Then, (fresh) from the dust of the road, he ran into the council-chamber and demanded admission to the king at an untimely hour.
A whispered rumour arose in the council, and a (feeling of) agitation came into the mind of the Sultan.
The hearts of the nobles and populace of the city were stricken with panic, (for they wondered) what disturbance and calamity had occurred,
(Saying), "Either a conquering enemy is about to attack us or a deadly calamity has emerged from the Unseen,
For Dalqak, riding hard from the country, has killed several Arab horses on the way."

2520. The people gathered at the king's palace, wondering why Dalqak had come in such a hurry.
Because of his (hot) haste and the enormity of his exertions, tumult and commotion arose in Tirmid;
One man (was) beating both hands against his knee, while another, from presentiment of evil, was uttering woeful cries.
On account of the hubbub and distraction and the dread of punishment every heart went to (wander in) a hundred streets (haunts) of phantasy.
Every one was taking an omen (predicting) by conjecture (and trying to guess) what had set the rug on fire.

2525. He (Dalqak) sought admission and the king at once granted it to him. When he kissed the earth (in homage), the king said to him, "Hey, what's the matter?"
Whenever any one asked that sour-faced man for some particulars, he laid his hand on his lips as though to say "Hush!"
(Their) apprehension was increased by his gravity: all were perplexed and dumbfounded by him.
Dalqak made a gesture, as though to say, "O gracious king, let me have a moment to take breath,
That my wits may once come back to me, for I am fallen into a marvellous state (of exhaustion)."

2530. After a little while, during which both the throat and the mouth of the king were made bitter by (anxious) foreboding and surmise—
Because he had never seen Dalqak like this; for there was no companion more agreeable to him than he;
He was always bringing up stories and jests and keeping the king in merriment and laughter.
When sitting (with him) he used to make him laugh so (heartily) that the king would grip his belly with both hands;
And (many a time) his body sweated from the violence of his laughter and he would fall on his face with laughing.

2535. (How strange, then, that) to-day, on the contrary, he (Dalqak), pale and grim like this, is laying his hand on his lips as though to say, "Hush, O King!"
Foreboding on foreboding and fancy on fancy (occurred) to the king (as he wondered) what chastisement would come (upon him),
For the king's heart was anxious and alarmed because the Khwárizmsháh was very bloodthirsty,
And that perverse (tyrant) had killed many kings in that region either by craft or violence.
This King of Tirmid was apprehensive of (being attacked by) him, and his apprehension was increased by the artifice of Dalqak.

2540. He said, “Be quick! Tell (me) what is the matter. Who is the cause of your being so perturbed and agitated?”
He replied, “I heard in the country that the king had proclaimed on every highway
That he required some one to run to Samarcand in three days and would bestow (his) treasures (on the courier).
I hurried to you in order to say that I am not able to do it.
For one like me such agility is impossible: at all events do not expect this of me.”

2545. “Curse your hurry!” cried the king; “for (in consequence of it) a hundred confusions have arisen in the city.
(Is it only) for this trifle, O half-baked fool, (that) you have set fire to this meadow and hay?”
(This is) like (the behaviour of) these raw (ignorant) persons (who come) with drum and banner, saying,
“We are couriers (speeding) in (the path of spiritual) poverty and non-existence,”
(Who) boast far and wide of being Shaykhs and make out that they have (attained to) the rank of Báyazíd,
And, having (as they claim) travelled away from themselves and become united (with God), open a conventicle (for disciples) in the abode of pretension.

2550. (While) the bridegroom's house is full of turmoil and trouble, the girl's family know nothing about it.
(The bridegroom's people raise) an outcry, saying, “Half the affair is concluded: the conditions that are (necessary) on our side have been fulfilled.
We have swept and garnished the rooms and have risen up (from our labour) intoxicated and glad with this ardent desire (to receive the bride).”
Has any message come from over there? “No.” Has any bird come hither from that roof? “No.”
After (all) these missives (which ye have sent) one on the top of another, has any answer reached you from that neighbourhood?

2555. “No; but our Friend is acquainted with this (matter), because inevitably there is a way from heart to heart.”
Why, then, is the way devoid of (any) answer to (your) letter from the Friend who is (the object of) your hope?
There are a hundred signs (of response), (both) secret and manifest; but desist, do not lift the curtain from this door.
Return to the story of that foolish Dalqak who brought tribulation on himself by his silly meddling.
Afterwards the vizier said to him (the king), “O Pillar of the Truth, hear a word from thy humble slave.

2560. Dalqak came from the country on some (wicked) enterprise; (but now) his mind is changed and he has repented.
He is making the old (corruption) new with water and oil (varnish), he is evading (punishment) by means of buffoonery.
He has displayed the scabbard and concealed the sword: he must be tortured without mercy.
Unless you break the pistachio or walnut, it will neither reveal its heart (kernel) nor give any oil.
Do not listen to this skilful defence of his; look at his trembling and his (pallid) colour.

2565. God hath said, ‘*Their mark is on their faces*,’ for the mark is an informer and tell-tale.
This ocular evidence is opposed to that story (told by Dalqak), for this (whole race of) mankind are moulded of evil.”
“O Sáhib,” cried Dalqak, wailing and sobbing, “do not endeavour to shed the blood of this miserable wretch.
Many a thought and fancy that is not real and true comes into the mind, O Prince.
Verily, some suspicion is a sin, O Vizier: injustice is not right, especially (when it is done) to a poor man.

2570. The king does not chastise one who vexes him: wherefore should he chastise one who makes him laugh?”
The words of the Sáhib (vizier) impressed the king, and he resolved to clear up this deceit and imposture.

"Take Dalqak to prison," he said, "and pay no attention to his wheedling and hypocrisy.
Beat him, empty-bellied like a drum (as he is), that like a drum he may give us information.
(Whether) the drum is wet or dry or full or empty, its sound informs us of everything.

2575. (Beat him) in order that he may be compelled to declare the secret, so that these (apprehensive) hearts will be reassured.
Since the shining truth is (a cause of) tranquillity, the heart will not be calmed by lying words.
Falsehood is like a (piece of stick or) straw, and the heart like a mouth: a straw never becomes (quietly) hidden in the mouth.
So long as it is there, he (who is annoyed by it) keeps moving his tongue, in order that thereby he may eject it from his mouth.
Especially, when a straw (blown) by the wind falls into the eye, the eye begins to water and shut and open.

2580. We, therefore, now kick (out) this (man of) straw, in order that our mouth and eye may be delivered from (the disquiet caused by) this straw."
Dalqak said, "O King, be calm: do not scratch the face of clemency and forgiveness.
Why such an excessive haste to take revenge? I cannot fly away, I am in thy hand (power).
'Tis not right to be hasty in (the case of) correction that is (inflicted) for God's sake;
(But as regards) that (of) which (the motive) is (ill) humour and casual anger, he (the corrector) is in a hurry (for fear) lest he should become content (reconciled).

2585. He is afraid that, if contentment come and his anger go, his revenge and the pleasure of (taking) it will be lost.
False appetite makes haste to (devour) the food for fear of missing the pleasure: that is sickness indeed.
(If) the appetite be true, 'tis better to delay, in order that it (the food) may be digested without difficulty.
Wilt thou beat me for the purpose of averting a (dreaded) calamity, to the end that thou mayst see the crevice and block it up,
So that the calamity will not issue from that crevice? Destiny hath many a crevice besides that one.

2590. Violence is not the means of averting calamity: the means is beneficence and pardon and kindness.
He (the Prophet) said, 'Alms is a means of averting calamity: cure thy diseased ones by (giving) alms, O youth.'
'Tis not alms-giving to burn a poor man (in the fire of anger) and to blind the eye that meditates on forbearance."
The king replied, "Charity and the occasion for it are excellent (things), but (only) when you perform an act of charity in its (proper) place.
(If) you put the king in the rook's place, 'tis ruin (to the game); likewise, (if you put) the horse (knight) in the king's place, 'tis the act of an ignoramus.

2595. Both bounty and severity are (sanctioned) in the religious Law: ('tis) for the king (to sit on) the throne, ('tis) for the horse (to stand at) the gate.
What is justice? To put (a thing) in its (right) place. What is injustice? To put it in its wrong place.
Nothing is vain that God created, (whether it be) anger or forbearance or sincere counsel or guile.
None of these things is absolutely good, nor is any of them absolutely evil.
The usefulness and harm of each depend on the place (occasion): for this reason knowledge is necessary and useful.

2600. Oh, many a punishment inflicted on a poor fellow is more meritorious than (a gift of) bread and sweetmeat,
For sweetmeat (when eaten) unseasonably causes yellow bile, (whereas) slaps purge him of wickedness.
Give the poor fellow a slap in season: it will save him from beheading (afterwards).
The blow is really inflicted because of (his) evil disposition: the stick falls on the dust (in the garment of felt), not on the felt (itself).
Every Bahrám (emperor) has a banquet(-hall) and a prison: the banquet is for the sincere (friend) and the prison for the half-baked (churl).

2605. (If) a sore wants lancing and you apply a poultice to it, you will (only) establish the pus in the sore,
So that it will eat away the flesh underneath: (the result) will be a half (a mere fraction) of profit and fifty losses."
Dalqak said, "I am not saying, 'Let (my offence) pass'; I am saying, 'Take some care to investigate.'
Hark, do not bar the road of patience and deliberation: be patient, reflect for a few days.
In (the course of) deliberation thou wilt hit upon a certainty, (and then) thou wilt chastise me with a sure conviction (of knowing the truth)."

2610. Why, indeed, (be one who) *walks falling (on his face)* in wayfaring, when it behoves him to walk in an upright posture?
Take counsel with the company of the righteous: note the (Divine) command (given) to the Prophet, "*Consult them.*"
(The words) *their affair is (a matter for) consultation* are to this (the same) purpose, for owing to consultation mistakes and errors occur less (frequently).
These (human) intellects are luminous like lamps: twenty lamps are brighter than one.
There may happen to be amongst them a lamp that has become aflame with the light of Heaven,

2615. (For) the jealousy of God has produced a veil (of concealment) and has mingled the low and the lofty together.
He hath said, "*Travel*": always be seeking in the world and trying your fortune and (destined) lot.
In (all) assembly-places always be seeking amidst the intellects such an intellect as is (found) in the Prophet,
For the only heritage from the Prophet is that (intellect) which perceives the unseen things before and behind (future and past).
Amidst the (inward) eyes, too, always be seeking that (inward) eye which this epitome has not the power to describe.

2620. Hence the majestic (Prophet) has forbidden monkery and going to live as a hermit in the mountains,
In order that this kind of meeting (with saints) should not be lost; for to be looked on by them is fortune and an elixir of immortality.
Amongst the righteous there is one (who is) the most righteous: on his diploma (is inscribed) by the Sultan's hand a *sahh*,
(Indicating) that the prayer (uttered by him) is (inseparably) linked with acceptance, (and that) the greatest of men and Jinn are not his peers.
(When) those who are sweet or sour (engage) in contention with him, in God's sight their argument is null,

2625. For (God says), "As We have exalted him by (grace of) Ourselves, We have done away with (every) plea and argument (against him)."
Since the Hand of God has made the *Qibla* manifest, henceforth deem searching to be disallowed.
Hark, avert your face and head from searching, now that the Destination and Dwelling-place has come into view.
If you forget this *Qibla* for one moment, you will become in thrall to every worthless *qibla* (object of desire).
When you show ingratitude to him that gives you discernment, the thought that recognises the *Qibla* will dart away from you.

2630. If you desire benefit and (spiritual) wheat from this Barn, do not part, even for half an hour, from those who sympathise,
For at the moment when you part from this helper you will be afflicted with *an evil comrade*

Story of the attachment between the mouse and the frog: how they tied their legs together with a long string, and how a raven carried off the mouse, and how the frog was suspended (in the air) and lamented and repented of having attached himself to an animal of a different species instead of sorting with one of his own kind.

As it happened, a mouse and a faithful frog had become friends on the bank of a river.
Both of them were bound to (keep) a (daily) tryst: every morning they would come into a nook,
(Where) they played heart-and-soul with one another and emptied their breasts of evil (suspicious) thoughts.

2635. The hearts of both swelled (with joy) from meeting: they recited stories and listened to each other,
Telling secrets with and without tongue, knowing how to interpret (the Tradition), “A united party is a (Divine) mercy.”
Whenever the exultant (mouse) consorted with the merry (frog), a five years' tale would come into his mind.
Flow of speech from the heart is a sign of (intimate) friendship; obstruction of speech arises from lack of intimacy.
The heart that has seen the sweetheart, how should it remain bitter? (When) a nightingale has seen the rose, how should he remain silent?

2640. At the touch of Khadir the roasted fish came to life and took its abode in the sea.
To the friend, when he is seated beside his Friend, a hundred thousand tablets of mystery are made known.
The brow of the Friend is a Guarded Tablet: to him (his friend) it reveals plainly the secret of the two worlds.
The Friend is the guide on the way during (his friend's) advance: hence Mustafá (Mohammed) said, “My Companions are (like) the stars.”
The star shows the way in (desert) sands and on the sea: fix thine eye on the (spiritual) Star, for he is the one to be followed.

2645. Keep thine eye always paired with (unseparated from) his face: do not stir up dust by way of discussion and argument,
Because the Star will be hidden by that dust: the eye is better than the stumbling tongue.
(Be silent) in order that he may speak whose innermost garment is (Divine) inspiration which lays the dust and does not stir up trouble.
When Adam became the theatre of (Divine) inspiration and love, his rational soul revealed (to him) the knowledge of the Names.
His tongue, (reading) from the page of his heart, recited the name of everything as it (really) is.

2650. Through his (inward) vision his tongue was divulging the properties and quiddities of all things.
(It was bestowing) such a name as fits the things (named), not so as to call a catamite a lion (hero).
Nine hundred years Noah (walked) in the straight way, and every day he had a new sermon to preach.
His ruby (lip) drew its eloquence from the corundum (precious jewel) in the hearts (of prophets): he had not read (mystical books like) the *Risála* or the *Qútu ’l-qulúb.*
He had never learned to preach from (studying) commentaries; nay, (he learned) from the fountain of revelations and from the exposition (set forth) by the spirit—

2655. From the wine that (is so potent that) when it is quaffed the water of speech gushes from (the mouth of) the dumb,
And the new-born child becomes an eloquent divine and, like the Messiah (Christ), recites (words of) mature wisdom.
The prophet David learned a hundred odes (melodies) from the mountain that gained from that wine (the gift of) sweet song.
All the birds left off chirping and joined their voices with King David as accompanists.
What wonder that a bird should be enraptured by him, since (even) iron obeyed the call of his hand?

2660. A roaring wind became murderous to (the people of) ‘Ád, (but) to Solomon it became (serviceable) as a carrier.
A roaring wind carried on its head the throne of the king (Solomon) a month's journey every morn and eve.
It became both a carrier and a spy for him, making the talk of the absent to be apprehended by him.
The waft of air that caught the words of the absent would hasten to the ear of the king,

Saying, “Such-and-such an one said so-and-so just now, O mighty Solomon of auspicious fortune!”

How the mouse made an arrangement with the frog, saying, “I cannot come to you in the water when I want (to see you). There must be some means of communication between us, so that when I come to the river-bank I may be able to let you know, and when you come to the mouse-hole you may be able to let me know, etc.”

2665. This topic is endless. One day the mouse said to the frog, “O lamp of intelligence,
At times I wish to talk with you in secret, and you are gambolling in the water.
I am on the river-bank, crying aloud for you, (but) you in the water do not hear the wailing of lovers.
(When we meet) at this appointed time, O brave (frog), I never become weary of conversing with you.”
The (ritual) prayer is five times (daily), but the guide for lovers is (the Verse), *(they who are) in prayer continually.*

2670. The wine-headache that is in those heads is not relieved by five (times) nor by five hundred thousand.
“Visit once a week” is not the ration for lovers; the soul of the sincere (lovers) has an intense craving to drink.
“Visit once a week” is not the ration for (those) fishes, since they feel no spiritual joy without the Sea.
Notwithstanding the crop-sickness of the fishes, the water of this Sea, which is a tremendous place, is but a single draught (too little to satisfy them).
To the lover one moment of separation is as a year; to him a (whole) year's uninterrupted union is a (fleeting) fancy.

2675. Love craves to drink and seeks him who craves to drink: this (Love) and that (lover) are at each other's heels, like Day and Night.
Day is in love with Night and has lost control of itself; when you look (inwardly), (you will see that) Night is (even) more in love with it.
Never for one instant do they cease from seeking; never for one moment do they cease from pursuing each other.
This one has caught the foot of that one, and that one the ear of this one: this one is distraught with that one, and that one is beside itself for this one.
In the heart of the beloved the lover is all: Wámiq is always in the heart of ‘Adhrá.

2680. In the lover's heart is naught but the beloved: there is nothing to separate and divide them.
These two bells are on one camel: how, then, in regard to these twain should (the injunction), “Visit once a week,” be admissible?
Did any one (ever) pay recurring visits to himself? Was any one (ever) a companion to himself at regular intervals?
That (of which I speak) is not the (sort of) oneness that reason apprehends: the apprehension of this (oneness) depends on a man's dying (to self);
And if it were possible to perceive this (oneness) by means of reason, wherefore should self-violence have become a duty?

2685. How, with such (infinite) mercy as He hath, would the King of intellect say unnecessarily “Kill thyself”?

How the mouse exerted himself to the utmost in supplication and humble entreaty and besought the water-frog to grant him access (at all times).

He (the mouse) said, “O dear and affectionate friend, without (seeing) thy face I have not a moment's rest.
By day thou art my light and (power of) acquisition and strength; by night thou art my rest and comfort and sleep.
It would be a generous act if thou wouldst make me happy and kindly remember me early and late.
During (the period of) a (whole) day and night thou hast allowed me (only) breakfast-time for access (to thee), O well-wisher.

2690. I feel in my liver five hundred cravings for drink, and bulimy (morbid hunger) is conjoined with every craving.
Thou, O prince, art unconcerned with my passion: pay the poor-tax on thy high estate, look (kindly) on (this) poor wretch.
This poor unmannerly wretch is not worthy (of thy favour); but thy universal grace is superior to (regard for) that.
Thy universal grace requires no support (reason to justify it): a sun strikes (with its beams) on (all) ordures.
Its light suffers no loss thereby, and the ordure is made dry and (fit for) fuel,

2695. So that the ordure goes into a bath-furnace, is converted into light, and illumines the door and wall of a bath-house.
(Formerly) it was a defilement, now it has become an adornment, since the sun chanted that spell (exerted that powerful influence) upon it.
The sun also warms the belly of the earth, so that the earth consumes the remaining ordures.
They become a part of the earth, and herbage springs up from them: even so doth God wipe out evil actions.
To ordure, which is the worst (of things), He does this (favour), that He makes it herbage and narcissus and eglantine.

2700. (Judge, then), what God bestows in (the way of) recompense and bounty on the eglantines (good works) of devotion (performed) faithfully.
Since He confers such a robe of honour on the wicked, (consider) what He bestows on the righteous in the place where He waits (for them).
God gives them that which no eye hath beheld, that which is not comprehensible in any tongue or language.
Who are we to (aspire to) this? Come, my friend, make my day bright with (thy) goodly disposition.
Do not regard my ugliness and hatefulness, though I am as venomous as a mountain-snake.

2705. Oh, I am ugly and all my qualities are ugly: since He planted me as a thorn, how should I become a rose?
Bestow on the thorn the springtide of the rose's beauty: bestow on this snake the loveliness of the peacock!
I have reached the limit in perfection of ugliness: thy grace has reached the limit in excellence and accomplishment.
Do thou grant the boon sought by this consummate one from that consummate one, O thou who art the envy of the tall cypress.
When I die, thy bounty, though it is exempt from need, will weep for kindness' sake.

2710. It will sit beside my grave a long while: tears will gush from its gracious eye.
It will mourn for my deprivation (of beauty), it will shut its eyes to my abjectness.
Bestow a little of those favours now, put a few of those (kind) words as a ring into my ear!
That which thou wilt say (hereafter) to my dust—strew it (now) upon my sorrowful perception!"

How the mouse humbly entreated the frog, saying, "Do not think of pretexts and do not defer the fulfilment of this request of mine, for 'there are dangers in delay,' and 'the Súfí is the son of the moment.'" A son (child) does not withdraw his hand from the skirt of his father, and the Súfí's kind father, who is the "moment," does not let him be reduced to the necessity of looking to the morrow (but) keeps him all the while absorbed, unlike the common folk, in (contemplation of) the garden of his (the father's) swift (immediate) reckoning. He (the Súfí) does not wait for the future. He is of the (timeless) River, not of Time, for "with God is neither morn nor eve": there the past and the future and time without beginning and time without end do not exist: Adam is not prior nor is Dajjál (Antichrist) posterior. (All) these terms belong to the domain of the particular (discursive) reason and the animal soul: they are not (applicable) in the non-spatial and non-temporal world. Therefore he is the son of that "moment" by which is to be understood only a denial of the division of times (into several categories), just as (the statement) "God is One" is to be understood as a denial of duality, not as (expressing) the real nature of unity.

A certain Khwája, accustomed to scatter (pieces of) silver, said to a Súfí, “O you for whose feet my soul is a carpet,

۩**2715.** Would you like one dirhem to-day, my king, or three dirhems at breakfast-time to-morrow?”
He replied, “I am more pleased with (the possession of) half a dirhem yesterday than with (the promise of) this (one dirhem) to-day and a hundred dirhems to-morrow.”
(The mouse said), “A slap (given) in cash (immediately) is better than a donation (paid) on credit (hereafter): lo, I put the nape of my neck before thee: give (me) the cash!
Especially as the slap is from thy hand, for both the nape and the slap inflicted on it are intoxicated (enraptured) with thee.
Hark, come, O soul of my soul and (O thou who art the soul) of a hundred worlds, gladly take the opportunity of (seizing) the cash of this (present) moment.

۩**2720.** Do not stealthily remove thy moon-like face from the night-travellers, do not withdraw thyself from this river-bed, O flowing water,
(But flow) in order that the river-bank may laugh (may be made to blossom) by the running water, and that jasmines may rear their heads on each brim of the river.”
When you see that verdure is fresh on the river-brim, then (you may) know (even) from afar that water is there.
The Maker hath said, “*Their mark is (on) their faces*,” for the verdant orchard tells a tale of rain.
If it rains during the night, no one sees (the rain), for (then) every soul and breath is asleep;

۩**2725.** (But) the freshness of every beauteous rose-garden is (clear) evidence of the rain (that was) hidden (from view).
(The mouse said), “O comrade, I am of the earth, thou art of the water; but thou art the king of mercy and munificence.
By way of (conferring) bounty and dispensing (favour) so act that I may attain to (the privilege of) serving thee early and late.
I am always calling thee on the river-bank with (all) my soul, (but) I never experience the mercy of response.
Entrance into the water is barred against me because my (bodily) frame has grown from a piece of earth.

۩**2730.** Use the aid either of a messenger or a token to make thee aware of my (piteous) cry.”
The two friends debated on this (matter): at the close of the debate it was settled
That they should procure a long string, in order that by pulling the string the secret should be revealed.
(The mouse said), “One end must be tied to the foot of this slave (who is bent) double, and the other (end) to thy foot,
That by this device we two persons may come together and mingle as the soul with the body.”

۩**2735.** The body is like a string (tied) on the foot of the soul, drawing it (down) from Heaven to earth.
When the frog-like soul escapes from the mouse-like body into the water, (which is) the sleep of unconsciousness, it enters into a happy state;
(But) the mouse-like body pulls it back with that string: how much bitterness does the soul taste from this pulling!
Were it not for the pulling of the scatter-brained mouse, the frog would have enjoyed himself in the water.
You will hear the rest of it from the light-giving (illumination) of the Sun when you rise from slumber on the Day (of Resurrection).

۩**2740.** (The mouse said), “Knot one end of the string on my foot and the other end on thine,
That I may be able to pull thee to this dry land: lo, the end of the string (the object of my plan) is (now) clear (to thee).”
This news (proposal) was disagreeable to the heart of the frog, (who thought to himself), “This wicked fellow will bring me into a tangle.”
Whenever a feeling of repugnance comes into the heart of a good man, ’tis not devoid of some significance.

Deem that (intuitive) sagacity to be a Divine attribute, not a (vain) suspicion: the light of the heart has apprehended (by intuitive perception) from the Universal Tablet.

2745. (For example) the refusal of the Elephant to march against the House (of Allah) notwithstanding the driver's efforts and cries of “Come on!”
In spite of all blows the Elephant's feet would not move, either much or little, towards the Ka‘ba.
You would have said that its legs were paralysed or that its impetuous spirit was dead.
(But) whenever they turned its head towards Yemen, the fierce Elephant would begin to stride (forward) with the speed of a hundred horses.
(Since) the Elephant's perception was aware of the blow (coming) from the Unseen, how (much more) must the perception of the saint (endowed) with (the Divine) afflatus be (aware)!

2750. Is it not (the case) that the prophet Jacob, that man of holy nature, (said) for Joseph's sake to all his (Joseph's) brethren—
When the brothers begged their father to give him to them, that they might take him to the country for a while,
(And) they all said to him, “Do not be afraid of harm (befalling him): give him one or two days' time, O father;
For why wilt not thou entrust thy Joseph to us in going about and traveling (for pleasure),
That we may play together in the meadows? In (making) this request we are trustworthy and beneficent”—

2755. Did not he (Jacob) say (to them), “I know this, that (the thought of) his being removed from me is kindling grief and sickness in my heart;
This heart of mine never lies, for my heart is illumined by the light of the highest heaven”?
That (foreboding) was a decisive proof of (their) wickedness, but by (Divine) destiny he took no account (of it).
An intimation like that passed away from him (from his mind), because Destiny was at that moment (engaged) in (putting into operation the Divine) philosophy.
’Tis no wonder that a blind man should fall into a pit, (but) the falling of one who can see the way is beyond all wonder.

2760. This Destiny employs diverse shifts: its eye-binding spell is *God doeth what He pleaseth.*
The heart knows and yet knows not its (Destiny's) artfulness: its (hard) iron becomes (soft) as wax for the seal.
’Tis as though the heart should say (to itself), “Since its (Destiny's) inclination is turned to (bringing) this (to pass), whatever may happen, let it come!”
Accordingly it makes itself heedless of this (happening) and binds its soul fast in the shackle thereof.
If that exalted one (the prophet or saint) is checkmated (worsted) in this (matter), ’tis not (really) checkmate, ’tis tribulation.

2765 A single tribulation redeems him from a hundred tribulations, a single fall takes him (high) up on the ladders (of spiritual ascent).
The half-baked saucy fellow, whom the wine (of Love) has relieved from the surfeit of intoxication with a hundred thousand wicked half-baked (persons like himself),
Finally becomes mature and adept: he escapes from enslavement to this world and is made free.
He is made drunken with the everlasting wine, he becomes (spiritually) discerning, and is delivered from created beings,
From their weak conventional faith and from the illusions of their unseeing eyes.

2770. Oh, what device can their mental perception employ, I wonder, against the ebb and flow of the trackless Sea?
From that Desert came (all) these signs of cultivation and prosperity; (thence) came (all) empires and kingships and vizierates.
Yearning with desire they (phenomenal ideas) come in troops from the Desert of Non-existence into the visible (material) world.
Caravan on caravan, they arrive from this Desert every evening and morning.

They come and seize our houses in distraint, (each one) saying, “I have arrived, ’tis my turn, do thou begone!”

2775. When the son has opened the eye of reason (attained to years of discretion), the father at once puts his (own) baggage in the cart.
’Tis (like) the King's highway—(travellers) departing and arriving, one going in this direction, another in that direction.
Consider well! We, (though apparently) sitting still, are (really) marching: don't you see that we are bound for a new place (of abode)?
You do not get (and spend) your capital for any present need; nay, but (you keep it) for your ultimate purposes.
The traveller, then, O devotee of the Way, is he whose march and face are towards the future,

2780. Even as the troops of Phantasy are at every moment arriving (and passing) unweariedly through the curtains of the heart.
If (these) ideas are not (sprung) from one (and the same) Plantation, how are they coming to the heart on each other's heels?
Company after company, the army of our ideas, (impelled) by thirst, is speeding towards the fountain of the heart.
They fill their jars and go: they are continually appearing and vanishing.
Regard (your) thoughts as stars of the sky (which are) revolving in the sphere of another heaven.

2785. (If) you have experienced good fortune (spiritual thoughts), give thanks (to God) and do works of charity; (if) you have experienced bad fortune (sensual thoughts), give alms and ask pardon (of God).
Who am I in relation to this? Come, O my King, make my ruling star auspicious and wheel once (towards me).
Illumine my spirit with moonbeams, for my soul is blackened (eclipsed) by contact with the (Dragon's) Tail.
Deliver it from fancy and vain imagination and opinion, deliver it from the well and the tyranny of the rope,
In order that through Thy goodly lovingkindness a heart (such as mine) may lift its wings and soar up from a (body of) water and earth.

2790. O Prince of Egypt and faithful keeper of thy promise, the wronged Joseph is in thy prison.
Quickly dream a dream of his release, for *God loveth the beneficent.*
The seven noxious lean kine are devouring its (the spirit's) seven fat kine.
The seven dry, ugly, and unapproved ears of corn are feeding on its fresh ears.
Famine has arisen in its Egypt, O mighty Potentate: hark, O King, do not continue to sanction this.

2795. Let my Joseph sit in Thy prison, O King: come, deliver me from the wiles of the women.
My mother's lust caused me to fall from the highest heaven which was my tethering-place (stable), for (God said), *Fall ye down!*
So by the artfulness of a crone I fell from (a state of) complete perfection into the prison of the womb.
She brings the spirit from the highest heaven to the (corporeal) *Hatím* (enclosure): great must be the craft of women.
(Both) my first and my last fall were caused by woman, since I was spirit—and how have I become body?

2800. Hearken to this lament of Joseph in his lapse (from grace), or take pity on that distraught Jacob.
Shall I complain of my brethren or of the women who have cast me, like Adam, from the gardens (of Eden)?
I am withered like leaves in December because I have eaten the wheat from the Paradise of union.
When I saw Thy graciousness and kindness and Thy greeting of peace and Thy message,
I produced rue (to burn as a charm) against the evil eye; (but) the evil eye reached even my rue.

2805. (’Tis) only Thy languishing eyes (that) are able to avert every evil eye (whether) in front or behind.
Thy good eye, O King, defeats and extirpates the evil eye: how excellent it is as a remedy!

Nay, from Thine eye come (wondrous) alchemies (transmutations): they turn the evil eye into the good eye.
The King's eye hath smitten the eye of the falcon-heart, and its falcon-eye hath become mightily aspiring,
So that, because of the great aspiration which it has gained from the (King's) look, the royal falcon will (now) catch (hunt) nothing but the fierce lion.

2810. What (of the) lion? The spiritual royal falcon is Thy quarry and at the same time Thou art its prey.
The call uttered by the falcon-soul in the meadow of devotion is cries of "*I love not them that set.*"
From Thy infinite bounty there came an (inward) eye to the falcon-soul that was flying for Thy sake.
From Thee its nose gained (the inward sense of) smell, and its ear the (inward) hearing: to each sense was allotted a portion (of the spiritual sense that was) distributed (amongst them all).
Since Thou givest to each sense the means of access to the Unseen, that (spiritual) sense is not subject to the frailty of death and hoary eld.

2815. Thou art the Lord of the kingdom: Thou givest to the (spiritual) sense something (peculiar to itself), so that that sense exercises sovereignty over (all) the senses.

Story of the night-thieves with whom Sultan Mahmúd fell in during the night (and joined them), saying, "I am one of you"; and how he became acquainted with their affairs, etc.

While King Mahmúd was roaming about alone at night he encountered a band of thieves.
Thereupon they said to him, "Who art thou, O honest man?" "I am one of you," replied the King.
One (of the thieves) said, "O company practised in cunning, let each of us declare his (special) talent;
Let him tell his comrades in the night-talk what (eminent) skill he possesses in his nature."

2820. One said, "O ye fellows who are exhibiting (your) cleverness, my specialty lies in my two ears.
(It is this), that I know what a dog is saying when it barks." The (rest of the) party replied, "Two *dángs* of a *dínár.*"
Another (thief) said, "O company of gold-worshippers, my specialty lies wholly in my eyes.
If I see any one in the world by night, I know him by day without (having any) doubt (as to his identity)."
Another said, "My specialty lies in my arm: I make tunnels (through walls) by strength of hand."

2825. Another said, "My specialty lies in my nose: my business is to detect the (characteristic) smell in (different) earths (soils).
The secret of 'men are mines' has yielded itself (to me), so that (I know the reason) why the Prophet has said it.
From (smelling) the earth of the body I know how much good ore is (hidden) therein and what (sort of) mine it holds.
In one mine is contained gold immeasurable, while (in the case of) another the revenue (derived) from it is less than the expenditure (cost of working it).
Like Majnún, I smell the soil and detect the soil (abode) of Laylá without mistake.

2830. I smell and know from (the scent of) every shirt whether 'tis (belongs to) a Joseph or an Ahriman (devil).
Like Ahmad (Mohammed), who catches scent from Yemen, this nose of mine has gained (been endowed with) some portion of that (spiritual faculty),
(So that I can smell) which soil is a neighbour of gold, or which soil is empty and poor."
Another said, "Look here, my specialty lies in my fist: I can throw a lasso to the height of a mountain,
Like Ahmad (Mohammed), whose spirit threw a lasso so (high) that his lasso bore him to Heaven,

2835. And God said to him, 'O thrower of the lasso (of thy aspiration) at the (celestial) House, deem that (act of throwing) to be from Me: *thou didst not throw when thou threwest.*'"
Then they (the thieves) asked the King, saying, "O man of authority, in what may thy special talent consist?"
He replied, "My specialty lies in my beard: I can save criminals from punishment.
When criminals are handed over to the executioners, as soon as my beard moves they are saved.
When I move my beard in mercy, they (the executioners) put an end to the killing and (all) the trouble."

2840. The company said to him, “Thou art our *qutb* (supreme chief), for thou wilt be the (means of our) deliverance on the day of tribulation.”
[Afterwards they all set out together and went towards the palace of the fortunate King.]
When a dog barked on the right, (one of them) said, “It says ‘The Sultan is with you.’”
Another smelt the ground from (the top of) a hill and said, “This belongs to the house of a widow.”
Then the skilful master of the lasso threw his lasso, so that (by means of it) they got over the lofty wall.

2845. When he (the thief who had previously smelt from the hill) smelt the earth in this other place, he said, “’Tis the earth (site) of the treasury of a peerless king.”
The tunneller made a tunnel and reached the treasury: every one carried off some goods from the treasury.
The band took away much gold and gold-embroidered cloth and big pearls and quickly concealed them.
The King saw distinctly their lodging-place and (noticed) their personal appearance and names and (where they took) refuge and (what) way (they went).
He stole away from them and returned (to the palace), and (next) day related his adventure (to the ministers) in council.

2850. Thereupon furious officers rushed away to arrest and pinion the thieves.
They (the thieves) came handcuffed into the council-chamber, and they were trembling in fear for their lives.
When they stood before the King's throne, that moon-like King was their (last) night's companion.
He (the thief) who could without hesitation recognise by day any one on whom he had cast his eye by night
Saw the King on the throne and said, “This man was going about with us last night and was our comrade.

2855. He who has such a great talent in his beard—our arrest is the result of his enquiry.”
His (the thief's) eye was a knower of the King: consequently he opened his lips (to speak) of (mystic) knowledge to his followers.
He said, “This King was (the subject of) *and He is with you*: he was seeing our actions and hearing our secret.
My eye made its way (to him), recognised the King by night, and all night long played the game of love with his moon-like face.
I will beg (forgiveness for) my people from him, for he never averts his face from the knower.

2860. Deem the eye of the knower to be the salvation of the two worlds, whereby every Bahrám (sovereign) obtained help.
Mohammed was the intercessor for every brand (of disgrace) because his eye *did not swerve* for aught except God.
In the night of this world, where the sun (of Reality) is veiled, he was beholding God, and (all) his hope was in Him.
His eyes received collyrium from *Did not We expand (thy breast)?* He saw that which Gabriel could not endure.
The orphan to whom (to whose eyes) God applies collyrium becomes the orphan (unique) pearl endowed with (Divine) guidance.

2865. Its light overpowers (that of all other) pearls, (because) it desires such an (exalted) object of desire.
(All) the (spiritual) stations (attainments) of God's servants were visible to him (the Prophet): consequently God named him ‘The Witness.’
The weapons of the Witness are a trenchant (veracious) tongue and a keen eye, whose nightly vigil no secret can elude.
Though a thousand pretenders (false witnesses) may raise their heads, the Judge turns his ear towards the Witness.
This is the practice of judges in dealing justice: to them the (truthful) witness is (like) two clear eyes.

2870. The words (testimony) of the Witness are equivalent to the eye because he has seen the secret (of Reality) with a disinterested eye.

The pretender (false witness) has seen it (too), but with self-interest: selfinterest is a veil upon the eye of the heart.
God desires that you should become an ascetic (*záhid*) in order that you may abandon self-interest and become a Witness (*sháhid*);
For these motives of self-interest are a veil upon the eye: they enfold (muffle) the sight, like a veil.
Therefore he (the self-interested man) does not see the whole in (all its) various aspects: your love of (created) things makes you blind and deaf.

2875. Since the (Divine) Sun caused a light to dwell in his (the Witness's) heart, the stars no longer had any values for him.
Therefore he beheld the mysteries without veil: (he beheld) the journey of the spirit of the true believers and the infidels.
God hath not (created) in the earth or in the lofty heaven anything more occult than the spirit of Man.
God hath unfolded (the mystery of all things) moist or dry, (but) He hath sealed (the mystery of) the spirit: '*(it is) of the* amr *of my Lord.*'
Therefore, since the august eye (of the Witness) beheld that spirit, nothing remains hidden from him.

2880. He is the absolute witness in every dispute: his word crushes the cropsickness (which is the cause) of every headache.
God is named 'the Just,' and the Witness belongs to Him: for this reason the just Witness is the eye of the Beloved.
The object of God's regard in both worlds is the (pure) heart, for the king's gaze is fixed upon the favourite.
God's love and the mystery of His dallying with His favourite were the origin of all His veil-making (creation of phenomena).
('Twas) on that account, then, (that) in meeting (the Prophet) on the night of the Ascension our (Lord who is) fond of dalliance said, 'But for thee (I would not have created the heavens).'

2885. This (Divine) Destiny rules (everything) good and evil: does not the Witness become the ruler of Destiny?
The bondsman of Destiny became the Commander of Destiny: hail to thee, O keen-sighted one who art pleasing (to God)!
The knower made many a petition to the Known, saying, 'O Thou who watchest over us in heat and cold,
O Thou who givest us intimations in weal and woe, (though) our hearts are unaware of Thy intimations,
O (Lord) who daily and nightly seest us and whom we see not, (our) regarding the secondary cause (instead of the Causer) has muffled our eyes.

2890. My eye has been chosen above (all other) eyes, so that the (Divine) Sun was beheld by me in the night (of material existence).
That was (through) Thy well-known grace, O Beauteous One; and (as the proverb says), 'The perfection of kindness consists in making it complete.'
O Lord, *make our light complete* in the plain of Resurrection and deliver us from shameful and overwhelming indignities!
Do not let Thy night-companion be banished (from Thy presence) in the daytime, do not inflict farness (separation) on the soul that has experienced nearness (union).
Absence from Thee is a grievous and tormenting death, especially the absence that comes after enjoyment of Thy favour.

2895. Do not put him that hath seen Thee in the position of one that hath not seen (Thee): sprinkle water on his verdure that has sprung up.
I have not acted recklessly (heedlessly) while faring (on Thy Way): do not Thou either act recklessly (ruthlessly) in pricking (inflicting pain upon me).
Oh, do not drive far from Thy face him who once beheld Thy face!
To behold the face of any one but Thee is (like the torture of) an iron collar for the throat: everything except God is vain.
They are vain, but they show me the right way because vanity attracts (only) the vain.

2900. Each one of the atoms on atoms which exist in this earth and heaven is like amber (a magnet) for its congener.
The belly attracts bread to its resting-place; the heat of the liver attracts water.
The eye is an attractor of beautiful persons from these (different) quarters of the town; the brain (nose) is seeking (to attract) scents from the rose-garden,
Because the sense peculiar to the eye is an attractor of colour, while the brain and nose attract sweet perfumes.
O Lord who knowest the secret, do Thou preserve us from these attractions by the attraction of Thy grace!

2905. Thou, O Purchaser, art dominant over (all) attractors: it would be fitting if Thou redeem the helpless."
He turned his face to the King as a thirsty man to a cloud— he who on the Night of Power was the Full-moon's own.
Since his tongue and his spirit were His (the King's), (he was not afraid, for) he who is His may converse with Him boldly.
He said, "We have been bound (in chains) like the spirit in its prison of clay: Thou art the Sun (illuminator) of the spirit on the Day of Judgement.
O King whose course is concealed (from view), the time is come for Thee graciously to make a movement (sign) with Thy beard in clemency.

2910. Each one (of us) has displayed his specialty: all those talents have (only) increased (our) ill-fortune.
Those talents have bound our necks, by those high attainments we are (thrown) headlong and (laid) low.
(Our) talent is *a cord of palm-fibre on our neck*: there is no help (to be gained) from those accomplishments on the day of death."
(None of them avails) save only the specialty of that man endowed with goodly perceptions whose eye was recognising the Sultan in the (darkness of) night.
All those talents were (as) ghouls (waylaying travellers) on the road, except (that of) the eye which was aware of the King.

2915. On the day of audience the King was ashamed (to refuse the petition) of him whose gaze was (fixed) on the King's face at night.
And the dog that is acquainted with the loving King—even him you must entitle "the Dog of the Cave."
Excellent, too, is the specialty (residing) in the ear; for he (who possesses it) by (hearing) the bark of a dog is made aware of the Lion.
When the dog is awake during the night, like a watchman, he is not ignorant of the nightly vigil of the (spiritual) kings.
Hark, you must not disdain them that have a bad name: you must set your mind on their inward parts (spiritual qualities).

2920. Whoever has once got a bad name must not seek (to win) a (good) name and (thereby) become half-baked.
Oh, many a (piece of) gold is made (like) black polished iron in order that it may be saved from pillage and calamity.

Story of the sea-cow: how it brings up the royal pearl from the depths of the ocean and at night lays it on the seashore and feeds in the resplendence and lustre thereof; and how the trader comes forth from his hiding-place and, when the cow has gone some distance away from the pearl, covers the pearl with loam and black clay and runs off and climbs a tree; and so on to the end of the story and exposition.

The water-cow fetches a pearl out of the sea, lays it on the meadow, and grazes around it.
In the radiance of the light of the pearl the water-cow feeds hurriedly on hyacinths and lilies.
The excrement of the water-cow is ambergris because its food is narcissus and nenuphar.

2925. Any one whose food is the Light of (Divine) Majesty, how should not lawful magic (wondrous eloquence) spring from his lips?

Any one who, like the bee, has been given (Divine) inspiration as a prize, how should not his house be full of honey?
The cow grazes in the light of the pearl; (then) suddenly it moves some distance away from the pearl.
A trader (appears and) puts black loam on the pearl, so that the meadow and verdant ground becomes dark.
Then the trader takes refuge on a tree, while the cow seeks the man with its hard horn.

2930. Twenty times the cow runs about the meadow, in order to impale its enemy on its horn.
When the fierce cow despairs of (finding) him, it comes to the place where the pearl was laid
And sees the loam (spread) over the royal pearl; then it runs away from the clay, like Iblís.
(Since) Iblís is blind and deaf to the gist (spiritual content) of the clay (of Adam), how should the cow know that the pearl is in the clay?
(The Divine command) *fall ye* cast the spirit into abasement: this menstruation excluded it from prayer (communion with God).

2935. O comrades, beware of this resting-place and of that (idle) talk: verily, sensuality is the menstruation of men.
(The Divine command) *fall ye* cast the spirit into the body, that the pearl of Aden might be hidden in clay.
The trader knows it, but the cow does not: the spiritual know, but not any claydigger.
Every piece of clay in the heart of which there is a pearl—its pearl can tell the secrets of another (piece of) clay;
While the clay that has not been illumined by God's sprinkling (of light) cannot bear the companionship of the pieces of clay that are filled with pearls.

2940. This topic is endless, (and meanwhile) our mouse on the bank of the river is (waiting) on our ear (attention).

Return to the Story of the mouse seeking the frog on the river-bank and pulling the string in order that the frog in the water might become aware of his seeking him.

That (creature) moulded of love is pulling the string in hope of being united with the righteous frog.
He is perpetually harping on the heart-string, saying, "I have got the end of the string in my paw.
My heart and soul have become as (frail as) a thread in contemplation, ever since the end of the string (the prospect of success) showed itself to me."
But suddenly the raven of separation came to chase the mouse and carried it off from that spot.

2945. When the mouse was taken up into the air by the raven, the frog too was dragged from the bottom of the water.
The mouse (was) in the raven's beak, and the frog likewise (was) suspended in the air, (with) its foot (entangled) in the string.
The people were saying, "How could the raven make the water-frog its prey by craft and cunning?
How could it go into the water, and how could it carry him off? When was the water-frog (ever) the raven's prey?"
"This," said the frog, "is the fit punishment for that one who, like persons devoid of honour, consorts with a rascal."

2950. Oh, alas, alas for the sorrow caused by a base friend! O sirs, seek ye a good companion.
Reason complains bitterly of the vicious carnal soul: (they are as discordant) as an ugly nose on a beautiful face.
Reason was saying to him (the frog), "'Tis certain that congeniality is spiritual in origin and is not (derived) from water and clay (the outward form)."
Take heed, do not become a worshipper of form and do not say this. Do not seek (to discover) the secret of congeniality in the (outward) form.
Form resembles the mineral and the stone: an inorganic thing has no knowledge of congeniality.

2955. The spirit is like an ant, and the body like a grain of wheat which it (the ant) carries to and fro continually.

The ant knows that the grains of which it has taken charge will be changed and become homogeneous with it.
One ant picks up (a grain of) barley on the road, another ant picks up a grain of wheat and runs away.
The barley does not hurry to the wheat, but the ant comes to the ant; yes (it does).
The going of the barley to the wheat is (merely) consequential: ('tis) the ant, mark you, (that) returns to its congener.

2960. Do not say, "Why did the wheat go to the barley?" Fix your eye on the holder, not on that which he holds in pawn.
(As when) a black ant (moves along) on a black felt cloth: the ant is hidden (from view), (only) the grain is visible on its way,
(But) Reason says, "Look well to your eye: when does a grain ever go along without a grain-bearer?"
('Twas) on this account (that) the dog came to the Companions (of the Cave): the (outward) forms are (like) the grains, while the heart (spirit) is (like) the ant.
Hence Jesus goes (ascends) to the holy ones of Heaven: the cages (bodies) were diverse, (but) the young birds (spirits) were of the same kind.

2965. This cage is visible, but the young bird in it is hidden (from sight): how should the cage be moving without a cage-carrier?
Oh, blessed is the eye that is ruled by reason, (the eye) that discerns the end and is wise and cool.
Get (learn) the distinction between evil and good from reason, not from the eye that tells (only) of black and white.
The eye is beguiled by the verdure on dunghills, (but) reason says, "Put it to my touchstone."
The eye that sees (only) its (object of) desire is the bird's bane; reason, which sees the trap, is the bird's means of deliverance.

2970. (But) there was another trap which reason did not perceive; hence the inspiration which beholds the unseen sped in this direction.
By reason you can recognise congener and non-congener: you ought not to run at once to (outward) forms.
My being your congener is not in respect of (outward) form: Jesus, in the form of man, was (really) homogeneous with the angels
The celestial Bird (Gabriel) carried him up above this dark-blue fortress (vault) as the raven (carried) the frog.

Story of 'Abdu 'l-Ghawth and his being carried off by the peris and staying among them for years, and how after (many) years he returned to his (native) town and his children, but could not endure to be parted from the peris, because he was really their congener and spiritually one with them.

'Abdu 'l-Ghawth was a congener of the peri: for nine years he was flying about invisibly, like a peri.

2975. His wife had offspring by another husband, and his ('Abdu 'l-Ghawth's) orphans used to talk of his death,
Saying, "A wolf or a brigand (must have) attacked him, or (perhaps) he fell into a pit or ambush."
All his children were passionately absorbed in (worldly) occupations: they never said (thought) that they had a father (who might be alive).
After nine years he came (back) temporarily: he appeared and (then) disappeared again.
He was the guest of his children for one month, and after that nobody saw any more of him.

2980. (Inward) homogeneity with the peris carried him off, just as a spearthrust ravishes the spirit (from the body).
Since one who is destined for Paradise is (inwardly) homogeneous with Paradise, on account of homogeneity he also becomes a worshipper of God.
Has not the Prophet said, "Know that liberality and virtue are (drooping) branches of (the trees in) Paradise (and have) come (have been let down) into this world"?
Declare all loves to be homogeneous with (Divine) Love; deem all wraths to be homogeneous with (Divine) Wrath.

The reckless man gets a reckless man (as his comrade), because they are congenial in respect of their understanding.

2985. The congeniality (spiritual affinity) in Idrís was (derived) from the stars: for eight years he was coming along with Saturn.
He was his (Saturn's) companion in the East and in the West; (he was) his partner in conversation and familiar with his characteristics.
When after his absence (from the body) he arrived (on earth), on the earth he was always giving lessons in astronomy.
The stars gladly ranged themselves in ranks before him: the stars attended his lectures,
So that the people (present), nobles and commons alike, would hear the voices of the stars.

2990. The attraction exerted by homogeneity (spiritual affinity) drew the stars down to the earth and caused them to speak plainly before him.
Each one declared its name and its circumstances and expounded to him (the science of) astronomical observation.
What is (real) homogeneity? A species of insight whereby people gain admission into (the minds and feelings of) one another.
When God endows you with the same insight which He has hidden in him (another person), you become his congener.
What draws a body (person) in any direction? Insight. How should the conscious attract the unconscious?

2995. When He (God) implants in a man the nature of a woman, fit catamitus et coitum dat.
When God implants in a woman the masculine nature, illa femina feminam cupit et cum ea rem habet.
When He implants in you the qualities of Gabriel, you will seek the way up to the air, like a young bird,
Gazing exspectantly, your eye fixed upon the air, estranged from the earth and enamoured of heaven.
When He implants in you the asinine qualities, (even) if you have a hundred wings (expedients) you will fly to the stable.

3000. The mouse is not despised for its (outward) form: it becomes a helpless victim of the kite because of its villainous character.
It is a (greedy) food-seeker and a traitor and a lover of darkness, besotted with cheese and pistachio nuts and syrup.
When the white falcon has the nature of a mouse, it is an object of contempt to the mice and a disgrace to the wild animals.
O son, when the nature of Hárút and Márút was changed and He (God) bestowed on them the nature of man,
They fell from (the eminence of) *verily, we are they that stand in rows* into the pit at Babylon (where they remain) shackled head-foremost.

3005. The Guarded Tablet was removed from their sight: sorcerer and ensorcelled became their tablet.
The same arms, the same head, the same figure—(yet) a Moses is celestial (in his nature), while a Pharaoh is contemptible.
Be always in quest of the (inward) nature and consort with him whose nature is good: observe how rose-oil (otto) has received (imbibed) the nature (of the rose).
The earth of the grave is ennobled by the (holy) man (buried there), so that the (owner of an illumined) heart lays his face and hands on his grave.
Since the earth (of the grave) is ennobled and made fortunate by the neighbourhood of the pure body,

3010. Do thou too, then, say, "(First) the neighbour, then the house": if thou hast a heart, go, seek a sweetheart.
His dust (body) is endued with the character of his soul: it becomes a collyrium for the eyes of those who are dear (to God).
Oh, many a one sleeping like dust in the grave is superior in usefulness and open-handedness to a hundred living.

He has taken away (from us) his shadow (body), but his dust is overshadowing (blessing and protecting us): hundreds of thousands of the living are in his shadow (under his protection).

Story of the man who had an allowance from the Police Inspector of Tabríz and had incurred (large) debts in expectation of that allowance, since he was unaware of his (the Inspector's) death. The gist (of the story is that) his debts were paid, not by any living person, but by the deceased Inspector, (for) as has been said, "He that died and found peace is not dead: the (real) dead one is the man (spiritually) dead among the (materially) living."

A certain dervish, who was in debt, came from the outlying provinces to Tabríz.

3015. His debts amounted to nine thousand pieces of gold. It happened that in Tabríz was (a man named) Badru'ddín 'Umar.
He was the Police Inspector, (but) at heart he was an ocean (of bounty): every hair's tip of him was a dwelling-place (worthy) of Hátim.
Hátim, had he been (alive), would have become a beggar to him and laid his head (before him) and made himself (as) the dust of his feet.
If he had given an ocean of limpid water to a thirsty man, such was his generosity that he would be ashamed of (bestowing) that gift;
And if he had made a mote (as full of splendour as) a place of sunrise, (even) that would (seem) to his lofty aspiration (to) be an unworthy action.

3020. That poor stranger came (to Tabríz) in hope of him, for to poor strangers he was always (like) a kinsman and relative.
That poor stranger was familiar with his door and had paid innumerable debts from his bounty.
In reliance upon that generous (patron) he ran into debt, for the (poor) man was confident of (receiving) his donations.
He had been made reckless by him (the Inspector) and eager to incur debts in hope of (being enriched by) that munificent sea.
His creditors looked sour, while he was laughing happily, like the rose, on account of that garden (abode) of generous souls.

3025. (When) his (the Moslem's) back is warmed by the Sun of the Arabs, what does he care for the moustache (vain bluster) of Bú Lahab?
When he has a covenant and alliance with the rain-cloud, how should he grudge water to the water-carriers?
How should the magicians who were acquainted with God's Hand (Power) bestow (the name of) hands and feet upon these hands and feet?
The fox that is backed by those lions will break the skulls of the leopards with his fist.

How Ja'far, may God be well-pleased with him, advanced alone to capture a fortress, and how the king of the fortress consulted (his vizier) as to the means of repelling him, and how the vizier said to the king, "Beware! Surrender (it) and do not be so foolhardy as to hurl thyself upon him; for this man is (Divinely) aided and possesses in his soul a great collectedness (derived) from God," etc.

When Ja'far advanced against a certain fortress, the fortress (seemed) to his dry palate (to be no more than) a single gulp.

3030. Riding alone, he charged up to the fortress, so that they (the garrison) locked the fortress-gate in dread.
No one dared to meet him in battle: what stomach have the ship's crew (to contend) with a leviathan?
The king turned to his vizier, saying, "What is to be done in this crisis, Counsellor?"
He replied, "(The only remedy is) that you should bid farewell to pride and cunning, and come to him with sword and shroud."
"Why," said the king, "is not he a single man (and) alone?" He (the vizier) replied, "Do not look with contempt on the man's loneliness.

3035. Open your eye: look well at the fortress: it is trembling before him like quicksilver.
He sits (alone) on the saddle, (but) his nerve is just as unshaken as if an (army of the) East and West were accompanying him.
Several men rushed forward, like Fidá'ís (desperate assassins), and flung themselves into combat with him.
He felled each of them with a blow of his mace (so that they were hurled) headlong at the feet of his steed.
God's (creative) action had bestowed on him such a collectedness that he was attacking a (whole) people single-handed.

3040. When mine eye beheld the face of that (spiritual) emperor, (all) plurality vanished from my sight."
The stars are many; though the sun is one, (yet) on his appearance their foundation is demolished.
If a thousand mice put forth their heads, the cat feels no fear or apprehension of danger.
How should mice advance (to the attack), O such-and-such? They have no collectedness in their souls.
The collectedness (that consists) in outward forms is a vain thing: hark, beg from the Creator collectedness of spirit.

3045. Collectedness is not the result of bodily multitude: know that body, like name, is built on (empty) air.
If there were any collectedness in the heart of the mouse, a number of mice would be collected (united) by a feeling of indignation,
And, rushing up like assassins, they would throw themselves on a cat without (giving her) any respite.
One would tear out her eyes in conflict (with her), while another would rip her ears with its teeth,
And another make a hole in her side: there would be no way of escape for her from the united party.

3050. But the soul of the mouse has no collectedness: at the miaul of a cat (all) its wits fly out of its soul.
The mouse is paralysed by the wily cat, (even) if the numbers of the mice amount to a hundred thousand.
What cares the butcher for the numerous flock (of sheep)? How can abundance of consciousness prevent (the approach of) slumber?
He (God) is the Lord of the kingdom: He gives collectedness to the lion, so that he springs on the herd of onagers.
A hundred thousand savage and courageous onagers are as naught before the onset of the lion.

3055. He is the Lord of the kingdom: He gives to a Joseph the kingdom of Beauty, so that he is (lovely) as the water of white clouds.
He bestows upon one face the radiance of a star, so that a king becomes the slave of a girl.
He bestows upon another face His own Light, so that at midnight it sees everything good and evil.
Joseph and Moses fetched light from God into their cheeks and countenances and into their *inmost bosoms.*
The face of Moses shot forth a flashing beam: he hung a veil in front of his face.

3060. The splendour of his face would have dazzled (men's) eyes as the emerald (blinds) the eyes of the deaf adder.
He besought God that the veil might become a covering for that powerful Light.
He (God) said, "Hark, make a veil of thy felt raiment, for the garment of gnosis can be trusted (to keep it safe),
Because that robe has become inured to the Light: the Light of the Spirit shines through its warp and woof.
Nothing will be a (safe) repository (for it) except a mantle like this: nothing else can endure Our Light.

3065. If Mt Qáf should come forward as a barrier (to it), the Light would rend it asunder like Mt Sinai."
Through the (Divine) omnipotence the bodies of (holy) men have gained ability to support the unconditioned Light.
His (God's) power makes a glass vessel the dwelling-place of that (Light) of which Sinai cannot bear (even) a mote.
A lamp-niche and a lamp-glass have become the dwelling-place of the Light by which Mt Qáf and Mt Sinai are torn to pieces.
Know that their (the holy men's) bodies are the lamp-niche and their hearts the glass: this lamp illumines the empyrean and the heavens.

3070. Their (the heavens') light is dazzled by this Light and vanishes like the stars in this radiance of morning.
Hence the Seal of the prophets has related (the saying) of the everlasting and eternal Lord—
“I am not contained in the heavens or in the void or in the exalted intelligences and souls;
(But) I am contained, as a guest, in the true believer's heart, without qualification or definition or description,
To the end that by the mediation of that heart (all) above and below may win from Me sovereignties and fortune.

3075. Without such a mirror neither Earth nor Time could bear the vision of My beauty.
I caused the steed of (My) mercy to gallop over the two worlds: I fashioned a very spacious mirror.
From this mirror (appear) at every moment fifty (spiritual) wedding-feasts: hearken to the mirror, but do not ask (Me) to describe it.”
The gist (of the discourse) is this, that he (Moses) made a veil of his raiment, since he knew the penetrativeness of (the light of) that Moon.
Had the veil been (made) of anything except his raiment, it would have been torn to shreds, (even) if it had been (like) a solid mountain.

3080. It (the Light) would penetrate through iron walls: what contrivance could the veil employ against the Light of God?
That veil had become glowing: it was the mantle of a gnostic in the moment of ecstasy.
The fire is deposited (becomes immanent) in the tinder because it (the tinder) is already familiar with the fire.
And in sooth Safúrá, from desire and love for that Light of true guidance, sacrificed both her eyes.
At first she closed one eye and beheld the light of his (Moses') face (with the other); and that eye was lost.

3085. Afterwards she could no longer restrain herself and (therefore) she opened the other (eye) and spent it on that Moon.
Even so the (spiritual) warrior (first) gives away his bread; (but) when the light of devotion strikes on him, he gives away his life.
Then a woman said to her, “Art thou grieving for the jonquil-like eye that thou hast lost?”
“I am grieving,” she replied, “(to think) would that I had a hundred thousand eyes to lavish (on that Moon)!
The window, (which is) mine eye, has been ruined by the Moon; but the Moon is seated (there) like the (buried) treasure in the ruin.

3090. How should the treasure let this ruin of mine have (any regretful) memory of my porch and house?”
The light of Joseph's face, when he was passing by, used to fall on the latticed windows of every villa,
And the people within the house would say, “Joseph is taking a walk in this quarter and passing by”;
For they would see the radiance on the wall, and then the landlords (inmates) would understand (the cause of it).
The house that has its window in that direction is ennobled by that Joseph's walking for recreation.

3095. Hark, open a window towards Joseph and begin to delight yourself by looking at him through the aperture.
The business of love is to make that window (in the heart), for the breast is illumined by the beauty of the Beloved.
Therefore gaze incessantly on the face of the Beloved! This is in your power. Hearken, O father!
Make a way for yourself into the innermost parts: banish the perception that is concerned with other (than God).
You possess an elixir: treat your (vile) skin (with it), and by means of this art (alchemy) make your enemies your friends.

3100. When you have become beauteous you will attain unto the Beauteous One who delivers the spirit from friendlessness.

His moisture (grace) is nourishment for the garden of spirits; His breath revives him that has died of anguish.
He does not (only) bestow (on you) the entire kingdom of the base world; He bestows a hundred thousand kingdoms of diverse kinds.
God gave him (Joseph), in addition to the kingdom of beauty, the kingdom of interpretation (of dreams) without his having studied and taken lessons (in that science).
The kingdom of beauty led him to prison; the kingdom of knowledge led him to Saturn.

3105. Because of his knowledge and skill (in interpretation) the King (of Egypt) became his slave: the kingdom of knowledge is more praiseworthy than the kingdom of beauty.

Return to the Story of the man who incurred (great) debts and his coming to Tabríz in hope of (enjoying) the favour of the Inspector of Police.

The poor stranger, (who was) afflicted with fear on account of his debts, set out on the way to that *Abode of Peace.*
He went to Tabríz and the rose-garden district: his hope was reclining (luxuriously) on roses.
From the glorious imperial city of Tabríz darted (beams of) light upon light (and shed radiance) on his hope.
His spirit was laughing for (joy in) that orchard of (noble) men and the fragrant breeze (blowing) from Joseph and the Egypt of union.

3110. He cried, "O cameleer, let my camel kneel for me (to alight): my help is come and my need is flown.
Kneel down, O my camel! All goes well: verily, Tabríz is the place where princes alight (and abide).
Graze, O my camel, round the meadows: verily Tabríz is for us the most excellent source of bountifulness.
O camel-driver, unload the camels: 'tis the city of Tabríz and the district of the rose-garden.
This garden hath the splendour of Paradise: this Tabríz hath the brilliance of Heaven.

3115. At every moment of time joy-enkindling odours diffused by the Spirit (are floating down) from above the empyrean upon the inhabitants of Tabríz."
When the poor stranger sought the Inspector's house, the people told him that the loved one had passed away.
"The day before yesterday," they said, "he removed from this world: (every) man and woman is pale (with grief) for the calamity that has overtaken him.
That celestial peacock went to Heaven, when the scent (intimation) of Heaven reached him from invisible messengers.
Although his shadow was the refuge of people (seeking protection), the Sun rolled it up very quickly.

3120. He pushed off his boat from this beach the day before yesterday: the Khwája had become sated with this house of sorrow."
The (poor) man shrieked and fell senseless: you would say that he too had given up the ghost (and followed) on the heels (of his friend).
Then they threw julep and water on his face: his fellow-travellers wept and bewailed his plight.
He remained unconscious till nightfall, and then his soul returned, half-dead, from the Unseen.

How the poor stranger was informed of the Inspector's death and begged God to pardon him for having relied upon a created being and having rested his hopes upon the bounty of a created being; and how he remembered the blessings he had received from God, and turned to God and repented of his sin: "then those who disbelieve equal (Him with others)."

When he came to his senses, he said, "O Maker, I am a sinner: I was setting my hopes on (Thy) creatures.

3125. Though the Khwája had shown great generosity, (yet) that was never a match for Thy bounty.
He gave the cap, but Thou the head filled with intelligence; he gave the coat, but Thou the tall figure and stature (of its wearer).

He gave me gold, but Thou the hand that counts gold; he gave me the beast for riding, but Thou the mind that rides it.
The Khwája gave me the candle, but Thou the cool (bright and cheerful) eye; the Khwája gave me the dessert, but Thou the food-receiving (stomach).
He gave me the stipend, but Thou life and animate existence; his promise was gold, but Thy promise the pure things (of the spirit).

3130. He gave me a house, but Thou the sky and the earth: in Thy house he and a hundred like him (grow) fat.
Gold is Thine: he did not create gold. Bread is Thine: bread came to him from Thee.
Thou also gavest him generosity and pity, and his joy was increased by (showing) that generosity.
I made him my *qibla* (object of desire): I let the original *qibla*-Maker fall (into neglect)."
Where were we when the Judge of Judgement (Day) was sowing reason in the water and clay (of Adam)?—

3135. Since ('twas for us that) He was producing the sky from non-existence and spreading this carpet of earth,
And making lamps of the stars, and of the (four) natural properties a lock together with the keys (to open it).
Oh, how many structures hidden (from sight) and plain to see has He enclosed in this roof (heaven) and this carpet (earth)!
Adam is the astrolabe of the attributes of (Divine) Sublimity: the nature of Adam is the theatre for His revelations.
Whatever appears in him (Adam) is the reflexion of Him, just as the moon is reflected in the water of the river.

3140. The figures (cut) on the "spider" (uppermost tablet) on his astrolabe are there for the sake of (typifying) the Eternal Attributes,
In order that its "spider" may give lessons in exposition of the sky of the Unseen and the sun of the Spirit.
Without a (spiritual) astronomer (to explain their significance), the "spider" and this astrolabe which guides aright fall (uselessly) into the hands of the vulgar.
God bestowed (knowledge of) this (spiritual) astronomy on the prophets: for (the mysteries of) the Unseen an eye that observes the Unseen is necessary.
These (worldly) generations fell into the well of the present world: every one saw in the well his own reflexion.

3145. Know that what appears to you in the well is (really) from outside; else you are (like) the lion that plunged into the well (and was drowned).
A hare led him astray, saying, "O such-and-such, this furious lion (thy rival) is at the bottom of the well.
Go into the well and wreak vengeance on him: tear off his head, since thou art mightier than he."
That (blind) follower of authority was subjugated by the hare: he was filled with boiling (fury) by his own fancy.
He did not say, "This image is not produced by the water: this is not (produced) by anything except the changing activity of the (Divine) Changer."

3150. So when you, O slave to the six (directions), wreak vengeance on your enemy you are in error concerning all the six.
That enmity in him (your enemy) is reflected from God, for it is derived from the (Divine) attributes of Wrath (which are manifested) there;
And that sin in him is homogeneous with your sin: you must wash that (evil) disposition out of your own nature.
Your evil character showed itself to you in him because he was (like) the surface of a mirror to you.
When you have seen your ugliness in the mirror, O Hasan, do not strike (a blow) at the mirror!

3155. A lofty star is reflected in the water, and you cast earth on the star's reflexion,
Saying, "This unlucky star has come into the water to overthrow my good luck."

You pour upon it the earth of subjection, because on account of the resemblance you deem it to be the star (itself).
(When) the reflexion becomes hidden (from sight) and disappears, you think that the star is no more;
(But) the unlucky star is in the sky: 'tis in that quarter it must be cured (of its ill-luck);

3160. Nay, you must fix your heart on that which is quarterless (illimitable); the ill-luck in this quarter is (only) the reflexion of the ill-luck in the realm where no quarters exist.
Know that (all) gifts are the gift of God and are His bounty: 'tis the reflexion of those gifts that appears in (the world of) the five (senses) and the six (directions).
Though the gifts of the base (worldlings) be more (in number) than the sands, (yet) you will die and they will be left behind as an inheritance.
After all, how long does a reflexion remain in view? Make a practice of contemplating the origin (of the reflexion), O you who look awry.
When God bestows bounty on those who supplicate Him in their need, together with His gift He bestows on them a long life.

3165. (Both) the benefit and the beneficiary are made enduring for ever. 'Tis He that brings the dead to life, so repair unto Him.
The gifts of God are mingled with you like the spirit, in such wise that you are they and they are you.
If you have no more appetite for bread and water, He will give you goodly nourishment without these twain.
If your fatness is gone, God will give you from yonder a (spiritual) fatness concealed in (bodily) leanness.
Since He gives the peri nourishment from scent and gives every angel nourishment from spirit,

3170. What is the (animal) soul that you should make a support of (should rely upon) it? God will make you living by His love.
Ask of Him the life of love and do not ask for the (animal) soul: ask of Him that (spiritual) provision and do not ask for bread.
Know that (the world of) created beings is like pure and limpid water in which the attributes of the Almighty are shining.
Their knowledge and their justice and their clemency are like a star of heaven (reflected) in running water.
Kings are the theatre for the manifestation of God's kingship; the learned (divines) are the mirrors for God's wisdom.

3175. Generations have passed away, and this is a new generation: the moon is the same moon, the water is not the same water.
The justice is the same justice, and the learning is the same learning too; but those generations and peoples have been changed (supplanted by others).
Generations on generations have gone, O sire, but these Ideas (Divine attributes) are permanent and everlasting.
The water in this channel has been changed many times: the reflexion of the moon and of the stars remains unaltered.
Therefore its foundation is not in the running water; nay, but in the regions of the breadth (wide expanse) of Heaven.

3180. These attributes are like Ideal stars: know that they are stablished in the sphere of the Ideas (Realities).
The beauteous are the mirror of His beauty: love for them is the reflexion of the desire of which He is the (real) object.
This cheek and mole goes (back) to the Source thereof: how should a phantom continue in the water for ever?
The whole sum of pictured forms (phenomena) is a (mere) reflexion in the water of the river: when you rub your eye, (you will perceive that) all of them are really He.
Again, his (the debtor's) reason said (to him), "Abandon this seeing double: vinegar is grape-syrup and grape-syrup is vinegar.

3185. Since, from defect (of vision), you have called the Khwája ‘other’ (than God), be ashamed (contrite) before the jealous King, O man of double sight.
Do not suppose the Khwája, who has passed beyond the aether (the ninth celestial sphere), to be homogeneous with these mice of darkness.
Regard the Khwája as spirit, do not regard him as gross body: regard him as marrow, do not regard him as bone.
Do not look at the Khwája with the eye of Iblís the accursed, and do not relate him (refer his origin) to clay.
Do not call the fellow-traveller of the Sun ‘a bat’: do not call him who was worshipped (by the angels) a worshipper (of the material).

3190. This (Khwája) resembles the (other) reflexions; but (in reality) ’tis not a reflexion, ’tis the appearance of God in the likeness of a reflexion.
He beheld a Sun and remained frozen no more: the oil of roses was no longer (mingled with) oil of sesame.
Since the *Abdál* (Lieutenants) of God have been transmuted, they are not (to be reckoned) among created beings: turn over a (new) leaf!
How should the *qibla* (object of worship), namely, the (Divine) Unity, be two? How should earth be worshipped by the angels?
When a man sees the reflexion of apples in this river, and the sight of them fills his skirt with (real) apples,

3195. How should that which he saw in the river be a phantom, when a hundred sacks have been filled by his vision?
Do not regard the body, and do not act like those *dumb and deaf men (who) disbelieved in the Truth when it came to them.*
The Khwája is (the God-man of whom God said) *Thou didst not throw when thou threwest*: to see him is to see the Creator.
To serve him is to serve God: to see this window is to see the Daylight; Especially (as) this window is resplendent of itself: nothing (no light) is deposited (therein) by the sun and the Farqad (stars).

3200. From that (Divine) Sun, too, (beams) strike upon a window, but not in the ordinary way and direction.
Between the Sun and this window there is a way; (but) the (other) windows are not acquainted with it,
So that, if a cloud arise and cover the sky, in this window its (the Sun's) light will (still) be coruscating.
There is familiarity between the window and the Sun, otherwise than (by) the way of this atmosphere and the six directions.
To praise and glorify him (the Perfect Man) is to glorify God: the fruit is growing out of the essential nature of this tray.

3205. Apples grow from this basket in fine variety: ’tis no harm if you bestow on it the name ‘tree.’
Call this basket ‘the Apple-tree,’ for between the two there is a hidden way.
That which grows from the fruit-bearing Tree—the same kind of fruit grows from this basket.
Therefore regard the basket as the Tree of Fortune and sit happily under the shade (protection) of this basket.
When bread produces looseness (acts as a laxative), why call it bread, O kindly man? Call it scammony.

3210. When the dust on the road illumines the eye and the spirit, regard its dust as collyrium and know that it is collyrium.
When the sunrise shines forth from the face of this earth, why should I lift up my face to (the star) ‘Ayyúq?
He (the Khwája) is naughted: do not call him existent, O bold-eyed (impudent) man! How should the sod remain dry in a River like this?
How should the new-moon shine in the presence of this Sun? What is the strength of a decrepit old woman (*zál*) against such a Rustam?
The (only real) Agent is seeking and prevailing (over all), to the end that He may utterly destroy (all unreal) existences.

3215. Do not say ‘two,’ do not know ‘two,’ and do not call ‘two’: deem the slave to be effaced in his master.

The Khwája likewise is naughted and dead and checkmated and buried in the Khwája's Creator.
When you regard this Khwája as separate from God, you lose both the text and the preface.
Hark, let your (inward) eye and your heart pass beyond (transcend) the (bodily) clay! This is One *Qibla* (object of worship): do not see two *qiblas.*
When you see two you remain deprived of both sides (aspects of the One): a flame falls on the touchwood, and the touchwood is gone.”

Parable of the man who sees double. (He is) like the stranger in the town of Kásh (Káshán), whose name was ‘Umar. Because of this (name) they (refused to serve him and) passed him on from one shop to another. He did not perceive that all the shops were one in this respect that they (the shopkeepers) would not sell bread to (a person named) ‘Umar; (so he did not say to himself), “Here (and now) I will repair my error (and say), ‘I made a mistake: my name is not ‘Umar.’ When I recant and repair my error in this shop, I shall get bread from all the shops in the town; but if, without repairing my error, I still keep the name ‘Umar and depart from this shop (to another), (then) I am deprived (of bread) and seeing double, for I (shall) have deemed (all) these shops to be separate from each other.”

3220. If your name is ‘Umar, nobody in the town of Kásh will sell you a roll of bread (even) for a hundred *dángs.*
When you say at one shop, “I am ‘Umar: kindly sell bread to this ‘Umar,”
He (the baker) will say, “Go to that other shop: one loaf from that (shop) is better than fifty from this.”
If he (the customer) had not been seeing double, he would have replied, “There is no other shop”;
And then the illumination produced by not seeing double would have shot (rays) upon the heart of him (the baker) of Kásh, and ‘Umar would have become ‘Alí.

3225. This (baker) says, (speaking) from this place (shop) to that (other) baker, “O baker, sell bread to this ‘Umar”;
And he too, on hearing (the name) ‘Umar, withholds bread (from you) and sends (you) to a shop some way off,
Saying, “Give bread to this ‘Umar, O my partner,” *i.e.* “apprehend the secret (my real meaning) from (the tone of) my voice.”
He also will pass you on from there (to another baker), (saying to him), “Hark, ‘Umar is come to get some bread.”
When you have been ‘Umar in one shop, go (your way) and do not expect to obtain bread in all Káshán.

3230. But if you have said in one shop, “(I am) ‘Alí,” (then you may) obtain bread from this place (shop) without being passed on (to another shop) and without trouble.
Since the squinter who sees two (instead of one) is deprived of the enjoyment of delicious food, (your case is worse, for) you are seeing ten, O you who would sell your mother!
Because of seeing double, wander (to and fro) like ‘Umar in this Káshán of earth, since you are not ‘Alí.
In this ruined monastery the man who sees double is (continually) removing from one nook to another, O (you who say to yourself), “The good (which I seek) is (to be found) there.”
But if you get two eyes that can recognise God, (you will) see (that) the (entire) expanse of both worlds (is) full of the Beloved,

3235. (And so) you escape from being transferred from place to place in this Káshán (which is) filled with fear and hope.
(If) you have seen buds or trees (reflected) in this River, do not suppose that they are a phantom (illusion) like (those of) any (ordinary) river;
For by means of the very reflexion of these images God is made real to you and sells (to you) the fruit (of reality).
By means of this Water the eye is freed from seeing double: it sees the reflexion, and the basket is filled (with fruit).
Therefore this (Water) is really an orchard, not water: do not, then, like Bilqís, strip yourself from (fear of being splashed by) the waves.

3240. Diverse loads are (laid) upon the backs of asses: do not drive (all) these asses with one (and the same) stick.
One ass is laden with rubies and pearls, another with (common) stones and marble.
Do not apply this (uniform) principle to all rivers; in this River behold the Moon (itself), and do not call it a (mere) reflexion.
This is the Water of Khizr, not the water drunk by herbivorous animals and beasts of prey: everything that appears in it is Real.
From the bottom of this River the Moon cries, "I am the Moon, I am not a reflexion: I am conversing and travelling with (the River).

3245. That which is (in the world) above is in this River: take possession of it either (in the world) above or in that (River) as you please.
Do not assume this River to be of (the same class as) other rivers: know that this ray of the moon-faced (Beauty) is the Moon (itself).
This topic is endless. The poor stranger wept exceedingly: he was heart-broken by grief for (the death of) the Khwája.

How the (Inspector's) bailiff sought subscriptions in all parts of the city of Tabríz, and how (only) a small amount was collected, and how the poor stranger went to visit the Inspector's tomb and related this (pitiful) tale on his grave by the method of concentrating the mind on prayer (for his help), etc.

The calamity of his debts became notorious, and the bailiff was distressed by his grief.
He (the bailiff) went round the city to collect subscriptions and everywhere, in hope (of exciting compassion), he told all that had happened;

3250. (But) that devoted beggar obtained by means of begging no more than a hundred dinars.
(Then) the bailiff came to him and took his hand and went (with him) to (visit) the grave of that very wonderful generous man.
He said, "When a servant (of God) gains the Divine favour so that he entertains a fortunate man,
And gives up his own wealth for his sake and sacrifices his own dignity for the sake of (conferring) dignity on him,
Gratitude to him (the benefactor) is certainly (the same as) gratitude to God, since (it was) the Divine favour (that) caused him to show beneficence.

3255. To be ungrateful to him is to be ungrateful to God: beyond doubt his right (to gratitude) is consequent on (that of) God.
Always give thanks to God for His bounties, and always give thanks and praise to the Khwája (your benefactor) too.
Though a mother's tenderness is (derived) from God, (yet) 'tis a sacred duty and a worthy task to serve her.
For this reason God hath said, '*Do ye bless him (the Prophet)*,' for Mohammed was one to whom (the attributes of Divine Providence) were transferred.
At the Resurrection God will say to His servant, 'Hark, what have you done with that which I bestowed on you?'

3260. He will reply, 'O Lord, I gave thanks to Thee with (all) my soul, since the source of my daily provision and bread was in Thee.'
(Then) God will say to him, 'Nay, you did not give thanks to Me, inasmuch as you did not give thanks to him who made a practice of generosity.
You have done wrong and injustice to a generous man: did not My bounty come to you by his hand?'"
When he (the debtor) arrived at the tomb of his benefactor, he began to weep bitterly and broke into loud lamentation.
He said, "O thou who wert the support and refuge of every noble (righteous) man and the hope and helper of wayfarers,

3265. O thou on whose heart the care for our means of livelihood (lay constantly), O thou whose beneficence and charity were (like) the universal provision of sustenance,

O thou who wert (as) kinsfolk and parents to the poor in (paying) their taxes and expenses and in discharging their debts,
O thou who, like the sea, gavest pearls for those near (to thee) and (didst send) rain as a gift to those afar,
Our backs were warmed by thee, O sun (who wert) the splendour in every palace and the treasure in every ruin.
O thou in whose eyebrow none ever saw knots (wrinkles), O thou (who wert) generous and bountiful as (the archangel) Michael,

3270. O thou whose heart was connected with the Sea of the Unseen, O thou who wert the invisible ‘Anqá on the Qáf (mountain) of munificence,
Who never tookest thought how much of thy wealth had gone, and the roof of the azimuth (amplitude) of thy magnanimity was never cloven,
O thou to whom in (every) month and year I and a hundred like me had become a family (tenderly cared for) like thine own children,
Thou wert our ready money and our movables and our furniture, our fame and our glory and our fortune.
Thou art not dead; (but) our luxury and fortune are dead, our happy life is dead and the sustenance that was provided in full measure.

3275. (Thou wert) a single person like (equivalent to) a thousand in warfare and in generosity; (thou wert) as a hundred Hátims in the hour of lavishing bounties unselfishly.
If Hátim bestows dead (worldly goods) on the (spiritually) dead (worldlings), he (is like one who) bestows a certain number of walnuts (on children).
Thou at every moment art bestowing a life that, because of its preciousness, cannot be contained in breath (words).
Thou art bestowing a life exceedingly enduring, real gold coin exempt from depreciation and beyond count.
There exists no heir (even) to one (noble) disposition of thine, O thou to whose abode Heaven is bowing in worship.

3280. Thy grace is the shepherd of all who have been created, (guarding them) from the wolf of pain—a loving shepherd like God's *Kalím* (Moses).”
One sheep fled from God's *Kalím*: the feet of Moses were blistered (in following it) and his shoes dropped off.
(He continued) searching after it till nightfall, and (meanwhile) the flock had vanished from his sight.
The (lost) sheep was enfeebled and exhausted by fatigue: then God's *Kalím* shook the dust off it,
And stroked its back and head with his hand, fondling it lovingly like a mother.

3285. Not (even) half a mite of irritation and anger, nothing but love and pity and tears!
He said (to the sheep), “I grant you (naturally) had no pity on me, (but) why did your nature show (such) cruelty to itself?”
At that moment God said to the angels, “So-and-so is suitable for prophethood.”
Mustafá (Mohammed) himself has said that every prophet herded sheep as a young man or boy,
(And that) without his having been a shepherd and (having undergone) that trial, God did not bestow on him the leadership of the world.

3290. A questioner said, “Even thou, O man of might?” “I too,” he replied, “was a shepherd for a long while.”
In order that their (the prophets') calmness and fortitude should be displayed, God made them shepherds before (investing them with) prophethood.
Every prince who performs the task of shepherding mankind in such wise that he obeys the Commandments (of God),
(And) in tending them with foresight and understanding shows a forbearance like that of Moses,
Inevitably God will bestow on him a spiritual shepherd's office (exalted) above the sphere of the moon,

3295. Even as He raised the prophets from this herding (of sheep) and gave them the task of tending the righteous.

“Thou, in short, O Khwája, hast performed in thy shepherding (of the poor) that which causes him that hates thee to become blind (utterly confounded).
I know that God will give thee yonder an everlasting sovereignty in compensation.
In hope of thy (open) hand as (bountiful as) the ocean and (in reliance) upon thy giving (me) a stipend and discharging (my obligations) in full,
I recklessly incurred debts (amounting to) nine thousand pieces of gold: where art thou, that these dregs may become clear?

3300. Where art thou, that laughing like the (verdant) garden thou mayst say, ‘Receive that (sum) and ten times as much from me’?
Where art thou, that thou mayst make me laughing (flourishing) and show favour and beneficence as lords (are wont to do)?
Where art thou, that thou mayst take me into thy treasury and make me secure from debt and poverty?—
(Whilst) I am saying continually, ‘Enough!’ and thou, my bounteous friend, replying, ‘Accept this too for my heart's sake.’
How can a world (microcosm) be contained under the clay (of the body)? How should a Heaven be contained in the earth?

3305. God forfend! Thou art beyond this world both in thy lifetime and at the present hour.
A bird is flying in the atmosphere of the Unseen: its shadow falls on a piece of earth.
The body is the shadow of the shadow of the shadow of the heart: how is the body worthy of the (lofty) rank of the heart?
A man lies asleep: his spirit is shining in Heaven, like the sun, while his body is in bed.
His spirit is hidden in the Void, like the fringe (sewn inside a garment): his body is turning to and fro beneath the coverlet.

3310. Since the spirit, being *from the command of my Lord*, is invisible, every similitude that I may utter (concerning it) is denying (the truth of the description).
Oh, where, I wonder, is thy sugar-shedding ruby (lip) and those sweet replies and mysteries of thine?
Oh, where, I wonder, is that candy-chewing cornelian (lip), the key to the lock of our perplexities?
Oh, where, I wonder, is that breath (keen) as Dhu ’l-faqár, that used to make our understandings distraught?
How long, like a ringdove seeking her nest, (shall I cry) ‘where (*kú*) and where and where and where and where and where?’

3315. Where (is he now)? In the place where are the Attributes of (Divine) Mercy, and (the Divine) Power and Transcendence, and (celestial) Intelligence.
Where (is he now)? In the same place where his heart and thought always dwelt, like the lion in his jungle.
Where (is he now)? In that place whither the hope of (every) man and woman turns in the hour of anguish and sorrow.
Where (is he now)? In the place to which in time of illness the eye takes wing in hope of (regaining) health—
In that quarter where, in order to avert a calamity, you seek wind for (winnowing) the corn or (speeding) a ship (on its way);

3320. In that quarter which is signified by the heart when the tongue utters the expression ‘*Yá Hú.*’
He is always with God (and) beyond ‘where? where?’ (*kú, kú*). Would that like weavers I might have said *má kú*!
Where is our reason, that it should (be able to) perceive the spiritual West and East (the universal Divine epiphany) flashing forth a hundred kinds of splendour?
His (the Khwája's) ebb and flow was caused by a (great) foaming Sea: (now) the ebb has ceased and (only) the flow remains.
I am nine thousand (dinars) in debt and have no resources: there are (only) a hundred dinars, (resulting) from this subscription.

3325. God hath withdrawn thee (from this world) and I am left in agony: I am going (hence) in despair, O thou whose dust is sweet!

Keep in thy mind a prayer for thy grief-stricken (mourner), O thou whose face and hands and prayers are auspicious.
I come to the spring and the source of (all) fountains: I find in it instead of water blood.
The sky is the same sky, (but) 'tis not the same moonlight: the river is the same river, (but) the water is not the same water.
There are benefactors, (but) where is that one who was found (by all) to be (supremely) good? There are stars, (but) where is that sun?

3330. Thou hast gone unto God, O venerated man: I too, therefore, will go unto God."
God is the assembly-place where the generations (of mankind) are mustered under His banner: *all are brought before Us.*
The pictures (phenomenal forms), whether unconscious or conscious (of it), are (always) present in the hand of the Painter.
Moment by moment that traceless One is setting down (what He will) on the page of their thought and (then) obliterating it.
He is putting anger (there) and taking acquiescence away: He is putting stinginess (there) and taking generosity away.

3335. Never for (even) half a wink at eve or morn are my ideas exempt from this (process of) imprinting (on the mind) and obliterating.
The potter works at the pot to fashion it: how should the pot become broad and long of itself?
The wood is kept constantly in the carpenter's hand: else how should it be hewn and put into right shape?
The garment (while being made) is in the hands of a tailor: else how should it sew and cut of itself?
The water-skin is with the water-carrier, O adept: else how should it become full or empty by itself?

3340. You are being filled and emptied at every moment: know, then, that you are in the hand of His working.
On the Day when the eye-bandage falls from the eye, how madly will the work be enamoured of the Worker!
(If) you have an eye, look with your own eye: do not look through the eye of an ignorant fool.
(If) you have an ear, hearken with your own ear: why be dependent on the ears of blockheads?
Make a practice of seeing (for yourself) without blindly following any authority: think in accordance with the view of your own reason.

How the Khwárizmsháh, may God have mercy upon him, while riding for pleasure, saw an exceedingly fine horse in his cavalcade; and how the king's heart fell in love with the beauty and elegance of the horse; and how the 'Imádu 'l-Mulk caused the horse to appear undesirable to the king; and how the king preferred his (the 'Imádu 'l-Mulk's) word to his own sight, as the Hakím (Saná'í), may God have mercy upon him, has said in the Iláhí-náma: "When the tongue of envy turns slave-dealer (salesman), you may get a Joseph for an ell of linen." Owing to the envious feelings of Joseph's brethren when they acted as brokers (in selling him), (even) such a great beauty (as his) was veiled from the heart (perception) of the buyers and he began to seem ugly (to them), for "they (his brethren) were setting little value on him."

3345. A certain Amír had a fine horse: there was no equal to it in the Sultan's troop.
Early (one morning) he rode out in the royal cavalcade: suddenly the Khwárizmsháh observed the horse.
Its beauty and colour enraptured the king's eye: till his return (home) the king's eye was following the horse.
On whichever limb he let his gaze fall, each seemed to him more pleasing than the other.
Besides elegance and beauty and spiritedness, God had bestowed on it (other) exquisite qualities.

3350. Then the king's mind sought to discover what it could be that waylaid (and overpowered) his reason,
Saying, "My eye is full and satisfied and wanting naught: it is illumined by two hundred suns.
Oh, the rook of (other) kings is (but) a pawn in my sight, (and yet) a demihorse enraptures me without any justification.

The Creator of witchery has bewitched me: ’tis a (Divine) attraction (exerted upon me), not the peculiar virtues of this (horse).”
He recited the *Fátiha* and uttered many a *lá hawl*, (but) the *Fátiha* (only) increased the passion in his breast,

3355. Because the *Fátiha* itself was drawing him on: the *Fátiha* is unique in drawing on (good) and averting (evil).
If (aught) other (than God) appear (to you), ’tis (the effect of) His illusion; and if (all) other (than God) vanish from sight, ’tis (the effect of) His awakening (you to the reality).
Then it became certain to him (the king) that the attraction was from Yonder: the action of God is producing marvels at every moment.
Because of the (Divine) probation a stone horse (or) a stone cow becomes, through God's deception, an object of worship.
In the eyes of the infidel (idolater) the idol has no second (is without parallel), (though) the idol has neither glory nor spirituality.

3360. What is the attracting power, hidden in the hidden most, that shines forth in this world from (its source in) the other world?
The intellect is barred, and the spirit also, from (access to) this ambush; I cannot see it: see it (if) you can!
When the Khwárizmsháh returned from his ride, he conferred with the nobles of his kingdom.
Then he immediately ordered the officers to fetch the horse from that (Amír's) household.
(Quick) as fire, the party (of officers) arrived (there): the Amír who was like a mountain (in pride and stubbornness) became (soft and weak) as a piece of wool

3365. He almost expired from the anguish and defraudment: he saw no (means of) protection except the ‘Imádu ’l-Mulk;
For the ‘Imádu ’l-Mulk was the foot of the banner to which every victim of injustice and every one stricken by distress would flock for refuge.
In sooth there was no chief more revered than he: in the eyes of the Sultan he was like a prophet.
He was unambitious, strong-minded, devout, ascetic, one who kept vigils and was (like) Hátim in generosity;
Very felicitous in judgement, endowed with foresight, and sage: his judgement had been proved in everything that he sought to attain.

3370. (He was) generous both in self-sacrifice and in sacrificing wealth: (he was) always seeking the Sun of the invisible world, like the new-moon.
In his (worldly) princedom he felt strange and embarrassed: he was clad (inwardly) in the attributes of (spiritual) poverty and love (of God).
He was like a father to every one in need: before the Sultan he was an intercessor and the means of averting harm.
To the wicked he was a covering (to palliate their offences), like the clemency of God: his nature was opposite to (that of other) created beings and apart (from theirs).
Many a time he would have gone alone to the mountains (in order to seclude himself), (but) the Sultan prevented (dissuaded) him by (making) a hundred humble entreaties.

3375. If at every moment he had interceded for a hundred sins, the Sultan's eye would have been abashed before him.
He (the Amír) went to the noble ‘Imádu ’l-Mulk: he bared his head and fell on the ground,
Saying, “Let him (the king) take my harem together with all that I possess! Let any raider seize my (entire) revenue!
(But) there is this one horse—my soul is devoted to it: if he take it, I will surely die, O lover of good.
If he take this horse out of my hands, I know for certain that I shall not live (long).

3380. Since God has bestowed (on thee) a (spiritual) connexion (with Himself), stroke my head at once with thy hand, O Messiah!
I can bear the loss of my women and gold and estates: this is not pretence nor is it an imposture.

If thou dost not believe me in this (matter), try me, try me in word and deed!”
Weeping and wiping his eyes, the ‘Imádu ’l-Mulk ran, with agitated mien, into the presence of the Sultan.
He closed his lips and stood before the Sultan, communing with God *the Lord of (all) His slaves.*

3385. He stood and listened to the Sultan's intimate talk, while inwardly his thought was weaving this (prayer)—
“O God, if that young man (the Amír) has gone the wrong way, for ’tis not fitting to make any one except Thee a refuge,
(Yet) do Thou act in Thine own (generous) fashion and be not offended with him although he beseech any (poor) prisoner (like me) to deliver him,
Because all these creatures (of Thine) are in need (of Thee): take (it that) all (are alike in this respect) from a beggar to the Sultan (himself).”
To seek guidance from candle and wick when the perfect Sun is present,

3390. To seek light from candle and lamp when the smoothly-rolling Sun is present,
Doubtless ’tis irreverence on our part, ’tis ingratitude and an act of self-will,
But most minds in (their) thinking are lovers of darkness, like the bat.
If the bat eats a worm during the night, (yet it is) the Sun (that) fosters the life of the worm.
If the bat is intoxicated with (the pleasure of eating) a worm during the night, (yet it is) by the Sun (that) the worm has been caused to move.

3395. The Sun whence radiance gushes forth is giving food to his enemy.
But (in the case of) the royal falcon which is not a bat and whose falcon-eye is seeing truly and is clear,
If it, like the bat, seek increase (of sustenance) during the night, the Sun will rub its ear (chastise it) in correction,
And will say to it, “I grant that the perverse bat has an infirmity, (but) anyhow what is the matter with you?
I will chastise you severely with affliction, in order that you may not again turn your head away from the Sun.”

How Joseph the Siddíq (truthful witness)—the blessings of God be upon him!—was punished with imprisonment “for several years” because of his seeking help from another than God and saying (to him), “Mention me in thy lord's presence,” together with the exposition thereof.

3400. That is like Joseph's (asking help) of a (fellow-) prisoner, a needy abject groundling.
He besought him for help and said, “When you come out (of prison), your affairs will prosper with the king.
Make mention of me before the throne of that mighty prince, that he may redeem (release) me also from this prison.”
(But) how should a prisoner in captivity give release to another imprisoned man?
All the people of this world are prisoners (waiting) in expectation of death in the abode that is passing away;

3405. Except, to be sure, in the rare case of one who is single (*fardání*), one whose body is in the prison (of this world) and his spirit like Saturn (in the seventh heaven).
Therefore, in retribution for having regarded him (the fellow-prisoner) as a helper, Joseph was left in prison *for several years.*
The Devil erased from his mind the recollection of Joseph and removed from his memory those words (which Joseph had spoken).
In consequence of the sin which proceeded from that man of goodly qualities (Joseph), he was left in prison for several years by the (Divine) Judge,
Who said, “What failure was shown by the Sun of justice that thou shouldst fall, like a bat, into the blackness (of night)?

3410. Hark, what failure was shown by the sea and the cloud that thou shouldst seek help from the sand and the mirage?

If the vulgar are bats by nature and unreal (unspiritual), thou, at least, O Joseph, hast the eye of the falcon.
If a bat went into the blind and blue (the world of darkness and misery), ('tis no wonder, but) after all what ailed the falcon that had seen the Sultan?"
Therefore the (Divine) Master punished him for this sin, saying, "Do not make thy prop of rotten wood";
But He caused Joseph to be engrossed with Him, to the end that his heart should not be pained by that imprisonment.

3415. God gave him such intimate joy and rapture that neither the prison nor the mirk (of his dungeon) remained (visible) to him.
There is no prison more frightful than the womb—noisome and dark and full of blood and unhealthy;
(Yet), when God has opened for you a window in His direction, your body (hidden) in the womb grows more (and more) every moment,
And in that prison, from the immeasurable delight (which you feel therein), the senses blossom happily from the plant, your body.
'Tis grievous to you to go forth from the womb: you are fleeing from her (your mother's) pubes towards her back.

3420. Know that the way of (spiritual) pleasure is from within, not from without: know that it is folly to seek palaces and castles.
One man is enraptured and delighted in the nook of a mosque, while another is morose and disappointed in a garden.
The palace (body) is nothing: ruin your body! The treasure lies in the ruin, O my prince.
Don't you see that at the wine-feast the drunkard becomes happy (only) when he becomes ruined (senseless)?
Although the (bodily) house is full of pictures, demolish it: seek the treasure, and with the treasure put it (the house) into good repair.

3425. 'Tis a house filled with pictures of imagination and fancy, and these forms (ideas) are as a veil over the treasure of union (with God).
'Tis the radiance of the Treasure and the splendours of the (spiritual) gold that cause the forms (ideas) to surge up in this breast.
'Tis from the purity and translucence of the noble Water that the particles of foam have veiled the face of the Water.
'Tis from the purity and (ceaseless) agitation of the precious Spirit that the bodily figure has veiled the face of the Spirit.
Hearken, then, to the adage that issued from the mouths (of men)—"this which is (cast) upon us, O brother, is (derived) from us."
Because of this veil, these thirsty ones who are (so) fond of the foam have got out of reach of the pure Water.

3430. "O (Divine) Sun, notwithstanding (that we have) a *qibla* (object of adoration) and Imám like Thee, we worship the night and behave in the manner of bats.
Make these bats to fly towards Thee and redeem them from this bat-like disposition, O Thou whose protection is implored!
This youth (the Amír), by (committing) this sin, has gone astray and trespassed (against Thee), for he came to me (for help); but do not chastise him."
In the 'Imádu 'l-Mulk these thoughts were raging like a lion (rushing) through the jungles.

3435. His exterior (person) stood before the Sultan, (but) his soaring spirit was in the meadows of the Unseen.
Like the angels, he was momently being intoxicated with fresh draughts (of spiritual wine) in the realm of *Alast*;
Inwardly (merry as) a wedding-feast, but outwardly like a man filled with sorrow; a delectable world (concealed) in a tomb-like body.
He was in this (state of) bewilderment and waiting to see what would appear from the (world of) things occult and mysterious,

(When) at that time the officers brought the horse along into the presence of the Khwárizmsháh.

3440. Verily beneath this azure sky there was no (other) colt like that in (tallness and comeliness of) figure and in fleetness.
Its colour (splendid appearance) dazzled every eye: (all would exclaim), "Hail to the (steed) born of the lightning and the moon!"
It moved as swiftly as the moon and Mercury: you might say that its fodder was the *sarsar* wind, not barley.
The moon traverses the expanse of heaven in one night during a single journey and course.
Since the moon traversed the signs of the zodiac in one night, wherefore wilt thou disbelieve the Ascension (of the Prophet)?

3445. That wondrous orphan Pearl is as a hundred moons, for at a nod from him the moon became (split in) two halves.
(Even) the marvel which he displayed in splitting the moon was only according to the measure of the weakness of the perception possessed by the (common) people.
The work and business of the prophets and (Divine) messengers is beyond the skies and the stars.
Do thou also go beyond (transcend) the skies and the revolving (orb), and then contemplate that work and business.
(Whilst) thou art inside the egg, like chicks, thou canst not hear the glorification of God by the birds of the (supermundane) air.

3450. The miracles (of the Prophet) will not be set forth here: tell of the horse and the Khwárizmsháh and what happened.
Whatsoever the sun of God's grace shines upon, whether it be dog or horse, gains (is endowed with) the glory of the Cave;
Yet deem not the radiance of His grace to be uniform: it has given a sign (distinctive character) to the pebble and the ruby.
From that (radiance) the ruby has a borrowed treasure, (while) the pebble has only heat and brightness.
(The radiance of) the sun falling on a wall is not the same as (when it is reflected) from water and quivering movement.

3455. After the peerless king had been astounded by (gazing at) it (the horse) for a moment, he turned his face to the 'Imádu 'l-Mulk,
Saying, "O vizier, is not this an exceedingly beautiful horse? Surely it belongs to Paradise, not to the earth."
Thereupon the 'Imádu 'l-Mulk said to him, "O emperor, a demon is made angelic by thy (fond) inclination.
That on which thou lookest (fondly) becomes (appears good (to thee). This steed is very handsome and graceful, and yet
The head is a blemish in its (elegant) form: you might say that its head is like the head of an ox."

3460. These words worked on the heart of the Khwárizmsháh and caused the horse to be cheap in the king's sight.
When prejudice becomes a go-between and describer (of beauty), you may get (buy) a Joseph for three ells of linen.
When the hour arrives for the spirit's parting (from the body), the Devil becomes a broker (depreciator) of the pearl of Faith,
And then in that (moment of) sore distress the fool hastily sells his faith for a jug of water;
But 'tis a (mere) phantom and not (really) a jug: the aim of the broker (the Devil) is naught but trickery.

3465. At this (present) time, when you are healthy and fat, you are giving up the Truth for a phantom.
You are constantly selling the pearls of the (spiritual) mine and taking walnuts (in exchange), like a child;
Therefore it is no wonder if you act in this (same) way in the (mortal) sickness of your day of doom (death).
You have concocted an idea (a vain notion) in your fancy: when you are rattled (tested) like a walnut, you are (proved to be) rotten.

In the beginning that phantom resembles the full-moon, but in the end it will become like the new-moon.

3470. If you regard its first (state) as being (really) like its last (state), you will be quit of its feeble deception.
This world is a rotten walnut: O man of trust, do not make trial of it, (but) behold it from afar.
The king viewed the horse with regard to the present, while the ‘Imádu ’l- Mulk (viewed it) with regard to the future.
The king's eye, because of (its) distortion, saw (only) two ells, (but) the eye of him who regarded the end saw fifty ells.
What a (wondrous) collyrium is that which God applies (to the spiritual eye), so that the spirit discerns the truth behind a hundred curtains!

3475. Since the Chief's (the Prophet's) eye was ever fixed on the end, by reason of (seeing with) that eye he called the world a carcase.
On hearing only this single (word of) blame from him (the ‘Imádu ’l-Mulk), the love (that was) in the king's heart for the horse became chilled.
He abandoned his own eye and preferred his (the ‘Imádu ’l-Mulk's) eye: he abandoned his own intelligence and hearkened to his (the other's) words.
This (speech of the ‘Imádu ’l-Mulk) was (only) the pretext, and (in reality) at (his) entreaty the unique Judge caused it (the horse) to be cold (despicable) in the king's heart.
He (God) shut the door on its beauty (made its beauty invisible) to the eye (of the king): those words (of the ‘Imádu ’l-Mulk) intervened (between the king's eye and the horse) like the sound of the door.

3480. He (God) made that cryptic saying a veil over the king's eye, a veil through which the moon appears to be black.
Pure (transcendent) is the Builder who in the unseen world constructs castles of speech and beguiling talk.
Know that speech is the sound of the door (coming) from the palace of mystery: consider whether it is the sound of opening or shutting.
The sound of the door is perceptible, but the door (itself) is beyond perception: *ye see* (are aware of) this sound, but the door *ye see not.*
When the harp of wisdom breaks into melody, (bethink yourself) what door of the Garden of Paradise has been opened.

3485. When the sound of evil speech becomes loud, (bethink yourself) what door of Hell is being opened.
Since you are far from its door, hearken to the sound of the door: oh, blest is he whose eye has been opened (so that he can recognise the wicked).
When you are aware of doing a good action, you obtain a (feeling of spiritual) life and joy;
And when a fault and evil deed issues (from you), that (feeling of) life and rapture disappears.
Do not abandon your own eye (judgement) from regard for the vile, for these vultures will lead you to the carcase.

3490. You close your narcissus-like eye, saying, “What (is it)? Hey, sir, take my stick (and show me the way), for I am blind”;
But if you would only look, (you would see that) the guide whom you have chosen for the journey is (even) blinder than you.
Grasp in a blind man's fashion *the rope of Allah*: do not cling to aught but the Divine commandments and prohibitions.
What is *the rope of Allah*? To renounce self-will, for this self-will was a roaring wind (of destruction) to (the people of) ‘Ád.
’Tis from self-will that folk are sitting in gaol, ’tis from self-will that the (trapped) bird's wings are tied.

3495. ’Tis from self-will that the fish is (cooked) in a hot pan, ’tis from self-will that shame (bashfulness) is gone from the modest.
The anger of the police magistrate is a fiery spark from self-will; crucifixion and the awfulness of the gallows are (the consequence) of self-will.

You have seen the magistrate (who carries out the punishment) of bodies on the earth: (now) see also the magistrate who executes judgements against the soul.
Verily tortures are inflicted on the soul in the world invisible, but until you escape (from self-will) the torture is concealed (from view).
When you are freed you will behold the torture and perdition (of the soul), because contrary is made manifest by contrary.

3500. He that was born in the well (of the material world) and the black water, how should he know the pleasantness of the open country and (distinguish it from) the pain of (being in) the well?
When, from fear of God, you have relinquished self-will, the goblet (of drink) from God's Tasním will arrive.
Do not in your self-will make a way: ask of God's Majesty the way to Salsabíl.
Be not submissive to self-will (and yielding) like hay: in sooth the shade of the Divine Throne is better than the summer-house (of the world).
The Sultan said, “Take the horse back (to the Amír) and with all speed redeem (deliver) me from (committing) this wrong.”

3505. The King did not say in his heart, “Do not (seek to) deceive the lion so greatly by means of the head of an ox.
You (the ‘Imádu ’l-Mulk) drag in the ox in order to cheat (me): begone, God does not stick the horns of an ox upon a horse.”
This renowned Master-builder observes great congruity in His workmanship: how should He attach to a horse's body part of (the body of) an ox?
The Master-builder has made (all) bodies congruously: He has constructed moving palaces,
(With) balconies in them and cisterns (distributing water) from this (part of the palace) to that;

3510. And within them an infinite world: all this (vast) expanse (is contained) in a single tent.
Now He causes (one beautiful as) the moon to seem like an incubus (nightmare), now He causes the bottom of a well to have the semblance of a garden.
Inasmuch as the closing and opening of the eye of the heart by the Almighty is continually working lawful magic,
For this reason Mustafá (Mohammed) entreated God, saying, “Let the false appear as false and the true as true,
So that at last, when Thou turnest the leaf, I may not (be stricken) by sorrow (and) fall into agitation.”

3515. (’Twas) the Lord of the Kingdom (that) guided the peerless ‘Imádu ’l- Mulk to the deception which he practised.
God's deception is the fountainhead of (all) these deceptions: the heart is between the two fingers of the (Divine) Majesty.
He who creates deception and (false) analogy in your heart can (also) set the sackcloth (of deception) on fire.

Return to the Story of the bailiff and the poor debtor: how they turned back from the Khwája's grave, and how the bailiff saw the Khwája in a dream, etc.

This goodly episode is endless (too long to relate in full). When the poor stranger turned back from the Khwája's grave,
The bailiff took him to his house and handed over to him the purse of a hundred dinars.

3520. He fetched viands for him and told him stories, so that from the (feeling of) hope (with which the bailiff inspired him) a hundred roses blossomed in his heart.
He (the bailiff) opened his lips to relate the ease (prosperity) which he had experienced after difficulty (adversity).
Midnight passed, and (he was still) narrating: (then) sleep transported them to the meadow where the spirit feeds.

On that night the bailiff dreamed that he saw the blessed Khwája (seated) on the high-seat in the (heavenly) palace.
The Khwája said, "O excellent bailiff, I have heard what you said, point by point,

3525. But I was not commanded to answer, and I durst not open my lips without being directed.
Now that we have become acquainted with the conditions and degrees (of the spiritual world), a seal has been laid upon our lips,
Lest the mysteries of the Unseen should be divulged and (thereby) the life and livelihood (of mortals) be destroyed,
And lest the veil of forgetfulness should be entirely rent and (the meat in) the pot of tribulation be left half-raw.
We are all ear, (though) the (material) form of the ear has become deaf: we are all speech, but our lips are silent.

3530. We now see (the result of) everything that we gave (during our life in the world): this (material) world is the veil, and that (spiritual) world is the vision.
The day of sowing is the day of concealment and scattering seed in a piece of earth.
The season of reaping and the time of plying the sickle is the day of recompense and manifestation.

[How the Khwája disclosed to the bailiff in his dream the means of paying the debts incurred by the friend who had come (to visit him); and how he indicated the spot where the money was buried, and sent a message to his heirs that on no account should they regard that (sum of money) as too much (for the debtor) or withhold anything (from him), and that (even) though he were to refuse the whole or a part of it they must let it remain in the place (where it was accessible), in order that any one who wished might take it away; 'for,' said he, 'I have made vows to God that not one mite of that money shall come back again to me and those connected with me,' etc.]

Now hear the bounty (which I have reserved) for my new guest. I foresaw that he would arrive,
And I had heard the news of his debt, (so) I packed up two or three jewels for him,

3535. Which are (enough for) the full payment of his debt, and more: (this I did) in order that the heart of my guest should not be wounded (torn with anxiety).
He owes nine thousand (pieces) of gold: let him discharge his debt with some of these (jewels).
There will be a great many of them left over: let him expend (this surplus) and include me too in a benediction.
I wished to give them (to him) with my own hand: (all) these assignments are written in such-and-such a note-book.
Death, however, did not allow me time to hand over to him secretly the pearls of Aden.

3540. Rubies and corundums for (the payment of) his debt are (stored) in a certain vessel on which his name is written.
I have buried it in a certain vault: I have shown solicitude for my ancient friend.
None but kings can know the value of that (treasure): take care, then, that they (the purchasers) do not cheat you in the sale.
In sales (commercial transactions), for fear of being swindled, behave in the same manner as the Prophet, who taught (his followers to demand) three days' option.
Do not be afraid of it (the treasure) depreciating and do not fall (into anxiety), since the demand for it will never decline.

3545. Give my heirs a greeting from me and rehearse to them this injunction, point by point,
In order that they may not be deterred by the largeness of the (sum of) gold, but may deliver it to that guest (of mine) without reluctance.
And if he say that he does not want so much, bid him take it and bestow it on whom he will.
I will not take back a jot of what I have given: the milk never comes back to the teat.
According to the Prophet's saying, he who reclaims a gift will have become like a dog devouring his vomit.

3550. And if he shut the door and (declare that he) has no need of the gold, let them pour the bounty at his door,
(So that) every one who passes may carry gold away: the gifts of the sincere are never taken back.
I laid it in store for him two years ago and vowed to the Almighty (that it should be his).
And if they (my heirs) deem it permissible to take aught (for themselves), verily twentyfold loss will befall them.
If they vex my spirit, a hundred doors of tribulation will at once be opened for them.

3555. I have good hope of God that He will cause the due (payment) to reach the person who has the right to it."
He (the Khwája) unfolded two other matters to him (the bailiff), (but) I will not open my lips in mention of them,
In order that (these) two matters may remain secret and mysterious, and also that the *Mathnawí* may not become so very long.
He (the bailiff) sprang up from sleep, (joyously) snapping his fingers, now singing love-songs and now making lament.
The guest (the debtor) said, "In what mad fits are you (plunged)? O bailiff, you have risen intoxicated and merry.

3560. I wonder what you dreamed last night, O exalted one, that you cannot be contained in city or desert.
Your elephant has dreamed of Hindustán, for you have fled from the circle of your friends."
He replied, "I have dreamed a mad dream: I have beheld a sun in my heart.
In my dream I saw the wakeful Khwája, who gave up his life for vision (of God).
In my dream I saw the Khwája, the giver of things desired, (who was) one man like (equal to) a thousand if any (grave) affair happened."

3565. Drunken and beside himself, he continued to recount in this fashion till intoxication bereft him of reason and consciousness.
He fell (and lay) at full length in the middle of the room: a crowd of people gathered round him.
(When) he came to himself, he said, "O Sea of bliss, O Thou who hast stored (transcendental) forms of consciousness in unconsciousness,
Thou hast stored a wakefulness in sleep, Thou hast fastened (attached) a dominion over the heart to the state of one who has lost his heart.
Thou dost conceal riches in the lowliness of poverty, Thou dost fasten the necklace of wealth to the iron collar of poverty."

3570. Contrary is secretly enclosed in contrary: fire is enclosed in boiling water.
A (delightful) garden is enclosed in Nimrod's fire: revenues grow from giving and spending;
So that Mustafá (Mohammed), the King of prosperity, has said, "O possessors of wealth, munificence is a gainful trade."
Riches were never diminished by alms-giving: in sooth, acts of charity are an excellent means of attaching (wealth) to one's self.
In the poor-tax is (involved) the overflow and increase of (one's) gold: in the ritual prayer is (involved) preservation from lewdness and iniquity.

3575. The poor-tax is the keeper of your purse, the ritual prayer is the shepherd who saves you from the wolves.
The sweet fruit is hidden in boughs and leaves: the everlasting life is (hidden) under death.
Dung, by a certain manner (of assimilation), becomes nutriment for the earth, and by means of that food a fruit is born to the earth.
An existence is concealed in non-existence, an adorability in the nature of adoration.
The steel and flint are dark externally, (but) inwardly a (resplendent) light and a world-illuminating candle.

3580. In a single fear (danger) are enclosed a thousand securities; in the black (pupil) of the eye ever so many brilliancies.

Within the cow-like body there is a prince, a treasure deposited in a ruin,
To the end that an old ass, Iblís to wit, may flee from that precious (treasure) and may see (only) the cow and not (see) the king.

Story of the King who enjoined his three sons, saying, "In this journey through my empire establish certain arrangements in such-and-such a place and appoint certain viceroys in such-and-such a place, but for God's sake, for God's sake, do not go to such-and-such a fortress and do not roam around it."

There was a King, and the King had three sons: all three (were) endowed with sagacity and discernment.
Each one (was) more praiseworthy than another in generosity and in battle and in exercising royal sway.

3585. The princes, (who were) the delight of the King's eye, stood together, like three candles, before the King,
And the father's palm-tree was drawing water by a hidden channel from the two fountains (eyes) of the son.
So long as the water of this fountain is running swiftly from the son towards the gardens of his mother and father,
His parents' gardens will always be fresh: their fountain is made to flow by (the water from) both these fountains.
(But) when from sickness the (son's) fountain fails, the leaves and boughs of the (father's) palm-tree become withered.

3590. The withering of his palm-tree tells plainly that the tree was drawing moisture from the son.
How many a hidden conduit is connected in like fashion with your souls, O ye heedless ones!
O thou who hast drawn stocks (of nourishment) from heaven and earth, so that thy body has grown fat,
(All) this is a loan: thou need'st not stuff (thy body) so much, for thou must needs pay back what thou hast taken—
(All) except (that of which God said) "I breathed," for that hath come from the Munificent. Cleave to the spirit! The other things are vain.

3595. I call them vain in relation to the spirit, not in relation to His (their Maker's) consummate making.

Explaining that the gnostic seeks replenishment from the Fountainhead of everlasting life and that he is relieved of any need to seek replenishment and draw (supplies) from the fountains of inconstant water; and the sign thereof is his holding aloof from the abode of delusion; for when a man relies on the replenishments drawn from those fountains, he slackens in his search for the Fountain everlasting and permanent. "A work done from within thy soul is necessary, for no door will be opened to thee by things given on loan. A water-spring inside the house is better than an aqueduct that comes from outside."

How goodly is the Conduit which is the source of (all) things! It makes you independent of these (other) conduits.
You are quaffing drink from a hundred fountains: whenever any of those hundred yields less, your pleasure is diminished;
(But) when the sublime Fountain gushes from within (you), no longer need you steal from the (other) fountains.
Since your eye is rejoiced by water and earth, heart's sorrow is the payment for this joy.

3600. When (the supply of) water comes to a fortress from outside, it is more than enough in times of peace;
(But) when the enemy forms a ring round that (fortress), in order that he may drown them (the garrison) in blood,
The (hostile) troops cut off the outside water, that (the defenders of) the fortress may have no refuge from them.
At that time a briny well inside (the walls) is better than a hundred sweet rivers outside.
The Cutter of cords (Death) and the armies of Death come, like December, to cut the boughs and leaves (of the body),

3605. (And then) there is no succour for them in the world from Spring, except perchance the Spring of the Beloved's face in the soul.
The Earth is entitled "the Abode of delusion" because she draws back her foot (and deserts you) on the day of passage.
Before that (time) she was running right and left, saying, "I will take away thy sorrow"; but she never took anything away.
In the hour of anxieties she would say to you, "May pain be far from thee, and (may) ten mountains (stand) between (pain and thee)!"
When the army of Pain arrives, she holds her breath: she will not even say, "I have seen (and been acquainted with) thee."

3610. God made a parable concerning the Devil on this wise: "He leads you into battle by his cunning tricks,
Saying, 'I will give thee help, I am beside thee, I will run before thee in the perils (of war);
I will be thy shield amidst the arrows of *khadang* wood, I will be thy refuge in the hour of distress;
I will sacrifice my life for thee in raising thee to thy feet. Thou art a Rustam, a lion: come on, be manful!'"
By means of these wiles that bag of deceit and cunning and craft leads him (whom he makes his dupe) to infidelity.

3615. As soon as he sets foot (therein) and falls into the moat (of fire), he (the Devil) opens his lips with a loud ha, ha.
(The dupe cries), "Hey, come! I have hopes of thee." He (the Devil) says, "Begone, begone, for I am quit of thee.
Thou didst not fear the justice of the Creator, (but) I fear (it): keep thy hands off me!"
(Then) God says (to the Devil), "He (thy dupe), indeed, is parted from felicity, and how shouldst thou be saved by these hypocrisies?"
On the Day of Reckoning et faciens et pathicus infames sunt lapidationisque consortes.

3620. Assuredly, by the decree and just dispensation (of God), (both) the waylaid and the waylayer are in the pit of farness (from God) and in an *evil resting-place*.
(Both) the fool and the ghoul who deceived him must ever endure to be deprived of salvation and felicity.
Both the ass and he that caught the ass are (stuck) in the mud here: here (in this world) they are forgetful of (God) and there (in the next world) they are sunk (in woe)—
(All) except those who turn back from that (deception) and come (forth) from the autumn (of sensuality) into the springtide of (Divine) grace,
And who repent, for God is ready to accept repentance, and cleave to His command, for a goodly Commander is He!

3625. When, (moved) by sorrow, they raise a piteous cry, the highest Heaven trembles at the moaning of the sinners.
It trembles even as a mother for her child: it takes them by the hand and draws them upward,
Saying, "O ye whom God hath redeemed from delusion, behold the gardens of (Divine) grace and behold the forgiving Lord!
Henceforth ye have everlasting provision and sustenance from God's air, not from the gutter (on the roof)."
Inasmuch as the Sea is jealous of intermediaries, he that is thirsty as a fish takes leave of the water-skin.

How the princes, having bidden the King farewell, set out on a journey through their father's empire, and how the King repeated his injunctions at the moment of farewell.

3630. The (King's) three sons set out, in the fashion of (men equipped for) travel, to (visit) their father's (distant) possessions,
And to make a tour of his cities and fortresses for the purpose of regulating the administrative and economic conditions.
They kissed the King's hand and bade him farewell; then the King, (who is) obeyed (by all), said to them:
"Direct your course whithersoever your heart (inclination) may lead you, go (your way) under the protection of God, waving your hands (dancing joyously).

(Go anywhere) except to one fortress, the name of which is ‘the robber of reason’: it makes the coat tight for wearers of the tiara.

3635. For God's sake, for God's sake, keep far away from that castle adorned with pictures, and beware of the peril!
The front and back of its towers and its roof and floor are all (covered with) images and decorations and pictures,
Like the chamber of Zalíkhá (which she made) full of pictures in order that Joseph should look upon her willy-nilly.
Since Joseph would not look at her, she cunningly filled the room with portraits of herself,
So that, wherever the fair-cheeked (youth) looked, he might see her face without having the power to choose.

3640. The peerless God hath made (all) the six directions a theatre for the display of His signs to the clairvoyant,
In order that, whatever animal or plant they look upon, they may feed on the meadows of Divine Beauty.
Hence He said unto the company (of mystics), ‘*Wheresoever ye turn, His Face is there*.
If in thirst ye drink some water from a cup, ye are beholding God within the water.’
He that is not a lover (of God) sees in the water his own image, O man of insight;

3645. (But) since the lover's image has disappeared in Him (the Beloved), whom now should he behold in the water? Tell (me that)!
Through the working of the Jealous One, they (the mystics) behold the beauty of God in the faces of the houris, like the moon (reflected) in water.
His jealousy is (directed) against a lover and sincere (adorer); His jealousy is not (directed) against a (human) devil and beast;
(But) if the devil become a lover (of God), he has carried off the palm: he has become a Gabriel and his devilish nature is dead.
(The meaning of) ‘the Devil became a true believer’ is made manifest on the occasion when by His (God's) grace a Yazíd becomes a Báyazíd.

3650. This topic is endless. Beware, O company (of travellers), keep your faces (safe) from that fortress!
Oh, let not vain desire waylay you, or ye will fall into everlasting misery.
’Tis a bounden duty to abstain from peril: hear disinterested advice from me.
In seeking relief (from sorrow) ’tis better that one's wits should be sharp: ’tis better to abstain from (falling into) the ambuscade of tribulation.”
If their father had not spoken these words and had not warned them against that fortress,

3655. Their party would never have approached the fortress, their desire would never have inclined towards it;
For it was not well-known: it was exceedingly remote and aloof from the (other) fortresses and the highways.
(But) when he (the King) uttered that prohibition, their hearts were thrown by his speech into vain desire and into the quarter of phantasy,
And, because of this prohibition, a craving arose in their hearts to investigate the secret of that (fortress).
Who is (to be found) that will refrain from the forbidden thing, since man longs eagerly for what is forbidden?

3660. The veto causes the devout to hate (that which is vetoed); the veto incites the sensual to covet it.
Therefore He (God) leads many folk astray by this means, and by the same means He guides aright (many) a knowing heart.
How should the friendly dove be scared by the (fowler's) pipe? Nay, (only) the (wild) doves in the air are scared by that pipe.
Then they (the princes) said to him (the King), “We will perform the services (required of us), we will be intent on hearing and obeying (thy commands).
We will not turn aside from thy commands: ’twould be ingratitude to forget thy kindness”;

3665. But, because of their reliance upon themselves, ’twas far from them to pronounce the saving clause and glorify God.
Mention of the saving clause and (of the need for) manifold precaution was made at the beginning of the Mathnawí.
If there are a hundred (religious) books, (yet) they are but one chapter: a hundred (different) regions seek but one place of worship.
(All) these roads end in one House: (all) these thousand ears of corn are from one Seed.
All the hundred thousand sorts of food and drink are (only) one thing in respect (of their final cause).

3670. When you are entirely satiated with one (kind of food), fifty (other) foods become cold (displeasing) to your heart.
In hunger, then, you are seeing double, for you have regarded a single one as a hundred thousand.
We had (previously) told of the sickness of the handmaiden and (the story) of the physicians and also their lack of understanding—
How those physicians were like an unbridled horse, heedless of the rider and having no profit (of him).
(Though) their palates were covered with sores made by the impact of the bit, and their hooves wounded by (continually) changing step,

3675. They had not become aware (of the truth and never said to themselves), “Lo, on our back is a nimble Trainer who displays masterly skill.
Our turning the head to and fro is not caused by this bit, but only by the control of a successful Rider.
We (are like those who) went into the gardens to gather roses: they seemed to be roses, but they were (really) thorns.”
It never occurred to them to ask, (prompted) by reason, “Who is kicking (bruising) our throats?”
Those (worldly-wise) physicians (are) so enthralled by the secondary cause (that) they have become blind to God's contrivance.

3680. If you tether an ox in a stall and then find an ass in the place of the ox,
’Twould be asinine carelessness, like (that of) a man in slumber, not to inquire who is the secret agent (that has effected the substitution).
(Yet) you never said, “Let me see who this changer is: he is not visible; surely, he is a celestial being.”
You have shot an arrow to the right and have seen your arrow go to the left.
You have ridden in chase of a deer and have made yourself the prey of a hog.

3685. You have run after some gain for the purpose of stuffing yourself: the gain has not reached (you) and you have been cast into prison.
You have dug pits for others and have seen yourself fall into them.
Since the Lord has disappointed you in regard to the means (of obtaining your desire), then why do not you become suspicious of the means?
Many a one has become an emperor by dint of toil, while (many) another has been made destitute by that (same) toil.
Many a one has been made (rich as) Qárún by marriage, and many a one has been made bankrupt by marriage.

3690. The means, then, is turning about, like the tail of an ass: ’tis better not to rely upon it.
And if you take the means, you should not take it boldly, for beneath it there are many hidden banes.
This prudence and precaution is the gist of the saving clause, for this (Divine) decree (often) makes the ass appear to be a goat.
Although he whose eye it (the Divine decree) has bandaged is clever, (yet) because of his seeing double, in his eyes the ass is a goat.
Since God is the Turner of eyes, who (else) should turn the heart and the thoughts?

3695. (Hence) you deem a pit to be a pleasant house, you deem a trap to be a dainty bait.
This is not sophistry (scepticism), it is God's turning: it shows where the realities are.
He who denies the realities is wholly involved in a phantasy.

He does not say (to himself), “Thy thinking (that all is) phantasy (illusion) is also a phantasy: rub an eye (and see)!”

How the Sultan's sons went to the forbidden fortress, inasmuch as man eagerly covets that which he is refused—“We rendered our service, but thy evil nature could not buy the servant (could not profit by the service that we rendered).” They trod all their father's injunctions and counsels underfoot, so that they fell into the pit of tribulation, and their reproachful souls (consciences) were saying to them, “Did not a warner come to you?” while they, weeping and contrite, replied, “If we had been wont to hearken or understand we should not have been among those who dwell in the flaming Fire.”

This discourse hath no end. The party (of travellers) took their way to seek that castle.

3700. They approached the tree of the forbidden fruit, they went forth from the file of the sincere.
Since they were made more ardent by their father's prohibition and veto, they raised their heads (rebelliously) towards that fortress.
In spite of the orders of the elect King (they advanced) to the fortress which is the destroyer of self-restraint and the robber of rationality.
Turning their backs on the (bright) day, they came in the dark night in defiance of counsel-bestowing Reason
Into the beautiful fortress adorned with pictures, (which had) five gates to the sea and five to the land—

3705. Five of those (gates), like the (external) senses, facing towards colour and perfume (the material world); five of them, like the interior senses, seeking the (world of) mystery.
By those thousands of pictures and designs and decorations they (the princes) were made mightily restless (so that they wandered) to and fro (in amazement).
Do not be intoxicated with these cups, which are (phenomenal) forms, lest thou become a carver of idols and an idolater.
Abandon the cups, namely, the (phenomenal) forms: do not tarry! There is wine in the cup, but it is not (derived) from the cup.
Open thy mouth wide to the Giver of the wine: when the wine comes, the cup will not be lacking.

3710. (God said), “O Adam, seek My heart-enthralling Reality: take leave of the husk and (outward) form of the (forbidden) wheat.”
Since sand was turned into flour for the Friend (Abraham), know that the wheat is deposed from its office, O noble one.
Form is brought into existence by the Formless, just as smoke is produced by a fire.
The least blemish in the qualities of that which is endowed with form becomes annoying when you regard it continually;
(But) Formlessness throws you into absolute bewilderment: from non-instrumentality a hundred kinds of instruments are born.

3715. Handlessness is weaving (fashioning) hands: the Soul of the soul makes a (fully) formed Man.
’Tis like as (when) from separation and union diverse fancies are woven (conceived) in the heart.
Does this cause ever resemble its effect? Does the cry (of pain) and lamentation ever resemble the loss (that caused it)?
The lamentation has a form, the loss is formless: they (the losers) gnaw their hands on account of a loss that has no hand.
This comparison, O seeker of guidance, does not fit (the case), (but) ’tis the best effort a poor man can make to explain it.

3720. The formless working (of God) sows (the seed of) a form (idea), (whence) there grows up a body endowed with senses and a (rational) faculty,
So that the form (idea), whatever it be, according to its own nature brings the body into (a state of) good or evil.
If it be a form (idea) of beneficence, it (the body) turns to thanksgiving; if it be a form of deferment, it (the body) becomes patient;

If it be a form of mercy, it (the body) becomes flourishing; if it be a form of repulse, it (the body) becomes full of moans;
If it be the form of a city, it (the body) takes a journey (thither); if it be the form of an arrow, it (the body) takes a shield (in defence);

3725. If it be the form of fair ones, it (the body) indulges in enjoyment; if it be a form of the unseen world, it (the body) practises religious seclusion.
The form of want leads (the body) to earn (the means of livelihood); the form of strength of arm leads (the body) to seize (the property of others) by force.
These (ideas) are boundless and immeasurable (in number): the motive to action (arises) from various sorts of (such) phantasy.
All the infinite ways of life and (all) the crafts are the shadow (reflexion) of the form of thoughts.
(For example, when) happy folk (are) standing on the edge of a roof, observe the shadow of each one on the ground.

3730. The form of thought is on the lofty roof (of the spirit), while the (resultant) action appears, like a shadow, on the pillars (bodily limbs).
The action is (manifested) on the pillars, while the thought (that produces it) is concealed; but the two are combined in the correlation of cause and effect.
The forms (ideas) that arise at a banquet from the festive cup have as their result unconsciousness and senselessness.
The forms (ideas) of man and woman and (amorous) sport and sexual intercourse—hinc nascitur perturbatio animi in coitu.
The (material) form of bread and salt, which is a benefit (conferred by God), has as its result (bodily) strength, which is formless.

3735. On the battle-field the (material) form of sword and shield has as its result a formless thing, i.e. victory.
(Attendance at) college and learning and the (various) forms thereof are (all) done with, as soon as they have reached (their goal, namely) knowledge.
Since these forms are the slaves of the Formless, why, then, are they denying their Benefactor?
These forms have their existence from the Formless: what means, then, their denial of Him who brought them into existence?
His (the sceptic's) disbelief is really manifested by Him: in truth this act of his is naught but a reflexion.

3740. Know that the form of the walls and roof of every dwelling-place is a shadow (reflexion) of the thought of the architect,
Even though in the seat of his thought there is no visible (material) stone and wood and brick.
Assuredly the Absolute Agent is formless: form is as a tool in His hand.
Sometimes the Formless One graciously shows His face to the forms from the concealment (veil) of non-existence,
In order that every form may thereby be replenished with some perfection and beauty and power.

3745. When, again, the Formless One has hidden His face, they come to beg in (the realm of) colour and perfume.
If one form seek perfection from another form, 'tis the quintessence of error.
Why, then, O worthless man, are you submitting your need to another needy (creature)?
Inasmuch as (all) forms are slaves (to God), do not say or deem that form is applicable to God: do not seek Him by tashbíh (likening Him to His creatures).
Seek (Him) in self-abasement and in self-extinction, for nothing but forms is produced by thinking.

3750. And if you derive no advantage (comfort) except from form, (then) the form that comes to birth within you involuntarily is the best.
(Suppose it is) the form of a city to which you are going: you are drawn (thither) by a formless feeling of pleasure, O dependent one;

Therefore you are really going to that which has no locality, for pleasure is (something) different from place and time.
(Suppose it is) the form of a friend to whom you would go: you are going for the sake of enjoying his society;
Therefore in reality you go to the formless (world), though you are unaware of that (being the) object (of your journey).

3755. In truth, then, God is worshipped by all, since (all) wayfaring is for the sake of the pleasure (of which He is the source).
But some have set their face towards the tail and have lost the Head, although the Head is the principal;
But (nevertheless) that Head is bestowing on these lost and erring ones the bounty proper to Headship by way of the tail.
That one obtains the bounty from the Head, this one from the tail; another company (of mystics) have lost (both) foot and head.
Since all has been lost, they have gained all: through dwindling away (to naught) they have sped towards the Whole.

How in the pavilion of the fortress adorned with pictures they (the princes) saw a portrait of the daughter of the King of China and how all three lost their senses and fell into distraction and made inquiries, asking, "Whose portrait is this?"

3760. This topic is endless. The company (of three) espied a beauteous and majestic portrait.
The (travelling) party had seen (pictures) more beautiful than that, but at (the sight of) this one they were plunged in the deep sea,
Because opium came to them in this cup: the cups are visible, but the opium is unseen.
The fortress, (named) the destroyer of reason, wrought its work: it cast them, all three, into the pit of tribulation.
Without a bow the arrow-like glances (of Love) pierce the heart—mercy, mercy, O merciless one!

3765. (Adoration of) a stone image consumed the (past) generations and kindled a fire (of love for it) in their religion and their hearts.
When it (the image) is spiritual, how (ravishing) must it be! Its fascination changes at every moment.
Since love of the pictured form was stabbing the hearts of the princes like a spear-point,
Each (of them) was shedding tears, like a cloud, and gnawing his hands and crying, "Oh, alas!
Now we see (what) the King saw at the beginning. How often did that peerless one adjure us!"

3770. The prophets have conferred a great obligation (on us) because they have made us aware of the end,
Saying, "That which thou art sowing will produce naught but thorns; and (if) thou fly in this (worldly) direction thou wilt find there no room to fly (beyond).
Get the seed from me, that it may yield a (good) crop; fly with my wings, that the arrow may speed Yonder.
(If) thou dost not recognise the necessity and (real) existence of that (flight to God), yet in the end thou wilt confess that it was necessary."
He (the prophet) is thou, but not this (unreal) "thou": (he is) that "thou" which in the end is conscious of escape (from the world of illusion).

3775. Thy last (unreal) "thou" has come to thy first (real) "thou" to receive admonition and gifts.
Thy (real) "thou" is buried in another (unreal "thou"): I am the (devoted) slave of a man who thus (truly) sees himself.
That which the youth sees in the mirror the Elder sees beforehand in the (crude iron) brick.
(The princes said), "We have transgressed the command of our King, we have rebelled against the favours of our father.
We have lightly esteemed the King's word and those incomparable favours.

3780. Lo, we all are fallen into the moat, killed and wounded by affliction without combat.
We relied on our own intelligence and wisdom, so that this tribulation has come to pass.

We regarded ourselves as being without disease and emancipated (from fear of death), just as one suffering from phthisis regards himself.
Now, after we have been made prisoners and a prey, the hidden malady has become apparent."
The shadow (protection) of the (spiritual) Guide is better than praising God (by one's self): a single (feeling of) contentment is better than a hundred viands and trays (of food).

3785. A seeing eye is better than three hundred (blind men's) staves: the eye knows (can distinguish) pearls from pebbles.
(Moved) by sorrows (pains of love) they began to make inquiry, saying, "Who in the world, we wonder, is she of whom this is the portrait?"
After much inquiry in (the course of their) travel, a Shaykh endowed with insight disclosed the mystery,
Not (verbally) by way of the ear, but (silently) by inspiration (derived) from Reason: to him (all) mysteries were unveiled.
He said, "This is the portrait of (her who is) an object of envy to the Pleiades: this is the picture of the Princess of China.

3790. She is hidden like the spirit and like the embryo: she is (kept) in a secret bower and palace.
Neither man nor woman is admitted to her (presence): the King has concealed her on account of her fascinations.
The King has a (great) jealousy for her (good) name, so that not even a bird flies above her roof."
Alas for the heart that such an insane passion has stricken: may no one feel a passion like this!
This is the retribution due to him who sowed the seed of ignorance and held light and cheap that (precious) counsel,

3795. And put a (great) trust in his own management, saying, "By dint of intelligence I will carry my affair to success."
Half a mite of the (King's) favour is better than three hundred spells (expedients) devised by the intellect.
Abandon your own cunning, O Amír: draw back your foot before the (Divine) favour and gladly die.
This is not (to be gained) by a certain amount of contrivance: nothing avails until you die to (all) these contrivings.

Story of the Sadr-i Jahán of Bukhárá. (It was his custom that) any beggar who begged with his tongue was excluded from his universal and unstinted charity. A certain poor savant, forgetting (this rule) and being excessively eager and in a hurry, begged (alms) with his tongue (while the Sadr was passing) amidst his cavalcade. The Sadr-i Jahán averted his face from him, and (though) he contrived a new trick every day and disguised himself, now as a woman veiled in a chádar and now as a blind man with bandaged eyes and face, he (the Sadr) always had discernment enough to recognize him, etc.

It was the habit of that most noble lord in Bukhárá to deal kindly with beggars.

3800. His great bounty and immeasurable munificence were always scattering gold till nightfall.
The gold was wrapped in bits of paper: he continued to lavish bounty as long as he lived.
(He was) like the sun and the spendthrift moon; (for) they give back (all) the radiance that they receive (from God).
Who bestows gold on the earth? The sun. Through him, gold is in the mine and treasure in the ruin.
Every morning an allowance (was distributed) to a (different) set of people, in order that no class should be left disappointed by him.

3805. On one day his gifts were made to those afflicted (by disease); next day the same generosity (was shown) to widows;
Next day to impoverished descendants of 'Alí together with poor jurists engaged in study (of the canon-law);
Next day to empty-handed common folk; next day to persons fallen into debt.
His rule (in giving alms) was that no one should beg for gold with his tongue or open his lips at all;
But the paupers stood in silence, like a wall, on the outskirts of his path,

3810. And any one who suddenly begged with his lips was punished for this offence by not getting from him (even) a mite of money.
His maxim was "Those of you who keep silence are saved": his purses and bowls (of food) were (reserved) for the silent.
One day (it happened) extraordinarily (that) an old man said, "Give me alms, for I am hungry."
He refused (alms) to the old man, but the old man importuned him: the people were astounded by the old man's importunity.
He (the Sadr) said, "You are a very shameless old man, O father." The old man replied, "Thou art more shameless than I,

3815. For thou hast enjoyed this world, and in thy greed thou wouldst fain take the other world (to enjoy it) together with this world."
He (the Sadr) laughed and gave the old man some money: the old man alone obtained the bounty.
Except that old man none of those who begged (aloud) saw half a mite or a single farthing of his money.
On the day when it was the turn of the jurists (to receive alms), a certain jurist, (impelled) by cupidity, suddenly began to whine.
He made many piteous appeals, but there was no help (for him); he uttered every kind (of entreaty), but it availed him naught.

3820. Next day he wrapped his leg in rags (and stood) in the row of the sufferers (from illness), hanging his head.
He tied splints on his shank, left and right, in order that it might be supposed that his leg was broken.
He (the Sadr) saw and recognised him and did not give him anything. Next day he covered his face with a rain-cloak,
(But) the noble lord knew him still and gave him nothing because of the sin and crime (which he had committed) by speaking.
When he had failed in a hundred sorts of trickery, he drew a chádar over his head, like women,

3825. And went and sat down amongst the widows, and let his head droop and concealed his hands.
Still he (the Sadr) recognised him and did not give him any alms: on account of the disappointment a (feeling of) burning grief came into his heart.
He went early in the morning to a purveyor of grave-clothes, saying, "Wrap me in a felt (shroud) and lay me out on the road.
Do not open thy lips at all, (but) sit down and look on till the Sadr-i Jahán passes here.
Maybe he will see (me) and suppose that I am dead and drop some money to cover the cost of the shroud.

3830. I will pay thee half of whatever he may give." The poor man, desiring the (expected) present, did just as he was told.
He wrapped him in the felt and laid him out on the road. The Sadr-i Jahán happened to pass that way
And dropped some gold on the felt (shroud). He (the jurist) put forth his hand in his haste (and fear)
Lest the purveyor of the grave-clothes should seize the gift of money and lest that perfidious rascal should hide it from him.
The dead man raised his hand from beneath the felt (shroud), and, following his hand, his head (too) came forth from below.

3835. He said to the Sadr-i Jahán, "(See) how I have received (it), O thou who didst shut the doors of generosity against me!"
He (the Sadr) replied, "(Yes), but until you died, O obstinate man, you got no bounty from me."
The mystery of "Die before death" is this, that the prizes come after dying (and not before).
Except dying, no other skill avails with God, O artful schemer.
One (Divine) favour is better than a hundred kinds of (personal) effort: (such) exertion is in danger from a hundred kinds of mischief.

3840. And the (Divine) favour depends on dying: the trustworthy (authorities) have put this way (doctrine) to the test.

Nay, not even his (the mystic's) death is (possible) without the (Divine) favour: hark, hark, do not tarry anywhere without the (Divine) favour!
That (favour) is (like) an emerald, and this (carnal self) is (like) an old viper: without the emerald how should the viper be made blind?

Story of two brothers, one of whom had a few hairs on his chin while the other was a beardless boy. They went to sleep in a house for celibates. One night, as it happened, the boy lateribus congestis nates obtexit. Denique paedicator adrepsit, lateres ab ejus tergo callide et molliter summovit. The boy awoke and began to quarrel, saying, "Where are these bricks? Where have you taken them to? Why did you take them?" He replied, "Why did you put these bricks there?" etc.

A beardless boy and a youth with a few hairs on his chin came to a festive gathering, for there was an assembly-place in the town.
The select party remained busy (enjoying themselves) till the day was gone and a third of the night had passed.

3845. The two (brothers) did not leave that house for celibates: they lay down to sleep there for fear of (meeting) the night-patrol.
The youth had four hairs on his chin, but his face was like the full-moon (in beauty).
The beardless boy was ugly in appearance: post culum tamen viginti lateres posuit.
Paedicator quidam noctu in frequentia hominum adrepsit: lateres amovit vir libidinosus.
Cum manum ei injiceret exsiluit puer: "eho," inquit, "tu quis homo es, O canis cultor?"

3850. Respondit: "Cur hos triginta lateres congessisti?" "Tu," inquit, "cur triginta lateres sustulisti?
I am a sick boy and because of my weakness I took precautions and made here a place to lie down."
He replied, "If you are ill with a fever, why didn't you go to the hospital
Or to the house of a kindly physician, in order that he might relieve you of your malady?"
"Why," said he, "where can I go? for wherever I go, persecuted (as I am),

3855. Some foul ungodly miscreant like you springs up before me like a wild beast.
The dervish-convent, which is the best place—not (even) there do I find safety for one moment.
A handful of (greedy) pottage-eaters direct their looks at me: oculi semine impleti dum pressant manibus testiculos;
And even he that has regard for decorum steals covert glances et penem fricat.
Since the convent is (like) this, what must the public market be like? A herd of asses and boorish devils!

3860. What has an ass to do with decorum and piety? How should an ass know (anything about) reverence and fear and hope?
(Real) intelligence consists in being safe (from temptation) and in the desire to act justly towards (every) woman and towards (every) man; but where is (such) intelligence (to be found)?
And if I run away and go to the women, I should fall into tribulation like Joseph.
Joseph suffered imprisonment and torment at the hands of a woman: I should be divided amongst fifty gibbets.
Those women in their foolishness would attach themselves to me, and (then) their nearest and dearest (relatives by blood or marriage) would seek my life.

3865. I have no means of escape either from men or women: what can I do, since I belong neither to these nor to those?"
After (making) that (complaint) the boy looked at the youth and said, "He is quit of trouble by reason of the two (or three) hairs (on his chin).
He is independent of the bricks and of quarrelling over the bricks and of a wicked young ruffian like you who would sell (prostitute) his own mother.
Three or four hairs on the chin as a notice are better than triginta lateres circa culum."
One atom of the shade (protection) of (Divine) favour is better than a thousand endeavours of the devout pietist,

3870. Because the Devil will remove the bricks of piety: (even) if there are two hundred bricks he will make a way for himself.
If the bricks are numerous, (yet) they are laid by you, (while) those two or three hairs are a gift from Yonder.
In reality each one of those (hairs) is (firm) as a mountain, for it is a safe conduct bestowed by an Emperor.
If you put a hundred locks on a door, some reckless fellow may remove them all;
(But) if a police magistrate put a wax seal (on it), at (the sight of) that (even) the hearts of doughty champions will quail.

3875. Those two or three hair-threads of (Divine) favour form a barrier (strong) as a mountain (against evil), like majesty of aspect in the faces (of potentates).
Do not neglect (to lay) the bricks, O man of goodly nature; but at the same time do not sleep (as though you were) safe from the wicked Devil.
Go and get two hairs of that (Divine) grace, and then sleep safe (sound) and have no anxiety.
The sleep of the wise (‘*álim*) is better than worship (performed by the ignorant), (if it be) such a wisdom (‘*ilm*) as brings (spiritual) awakening.
The quiet of the (expert) swimmer in swimming is better than the exertion (violent movements) with hands and feet of one who is unable (to swim).

3880. He that cannot swim throws out his hands and feet (desperately) and drowns, (while) the (practised) swimmer moves quietly (with a steadiness) like (that of) pillars.
Knowledge (‘*ilm*) is an ocean without bound or shore: the seeker of knowledge is (like) the diver in (those) seas.
Though his life be a thousand years, never will he become weary of seeking,
For the Messenger of God said in explanation (thereof) this (saying)—“There are two greedy ones who are never satisfied.”

Commentary on the Tradition that Mustafá (Mohammed)—the blessings of God be upon him!—said, “There are two greedy ones who will never be satisfied: the seeker of the present world and the seeker of knowledge.” This “knowledge” must be different from “knowledge of the present world,” in order that there may be the two (separate) classes (mentioned in the Tradition); but “knowledge of the present world” is just the same (in effect) as “the present world,” etc.; and if it (the double phrase used above) be equivalent to “the seeker of the present world and the seeker of the present world,” that would be repetition, not division (into two categories). With the exposition thereof.

(The two classes mentioned are) the seeker of the present world and its abundant opportunities for acquisition, and the seeker of knowledge and the considerations proper to it.

3885. Now, when you fix your attention on this division, (you will see that) this knowledge must be other than the present world, O father.
What, then, is other than the present world? The next world, (the knowledge of) which will take you away from here and be your guide (to God).

How the three princes discussed the (best) plan to adopt in view of what had occurred.

The three afflicted ones put their heads together: all three felt the same grief and pain and sorrow.
All three were comrades in one meditation and one passion; all three were sick with one disease and one malady.
At the time of silence all three had one thought; at the time of speech, too, all three had one argument.

3890. At one moment they all were shedding tears and weeping blood on the dining-table of calamity;
At another moment all three, from the fire in their hearts, heaved burning sighs as (hot as) a chafing-pan.

The discourse of the eldest brother.

The eldest said, “O men of probity, were not we masculine (vigorous and bold) in giving counsel to others?

Whenever one of the (King's) retainers complained to us of affliction and poverty and fear and agitation,
We used to say, ‘Do not bewail thy hardships: be patient, for patience (fortitude) is the key to relief from pain.’

3895. What has become now of this key, (namely) fortitude? Wonderful! The rule (which we laid down for others) is null and void (for us): what has become of it?
Did not we always say, ‘In the (hour of) struggle laugh happily like gold in the fire’?
We said to the soldiers at the time of conflict in battle, ‘Hark, do not change colour (lose courage)!’
At the time when the ground trodden underfoot by the horses was entirely (composed of) severed heads,
We were shouting to our troops, ‘On, on! Advance irresistibly like the spearpoint!’

3900. We preached fortitude to all the world, because fortitude (we said) is a lamp and light in the breast.
Now it is our turn. Why have we become distracted and gone under the *chádar* (veil) like cowardly women?”
O heart that didst inspire all (others) with ardour, inspire thyself with ardour and be ashamed of thyself!
O tongue that wert a mentor to all (others), now ’tis thy turn: why art thou silent?
O reason, where is thy eloquent and persuasive counsel? Now ’tis thy turn: what has become of thy (former) admonitions?

3905. O thou who hast removed a hundred anxieties from (other) hearts, now ’tis thy turn: wag thy beard!
If now, in thy vile poltroonery, thou hast (only) stolen a beard (art devoid of real manhood), formerly thou must have been laughing at thy beard (making a mock display of manly virtue).
When thou exhortest others, (thy cry is), “Come on! come on!” In thine own anguish (thou criest), “Alas, alas!” like women.
Since thou wert a cure for others' pain, (how is it that) thou art silent when pain has become thy guest?
’Twas thy fashion to shout at the soldiers (to encourage them): (now) shout (at thyself): why is thy voice choked?

3910. For fifty years thou hast woven on (the loom of) thy intelligence: (now) put on an undervest of the fabric which thou thyself hast woven.
The ears of thy friends were delighted by thy song: (now) put forth thy hand and pull thine own ear.
(Formerly) thou wert always a head (leader): do not make thyself a tail, do not lose thy feet and hands and beard and moustache.
(Now) ’tis for thee to make a move on the (chess-) board: restore thyself to thy normal state (of spiritual health) and thy (natural) vigour.

Anecdote of a king who brought a learned doctor into his banquet-hall by force and made him sit down. (When) the cup-bearer offered him wine and held out the goblet to him, the doctor averted his face and began to look sour and behave rudely. The king said to the cup-bearer, “Come, put him in a good humour.” The cup-bearer beat him on the head several times and made him drink the wine, etc.

(Whilst) a drunken king was feasting merrily, a certain jurist passed by his gate.

3915. He gave directions, saying, “Bring him into this hall and give him a drink of the ruby wine.”
So they brought him to the king, (for) he had no choice (power to resist): he sat down in the hall, (looking) sour as poison and snakes.
(When) he (the cup-bearer) offered him wine, he angrily refused it and averted his eyes from the king and the cup-bearer,
Saying, “I have never drunk wine in my life: rank poison would please me better than wine.
Hey, give me some poison instead of the wine, that I may be delivered from myself and ye from this (impoliteness).”

3920. Without having drunk wine, he began to make a row and became as disagreeable to the company as death and (its) pangs.

(This is) like (the behaviour of) carnal earthly-minded people in the world when they sit (associate) with spiritual folk.
God keeps His elect (ever) drinking secretly the wine of the free.
They offer the cup to one who is veiled (uninitiated), (but his) perception apprehends naught thereof except the (literal) words.
He averts his face from their guidance because he does not see their gift with his eye.

3925. If there were a passage from his ear to his throat, the hidden meaning of their admonition would have entered his inward parts.
Inasmuch as his spirit is wholly fire, not light, who would throw anything but husks into a blazing fire?
The kernel remains outside and the husk, (consisting of mere) words, goes (in): how should the stomach be made warm and stout by husks?
The Fire of Hell torments only the husks: the Fire has nothing to do with any kernel;
And if a fire should dart its flames at the kernel, know that 'tis in order to cook it, not to burn it.

3930. So long as God is the Wise, know that this law is perpetual (both) in the past and in the time that has not (yet) come.
The pure kernels and (also) the husks are pardoned by Him: how, then, should He burn the kernel? Far (be it) from Him!
If in His grace He beat the head of him (who resembles the husk), he (such an one) will feel an eager desire for the red wine;
And if He do not beat him, he will remain, like the jurist, with his mouth closed against the potations and festivity of these (spiritual) kings.
The king said to his cup-bearer, "O well-conducted (youth), why art thou silent? Give (it him) and put him in good humour."

3935. Over every mind there is a hidden Ruler, (who) cunningly diverts from his purpose whomsoever He will.
The sun in the East and his radiance are bound like captives in His chain.
He causes the (celestial) sphere to revolve immediately when He chants half of a cunning spell in its brain.
The mind which dominates another mind has (obtains) the dice (of victory) from Him: He is the Master-player.
He (the cup-bearer) gave him (the jurist) several cuffs on the head, saying, "Take (the cup)!" The tormented man drained it in dread of (receiving further) blows.

3940. He became tipsy and merry and smiling (gay) as a garden: he began to act like a boon-companion and tell ridiculous stories and make jokes.
He became pot-valiant and jolly and snapped his fingers: in latrinam ivit ut mingeret.
Erat in latrina puella lunae similis, venustissima, una de regis ancillis.
When he espied her, his mouth gaped (in amazement), his reason fled and his body was ready for violence.
Per aeva coelebs vixerat: extemplo cupidine et furore accensus puellae manus injecit.

3945. Valde trepidavit puella et clamorem sustulit: ei non poterat resistere, operam perdidit.
Femina viro in manus tempore congressus tradita is like dough in the hands of a baker.
He kneads it now gently, now roughly, and makes it groan under (the thumps of) his fist;
Now he draws it out flat on a board (rolling-pin), now for a bit he rolls it up;
Now he pours water on it and now salt: he puts it to the ordeal of oven and fire.

3950. Thus are the sought and the seeker intertwined: (both) the conquered and the conqueror are (engaged) in this sport.
This sport is not between husband and wife only: this is the practice of everything that is loved and loves.
A mutual embracing, like (that of) Wís and Rámín, is obligatory (Divinely ordained) between eternal and non-eternal and between substance and accident;
But the sport is of a different character in each case: the embracing is for a different reason in each instance.
This is said as a parable for husband and wife, meaning, "O husband, do not dismiss thy wife unkindly.

3955. On thy wedding-night did not the bridesmaid place her (the wife's) hand in thy hand as a goodly trust?
For the evil or good which thou doest unto her, O man worthy of confidence, God will do (the same) unto thee."
To resume, on this occasion this jurist was so beside himself that neither continence nor asceticism remained in him.
The jurist threw himself on the nymph: his fire caught hold of her cotton.
Anima cum anima conjuncta est, corpora mutuo amplexu implicata tanquam duae aves abscissis capitibus tremebant.

3960. What (to them) was the wine-party or the king or Arslán (the Turkish slave)? What (to them) was modesty or religion or fear and dread of (losing) their lives?
Their eyes were contorted like (the letters) '*ayn* and *ghayn*: here neither Hasan nor Husayn is seen distinctly.
It (the jurist's absence) became protracted, and how could he return (to the party)? The king's expectancy too passed beyond (all) bounds.
The king came to see what had happened: he beheld there (what resembled) the commotion (on the Day) of Calamity.
The jurist sprang up in terror and fled to the banquet-hall and hastily seized the wine-cup.

3965. The king, full of fire and fury like Hell, was thirsting for the blood of the guilty pair.
When the jurist saw his enraged and wrathful countenance, which had become bitter and murderous as a cup of poison,
He shouted to his cup-bearer, "O solicitous (attendant), why do you sit (there) dumbfounded? Give (him wine) and put him in good humour!"
The king laughed and said, "O sir, I am restored to my good humour: the girl is thine.
I am the king: my business is (to show) justice and bounty: I drink of that which my munificence bestowed on my friend.

3970. How should I give friend and kinsman for food and drink what I (myself) would not (eat and) drink as (gladly as) honey?
I let my pages eat and drink of that which I eat and drink at my own private table.
I give my slaves the same food, cooked or raw, as I eat myself.
When I put on a robe of silk or satin, I clothe my retainers in the same (fabric), not in coarse woollen garments.
I feel reverence for the all-accomplished Prophet, who said, 'Clothe them in that wherewith ye clothe yourselves.'

3975. Mustafá (Mohammed) gave his (spiritual) sons this injunction —Feed your dependents with what ye eat (yourselves).'"
You have often restored others to a good disposition: you have made them ready and willing to show fortitude.
(Now) manfully restore yourself too to (that) disposition: take the reason that meditates on fortitude as your guide.
When the guidance of fortitude becomes a wing for you, your spirit will soar to the zenith of the (Divine) Throne and Footstool.
See, when fortitude became a Buráq for him, how it carried Mustafá (Mohammed) up to the top of the (celestial) spheres.

How, after full discussion and debate, the princes set out for the province of China towards their beloved and the object (of their desire), in order that they might be as near as possible to that object; (for) although the way to union is barred, 'tis praiseworthy to approach as near as is possible.

3980. They said this and immediately set out: O my friend, everything that was (to be gained) was (gained) at that moment.

They chose fortitude (as their guide) and became true witnesses; then they set off towards the land of China.
They left their parents and kingdom, they took the way to the hidden beloved.
Like Ibráhím son of Adham, Love (banished them) from the throne (and) made them footless and headless and destitute.
Either, like Abraham who was sent (as a prophet), one intoxicated (with love) cast himself into a fire,

3985. Or, like the much-enduring and glorious Ismá'íl (Ishmael), offered a throat to Love and his dagger.

Story of Imra'u 'l-Qays, who was the king of the Arabs and exceedingly handsome: he was the Joseph of his time, and the Arab women were desperately in love with him, like Zalíkhá (with Joseph). He had the poetic genius (and composed the ode beginning)— "Halt, let us weep in memory of a beloved and a dwelling-place." Since all the women desired him with (heart and) soul, one may well wonder what was the object of his love-songs and lamentations. Surely he knew that all these (beauteous forms) are copies of a (unique) picture which have been drawn (by the Artist) on frames of earth. At last there came to this Imra'u 'l-Qays such a (spiritual) experience that in the middle of the night he fled from his kingdom and children and concealed himself in the garb of a dervish and wandered from that clime to another clime in search of Him who transcends all climes: "He chooseth for His mercy whom He will"; and so forth.

Imra'u 'l-Qays was weary of his empire: Love carried him away from the country of the Arabs,
So that he came and worked as a brick-maker at Tabúk. The king was told that a royal personage,
Imra'u 'l-Qays (by name), having fallen a prey to Love, had come thither and was making bricks by (his own) labour.
The king rose up and went to him at night and said to him, "O king of beauteous countenance,

3990. Thou art the Joseph of the age. Two empires have become entirely subject to thee—(one), of the territories (under thy sway), and (the other), of Beauty.
Men are enslaved by thy sword, while women are the chattels of thy cloudless moon.
(If) thou wilt dwell with me, 'twill be my fortune: by union with thee my soul will be made (equal to) a hundred (enraptured) souls.
Both I (myself) and my kingdom are thine to hold as thine own, O thou who in high aspiration hast abandoned kingdoms!"
He reasoned with him for a long time, and he (Imra'u 'l-Qays) kept silence, (till) suddenly he unveiled the mystery.

3995. Think what (secrets) of love and passion he (must have) whispered into his ear! Immediately he made him a crazy wanderer like himself.
He (the king of Tabúk) took his hand and accompanied him: he too renounced his throne and (royal) belt.
These two kings went to distant lands: not once (only) has Love committed this crime.
It (Love) is honey for the grown-up and milk for children: for every boat it is (like) the last bale (which causes the boat to founder).
Besides these two, many kings, (kings) beyond number, hath Love torn from their kingdoms and families.

4000. The souls of these three princes also were roaming around China in every direction, like birds picking up grain.
They durst not open their lips to utter the thoughts hidden (in their hearts), because it was a perilous and grave secret.
A hundred thousand heads (go) for a farthing at the moment (when) Love strings his bow in anger.
Even without anger, at the time when he is well-pleased, Love is always accustomed to kill recklessly.
This is (his habit) at the moment when he is contented: how shall I describe (what he does) when he is angered?

4005. But may the soul's pasture be the ransom for his (Love's) lion who is killed by this Love and his scimitar!
('Tis) a killing better than a thousand lives: (all) sovereignties are mortally enamoured of this servitude.

They (the princes) were telling each other their secrets allusively in low tones with a hundred fears and precautions.
None but God was the confidant of their secret, their sighs were breathed to Heaven alone.
They were using certain mystical terms among themselves in order to convey information.

4010. The vulgar have learned this birds' language and (by means of it) have acquired prestige and authority.
That terminology is (only) the image (imitation) of the bird's voice: the uninitiated man is ignorant of the (inward) state of the birds.
Where is the Solomon who knows the birds' song? The demon, though he seize the kingdom (of Solomon), is an alien.
The demon in the likeness of Solomon stood (in Solomon's place): he knows how to deceive, but he does not possess (the knowledge denoted by the words) *we have been taught.*
Inasmuch as Solomon was rejoiced exceedingly by (the favour of) God, he had a birds' language (derived) from *we have been taught.*

4015. Understand that you are a bird of the (common) air because you have not beheld the esoteric birds.
The home of the Símurghs is beyond (Mt) Qáf: it is not (like) a hand-loom (easily accessible) to any imagination,
But only to the imagination that beholds it by chance and then, after the vision, is parted (from it)—
Not a parting that involves severance, (but a parting) for a wise purpose; for that high estate is secure from every (real) parting.
In order to preserve the spiritual body the (Divine) Sun for a time withdraws (His beams) from the snow.

4020. Seek good for thy soul from them (who have attained unto God): beware, do not steal mystical expressions from their language.
Zalíkhá had applied to Joseph the name of everything, from rue-seed to aloeswood.
She concealed his name in (all other) names and made the inner meaning thereof known to (none but her) confidants.
When she said, “The wax is softened by the fire,” this meant, “My beloved is very fond of me.”
And if she said, “Look, the moon is risen”; or if she said, “The willow-bough is green (with new leaves)”;

4025. Or if she said, “The leaves are quivering mightily”; or if she said, “The rue-seed is burning merrily”;
Or if she said, “The rose has told her secret to the nightingale”; or if she said, “The king has disclosed his passion for Shahnáz”;
Or if she said, “How auspicious is Fortune!” or if she said, “Give the furniture a good dusting”;
Or if she said, “The water-carrier has brought the water”; or if she said, “The sun is risen”;
Or if she said, “Last night they cooked a potful of food” or “The vegetables are cooked to perfection”;

4030. Or if she said, “The loaves have no salt (savour)”; or if she said, “The heavenly sphere is going round in the contrary direction”;
Or if she said, “My head aches”; or if she said, “My headache is better”—
If she praised, ’twas his (Joseph's) caresses (that she meant); and if she blamed, ’twas separation from him (that she meant).
If she piled up a hundred thousand names, her meaning and intention was always Joseph.
Were she hungry, as soon as she spoke his name she would be filled (with spiritual food) and intoxicated by his cup.

4035. Her thirst would be quenched by his name: the name of Joseph was a sherbet to her soul;
And if she were in pain, her pain would immediately be turned into profit by that exalted name.
In cold weather it was a fur to her. This, this (is what) the Beloved's name can do (when one is) in love.
The vulgar are always pronouncing the Holy Name, (but) it does not do this work (for them) since they are not endowed with (true) love.
That (miracle) which Jesus had wrought by (pronouncing) the Name of *Hú* (God) was manifested to her through the name of him (Joseph).

4040. When the soul has been united with God, to speak of that (God) is (to speak of) this (soul), and to speak of this (soul) is (to speak of) that (God).
She was empty of self and filled with love for her friend (Joseph), and (as the proverb says), "A pot drips what is in it."
The scent of the saffron of union produces (happy) laughter; the smell of the onion of absence (produces) tears.
Every (other) one has in his heart a hundred objects of desire, (but) this is not the way of love and fondness.
Love's sun in the day-time is the (Face of the) Beloved: the sun is as a veil over that Face.

4045. He that does not know (distinguish) the veil from the Face of the Beloved is a sun-worshipper: keep thy hand off (keep thyself aloof) from him.
He is both the lover's day and daily bread, He is both the lover's heart and heart-burning.
(God's) fishes receive directly from the Essence of the Water their bread and water and clothes and drugs and sleep.
He (the lover) is like a child getting milk from the breast: he knows nothing in the two worlds except the milk.
The child knows the milk and yet he does not know it: (intellectual) consideration has no means of entrance here.

4050. This circular (issued by Love) made the spirit crazy to find (both) the Opener and that which is opened (by Him).
It (the spirit) is not crazy in going (on that quest); nay, (for) 'tis the Sea within it that bears it along, not a torrent or a river.
How should it (the spirit) find (God)? He that finds (God) becomes lost (in Him): like a torrent he is absorbed in the Ocean.
The seed is lost (in the earth): (only) then does it become a fig-tree. This is (the meaning of) "I did not give (you) the money till you died."

How, after they had stayed in hiding and tarried patiently for a long while in the capital of China, where the Emperor was enthroned, the eldest (brother) lost patience and said, "Farewell! I will go and present myself to the King. Either my feet will bring me to the object of my quest, or I will lose my head there as (I have already lost) my heart"— (The Persian translation of this Arabic verse is): "Either my feet will bring me to the object of my quest and desire, or I will give away my head there as (I have given away) my heart"— and how the good advice of his brothers was of no avail. "O thou that chidest those in love, let them alone! How shouldst thou direct a band which God has led astray?" And so forth.

The eldest (brother) said, "O my brethren, from waiting (so long) this soul of mine is on the verge (of leaving my body).

4055. I have become reckless, I can endure no more: this endurance has set me on fire.
My strength is exhausted by this fortitude: my plight is a warning to (all) lovers.
I am weary of my life in separation (from the beloved): 'tis hypocrisy to be alive in separation.
How long will the anguish of separation from her be killing me? Cut off my head, in order that Love may give me a (new) head.
My religion is, to be (kept) alive by Love: life (derived) from this (animal) soul and head is a disgrace to me.

4060. The sword (of Love) sweeps the dust away from the lover's soul, because the sword is a wiper-out of sins.
When the bodily dust is gone, my moon shines: my spirit's moon finds a clear sky.
For ages, O adored one, I have been beating the drum of love for thee (to the tune of) 'Lo, my life depends on my dying.'
My spirit has boasted that it is a water-bird: how should it lament the flood of tribulation?
What cares the duck for shipwreck? Her feet in the water are ship enough.

4065. My soul and body are (kept) alive by this boast: how should I refrain from making this boast?
I am dreaming but I am not asleep; I am a boaster but I am not a liar.
Though you behead me a hundred times, I am like a candle: I will burn brightly (still).
Though the stack (of my existence) catch fire (both) in front and behind, the stack (halo) of that Moon is enough for travellers in the night.
Joseph was hidden and concealed from Jacob the prophet by the trickery of his brethren.

4070. They put him out of sight by an artifice, (but) at last his shirt gave an information."
The two (brothers of the eldest prince) admonished him in converse, saying, "Do not ignore the dangers.
Hark, do not put salt on our wounds! Beware, do not drink this poison rashly and in doubt (of the consequences).
How canst thou go without being counselled by a wise Shaykh, since thou hast not a discerning heart?
Woe to the unfledged bird that flies up to the zenith and falls into peril!"

4075. Intelligence is wings and feathers to a man: when he lacks intelligence, (he must rely on) the intelligence of a guide.
Either be victorious or in search of a victor: either have insight or be in search of one endowed with insight.
Without (possession of) the key, namely, intelligence, this knocking at the door is prompted by self-will, not by right motives.
See a whole world ensnared by self-will and by wounds (harmful things) that look like remedies (beneficial things).
The snake, (terrible) as death, stands (raises itself) on its breast, with a big leaf in its mouth in order to catch its prey.

4080. It stands erect, like a herb, amidst the herbage, (so that) the bird thinks it is the stalk of a plant.
When it (the bird) settles on the leaf for the purpose of eating, it falls into the mouth of the snake and (into the jaws of) death.
A crocodile opens its mouth: its teeth are surrounded by long worms.
The worms were produced by the residue of food left in its teeth; and it gave them lodging there.
The little birds see the worms and the food and imagine that coffin to be a meadow.

4085. When its mouth is filled with birds, it suddenly swallows them and closes its mouth (again).
Know that this world full of dessert (viands) and bread is like the open mouth of the crocodile.
O thou who scrapest together the means of livelihood, (in thy desire) for worms and morsels do not feel secure from the artfulness of the crocodile, (which is) Time.
A fox falls (and lies) flat under his earth: above his earth are deceptive grains,
In order that the heedless crow may approach them and the crafty one cunningly seize her by the leg.

4090. Since there are a hundred thousand cunning tricks in animals, how (great) must be the cunning of Man who is superior (to all other animals)!
In his hand (he carries) a copy of the Holy Book as (though he were) Zaynu 'l- 'Ábidín; (but) in his sleeve a vengeful dagger.
He addresses thee smilingly—"O my lord," (while) in his heart there is a Babylon of sorcery and guileful spells.
(He is) deadly poison, (though) in appearance he is honey and milk. Beware, do not go (on thy way) save in company with a wise (spiritual) preceptor.
All selfish pleasures are a deceit and fraud: round the lightning-flash is a wall of darkness.

4095. The lightning is (but) a brief gleam, false and fleeting, surrounded by darkness; and thy way is long.
By its light thou canst neither read a letter nor ride to thy destination.
But, as a penalty for thy being enthralled by the lightning, the beams of sunrise withdraw themselves from thee.
Mile after mile through the night the lightning's deception leads thee on, without a guide, in a dark wilderness.
Now thou fallest on a mountain, now into a river; now thou wanderest in this direction, now in that.

4100. O seeker of worldly estate, thou wilt never find the guide; and if thou find him, thou wilt avert thy face from him,
Saying, “I have travelled sixty miles on this road, and (now) this guide tells me I have lost my way.
If I give ear to this marvel, I must begin my journey again under his authority.
I have devoted my life to this journey: (I will pursue it) come what may. Begone, O Khwája!”
“(Yes), thou hast journeyed (far), but (only) in opinion (unsubstantial) as lightning: (come), make a tenth part of that journey for the sake of (Divine) inspiration (glorious) as the sunrise.

4105. Thou hast read (the Verse), *Opinion cannot serve instead of truth*, and (yet) by a lightning-flash like that thou hast been blinded to a rising sun.
Hark, come into our boat, O wretched man, or (at least) tie that boat (of thine) to this boat (of ours).”
He replies, “How should I abandon power and dominion? How should I follow thee blindly?”
A blind man is certainly better off with a guide than (when he goes) alone: in the former case there is (only) one ignominy, while in the latter there are a hundred.
Thou art fleeing from a gnat to a scorpion, thou art fleeing from a dewdrop into an ocean.

4110. Thou art fleeing from thy father's unkindnesses into the midst of scoundrels and mischief and trouble.
Like Joseph, thou art fleeing from one sorrow to fall into a well (of woe) through (being beguiled by) “*let us frolic and play.*”
Because of this pastime thou fallest into a well, like him; but where is the (Divine) favour to help *thee* (as it helped him)?
Had it not been (done) by his father's leave, he would never have emerged from the well till the Resurrection;
(But) in order to please him his father gave the permission and said, “Since this is thy desire, may good come (of it)!”

4115. Any blind man who turns away in scorn from a Messiah will be left, like the Jews, without guidance;
(For) though he was blind, he was capable of receiving light; (but) from showing this aversion he becomes blind and blue (miserably lost).
Jesus says to him, “O blind man, cling to me with both hands: I have a precious collyrium.
If thou art blind, thou wilt obtain light from me and lay hold of the (sweetscented) Joseph's shirt of the spirit.”
The (real) fortune and highway (of success) lies in the business that comes to thee after utter defeat (self-abasement).

4120. Give up the business that hath no foot or head (permanence): hark, old donkey, get for thyself a Pír!
May none but the Pír be (thy) master and captain!—not the Pír (old man) of the rolling sky, but the Pír of right guidance.
The devotee of darkness sees the light immediately as soon as he becomes subject to (the authority of) the Pír.
What is required is self-surrender, not long toil: ’tis useless to rush about in error.
Henceforth I will not seek the way to the Ether (the highest celestial sphere): I will seek the Pír, I will seek the Pír, the Pír, the Pír!

4125. The Pír is the ladder to Heaven: by whom (what) is the arrow made to fly? By the bow.
Was it not Abraham that caused the gross Nimrod to (attempt the) journey to heaven by means of the vulture?
(Impelled) by self-will, he often went upward; but no vulture can fly to heaven.
Abraham said to him, “O traveller, I will be thy vulture: this is more seemly for thee.
When thou makest of me a ladder to go aloft, thou wilt ascend to heaven without flying”—

4130. As the heart (spirit), without provisions or riding-camel, travels (swiftly) as lightning to west and east;
As man's consciousness, wandering abroad whilst he is asleep, travels during the night to (remote) cities;
As the gnostic, sitting quietly (in one place), travels by a hidden track through a hundred worlds.
If he has not been endowed with power to travel like this, (then) from whom are (derived) these reports concerning that (spiritual) country?
Hundreds of thousands of Pírs are agreed upon (the truth of) these reports and these veracious narratives.

4135. Amongst these sources (authorities) there is no dispute, such as there is in (the case of) knowledge based on opinions.
That (knowledge based on opinion) is (like) searching (for the direction of the Ka'ba) in the dark night, while this (mystic knowledge) is (like) the presence of the Ka'ba and midday.
Arise, O (thou who resemblest) Nimrod, and seek wings from (holy) personages: thou wilt not get any ladder from these vultures.
The vulture is the particular (discursive) reason, O poor (-spirited) one: its wings are connected with the eating of carrion;
(But) the reason of the *Abdál* (exalted saints) is like the wings of Gabriel: it soars, mile by mile, up to the shade of the lote-tree (in Paradise).

4140. (It says), "I am a royal falcon, I am fair and auspicious, I have nothing to do with carrion: I am not a vulture.
Abandon the vulture, for I will be thy helper: a wing of mine is better for thee than a hundred vultures."
How long wilt thou gallop blindly? For (learning) a trade and business one needs a master.
Do not disgrace thyself in the capital of China: seek a sage and do not separate thyself from him.
Hark, whatever the Plato of the age bids thee do, give up thy self-will and act in accordance with that (counsel).

4145. All (who dwell) in China are saying in zeal for (the glory of) their King, "*He begetteth not.*
Never in sooth has our King begotten a child; nay, he has not allowed a woman to approach him."
When any king says of him something of this sort, he weds his (traducer's) neck to the cutting scimitar.
The King says (to such an one), "Since thou hast spoken these words, either prove that I have a wife and family—
And if thou prove that I have a daughter, thou art safe from my keen sword—

4150. Or else without any doubt I will cut thy throat: I will tear the mantle (thy body) off the Súfí, thy spirit.
Thou wilt never save thy head from the sword, O thou that hast spoken vain and lying words!
O thou that hast foolishly spoken an untruth, behold a moat full of severed heads!—
A moat filled from its bottom to its mouth with heads severed on account of this enormity.
All have been sacrificed to this (false) assertion: they have beheaded themselves with this assertion.

4155. Beware! Regard this with a heedful eye: do not conceive or utter such an assertion!"
(The two princes said), "Thou wilt make our lives bitter to us: who is inducing thee to (act like) this, O brother?
If one who is ignorant should journey a hundred years in blindness, that is not reckoned as a journey.
Do not go into battle unarmed, do not go recklessly into destruction."
They said all this (to him), but the impatient (prince) replied, "These words (of warning) inspire me with repugnance.

4160. My bosom is full of fire, like a brazier: the crop is ripe, 'tis time for the sickle.
There was a (great) fortitude in my breast, (but) now it is no more: Love has set fire to the dwelling-place of fortitude.
My fortitude died on the night when Love was born: it has passed away—long live those who are present!
O thou that tellest (me) of (a stern) rebuke (from the King) and (terrible) punishments, I have passed beyond (all) that: do not beat a piece of cold iron!
I am (rushing) headlong: hey, let go my feet! Where in all my limbs is (any) understanding?

4165. I am (like) a camel: I carry (my load) as long as I can, (but) when I fall down exhausted, I am glad to be killed.
If there are a hundred moats full of severed heads, 'tis an absolute pleasantry in comparison with my anguish.
Nevermore in fear and dread will I beat such a drum of passion under a blanket.
Now I will plant my banner in the open plain: (let my fate be) either to lose my head or (to behold) the face of my adored one!
The throat that is not worthy of that wine—'tis best it should be cut by blows of the sword;

4170. The eye that is not (rejoiced) in abundance by union with her—such an eye is best white (with disease) and blind;
The ear that is not worthy of (hearing) her secret—tear it off, for it is no good on the head;
The hand in which there is not the (requisite) amount (to win her favour)—'tis best that it should be chopped off by the butcher's knife;
The foot by whose faring the spirit is not led into her narcissus-plot—
Such a foot is best in iron (chains), for such a foot is ultimately (the cause of) headache (affliction).

[Setting forth (the case of) the earnest seeker who does not refrain from exerting himself to the utmost, although he knows that the amplitude of God's bounty may cause the object of his desire to reach him from a different quarter and by means of work of a different kind which he has never imagined; but since all his thoughts and hopes are fixed on this particular method (of attaining his object), he continues to knock at this same door, (knowing that) maybe God most High will cause his appointed portion to reach him through some other door which he has not foreseen, 'and will provide for him from a quarter on which he does not reckon'—'Man proposes but God disposes.' And, (again), a slave (of God) may conceive, as beseems a slave, that although he keeps knocking at this (particular) door he will be supplied from another door; and (nevertheless) God most High may cause his portion to reach him through this very door (at which he is knocking). In short, all these (doors) are the doors of one Palace. And the exposition thereof.]

4175. Either this desire of mine will be fulfilled on this journey or when I return home from the journey.
It may be that (the fulfilment of) my desire depends on going abroad and that after I have gone abroad I shall attain (to it) at home.
I will seek the Beloved with all my might and energy until I know whether I need not have sought (Him).
How should (the mystery of) His being with me enter my (spiritual) ear unless I wander round the world?
How should I apprehend the mystery of His being with me except after (making) long journeys?"

4180. God hath said that He is with us, but He hath sealed the heart in order that it (the real meaning) may enter the heart's ear contrariwise (indirectly), not directly.
When he (the seeker) has made (many) journeys and performed the duties of the Way, after that (and not before) the seal is removed from his heart.
As (in the arithmetical method of) "the two errors," the excellent (successful) calculation (only) becomes clear to him after two mistakes.
After that, he says (to himself), "If I had known (the real nature of) this being with God, how should I have searched for Him?
(But) the knowledge thereof depended on journeying: that knowledge is not to be gained by keenness of thought."

4185. 'Tis just as the payment of the Shaykh's debts was contingent and dependent on the weeping of that (young) creature.
(When) the confectioner's boy wept bitterly, the debts of the venerable Shaykh were discharged.
That spiritual tale has already been related in the course of the *Mathnawí.*
He (God) puts in thy heart the fear of (losing) a certain position, in order that no other (position) may be an object of hope to thee.
To thy hope (of gaining thy wish from that quarter) He attaches another advantage (beneficial result); but He grants thee thy wish from (the hands of) some one else.

4190. O thou who hast fixed thy hopes firmly on one quarter, saying, “The fruit will come to me from that lofty tree,”
Thy hope will not be fulfilled from there; nay, the bounty will come from another place.
Why, then, did He implant in thee that hope, since He would not give thee the (desired) thing from that quarter?
(’Tis) for a wise purpose and contrivance; and also in order that thy heart may be in a state of bewilderment.
(’Tis) that thy heart may be bewildered, O learner, (wondering) from where the object of thy desire will come (to thee).

4195. (’Tis) that thou mayst know thy weakness and thy ignorance and that consequently thy faith in the Unseen may be increased;
And, moreover, that thy heart may be perplexed concerning the source whence the (expected) benefit will arrive, and what (result) the (Divine) Disposer will produce from this hope.
Thou hopest (to find) a means of livelihood in tailoring, so that by working as a tailor thou mayst earn money all thy life;
(But) He causes thy daily bread to come to thee in the goldsmith's craft—a means of gain that was far from (entering) thy imagination.
Wherefore, then, were thy hopes set on tailoring, when He did not intend to let thy daily bread reach thee from that side?

4200. (’Twas) by reason of a marvellous providence in the knowledge of God— an edict which He wrote in the (eternal) past;
And also to the end that thy thoughts should be bewildered, so that bewilderment should be thy whole occupation.
(The eldest prince said), “My union with the Beloved will be achieved either by this effort or by some means outside of bodily effort.
I do not assert that my object will be gained in this (particular) way: I am palpitating (restlessly seeking) to ascertain from what quarter it will appear.
The decapitated bird tumbles in every direction to see in what direction its (vital) spirit may escape from its body.

4205. My desire will be attained either by this going forth (in quest of it) or through (the opening of) some other gateway by (the hand of) Heaven.”

Story of the person who dreamed that his hopes of opulence would be fulfilled in Cairo, and that there was a treasure (buried) in a certain house in a certain quarter of that city. When he came to Cairo, some one said to him, “I have dreamed of a treasure in such and such a quarter and such and such a house in Baghdád”; and he named the quarter and house in which this person lived. The latter perceived, however, that the information concerning the treasure in Cairo had been given to him (in his dream) in order to make him realise that, (although) he must not seek anywhere but in his own house, this treasure would really and truly be gained only in Cairo.

There was (once) a man who inherited money and estates: he squandered all and was left destitute and miserable.
Inherited wealth indeed does not remain constant (to its new owner), since it was parted against its will from the deceased one.
Just because he (the heir) got it easily, he does not know its value; for he never made haste to work and toil and earn it.
O such-and-such, you know not the value of your soul because God bountifully gave it to you for nothing.

4210. His ready money went and his furniture and houses went: he was left (alone) like owls in the deserts.
He cried, “O Lord, Thou gavest (me) provision: the provision is gone: either give (me) some provision or send death.”

When he became empty, he began to call unto God: he started the tune of “O Lord!” and “O Lord, protect me!”
Since the Prophet has said that the true believer is (like) a lute (*mizhar*), (which) makes music (only) at the time when it is empty—
(For) as soon as it is filled, the minstrel lays it down—do not become full, for sweet is the touch of His hand.

4215. Become empty and stay happily between (His) two fingers, for “where” is intoxicated with the wine of “nowhere.”
Frowardness departed (from him) and released the water (tears) from his eye: his tears watered (revived) the crops of devotion.

The reason why the answer to the true believer's prayer is delayed.

Oh, how many a sincere (worshipper) moans in prayer, so that the smoke of his sincerity ascends to Heaven,
And from the lamentation of the sinful the perfume of the censer floats up beyond this lofty roof!
Then the angels beseech God piteously, saying, “O Thou who answerest every prayer and O Thou whose protection is invoked,

4220. A faithful slave (of Thine) is making humble entreaty: he knows none but Thee on whom to rely.
Thou bestowest Thy bounty (even) on strangers: every ardent wisher gains his desire from Thee.”
God saith, “’Tis not that he is despicable (in My sight); (nay), the very deferment of the bounty is (for the sake of) helping him.
Need caused him to turn towards Me from his (former state of) forgetfulness: it dragged him by the hair into My presence.
If I satisfy his need, he will go back and (again) become absorbed in that idle play.

4225. Although he is (now) crying with (all) his soul, ‘O Thou whose protection is invoked,’ let him (continue to) moan with broken heart and wounded breast!
It pleases Me (to hear) his (piteous) voice and his cries of ‘O Lord’ and his secret (prayer),
And how in supplication and pleading (with Me) he would fain beguile Me with every sort (of persuasion).”
Parrots and nightingales are put into cages because they give pleasure by their sweet song;
(But) how should crows and owls be caged? This has never been recorded in story.

4230. When two persons, one of them a decrepit old man and the other a fairchinned (youth), come to (a baker who is) an admirer of handsome boys,
And both ask for bread, he will at once fetch the unleavened bread and bid the old man take it;
But how should he (immediately) give bread to the other, by whose figure and cheeks (countenance) he is pleased? Nay, he will delay him
And say to him, “Sit down a (little) while, ’twill do (thee) no harm; for the new bread is baking in the house”;
And when, after the work (of baking is finished), the hot bread is brought to him (the youth), he (the baker) will say to him, “Sit down, for *halwá* (sweetmeat) is coming.”

4235. In this same fashion he is always detaining him and seeking covertly to make him his prey,
Saying, “I have some (important) business to do with thee: wait a moment, O beauty of the world!”
Know for sure that this is the reason why the true believers suffer disappointment (whether) in (seeking) good or (in avoiding) evil.

Returning to the Story of the person who was given a clue to the treasure (buried) at Cairo, and setting forth his supplication to God on account of his poverty.

When the man who received the inheritance had squandered it and become a pauper, he began to cry “O Lord!” and weep and lament.

Verily, who shall knock at this Door, from which mercy is showered, without gaining in response a hundred springs (seasons of spiritual refreshment)?

4240. He dreamed that he heard a Voice from heaven saying, "Thy fortune will be found in Cairo;
Go to Cairo: there thy affair will be set right. He (God) hath accepted thy humble petition: He is the (only) Object of hope.
In such-and-such a spot is a great treasure: thou must go to Cairo in quest of it.
Hark, O wretched man, go without any delay from Baghdád to Cairo and the home of sugar-candy."
When he departed from Baghdád (and came) to Cairo, at the sight of Cairo his courage was restored,

4245. (For he was) in hope of (the fulfilment of) the promise given by the heavenly Voice that he would find in Cairo the treasure to remove his trouble—
"In such and such a quarter and such and such a spot there is a buried treasure exceedingly rare and very choice."
But of money for expenses, great or small, he had nothing left; and he was about to go and beg from the common folk,
But (feelings of) shame and honour held him back, (so that) he began to plant himself firmly on fortitude.
(Meanwhile), however, his soul fluttered (in distress) on account of hunger: he saw no means of escape from foraging and begging.

4250. "At nightfall," he said (to himself), "I will slip out very quietly, in order that I may beg in the dark without feeling ashamed.
At night I will chant (litanies) and bawl like a night-mendicant, that half a *dáng* may come to me from the roofs."
Thus meditating, he went out into the street, and with these thoughts (in his head) he wandered to and fro.
At one moment shame and dignity prevented him (from begging), at another moment hunger said to him, "Beg!"
Till a third part of the night was gone, (he kept putting) one foot forward and one foot backward (hesitating and asking himself), "Shall I beg or shall I lie down to sleep with my lips dry?"

How that person arrived at Cairo and at night came out into the street to play the mendicant and beg, and how he was arrested by the night-patrol and after having been soundly beaten succeeded through him in gaining his object. "And it may be that ye loathe a thing though it is better for you"; and as God most High hath (also) said, "God will surely vouchsafe after hardship ease"; and as God most High hath said, "Lo, with hardship goeth ease"; and as he (the Prophet), on whom be peace, hath said, "O year of drought, become severe, and then thou wilt pass away." And the whole of the Qur'án and all the Revealed Books confirm this.

4255. Suddenly the night-patrol seized him and, unable to restrain his anger, beat him with fist and cudgel.
As it happened, the people (of the city) had suffered losses in those dark nights from (the depredations of) night-thieves.
They were nights of alarm and disaster, and the police were searching for the thieves with all their might,
(So much so) that the Khalífa said, "Cut off the hand of any one who roams about by night, even if he is a kinsman of mine."
The king had terrified the police with threats, saying, "Why are you (so) merciful to the thieves?

4260. For what reason do you believe their blarney or why do you accept gold (bribes) from them?"
To show mercy to thieves and any sinister-handed (noxious) person is to inflict blows and have no mercy on the weak.
Beware, from sympathy with a particular (offender) do not let him go unpunished: do not consider his sufferings, consider the sufferings of the public.
Amputate the snake-bitten finger to prevent (worse) mischief: keep in view the infection and (consequent) destruction of the (whole) body.
In those days, as it happened, the thieves, both expert and unskilled, had become numerous.

4265. He (the night-patrol) saw him (in the street) at such a time and gave him a sound drubbing and blows without number.
Shrieks and cries for mercy arose from the poor wretch: "Don't strike! let me tell the truth about it all!"
He replied, "Look now, I will give you time: speak, that I may learn how you came out into the streets by night.
You do not belong to this place, you are a stranger and unknown (to me): tell me truly what you are plotting (here).
The government officials have attacked the police, asking why there is now such a great number of thieves (in the city).

4270. It is owing to you and the likes of you that they are so numerous: first disclose (the names of) your wicked associates;
Otherwise I will exact from you the vengeance incurred by all of them, in order that every respectable person's money may be safe."
After taking many oaths he replied, "I am not a housebreaker or cutpurse.
I am no thief and criminal: I am a stranger in Cairo, I belong to Baghdád."

Explaining the Tradition (of the Prophet), "Falsehood causes suspicion, while veracity inspires confidence."

He related the story of his dream and the treasure of gold, and from (under the influence of) his veracity the man's heart expanded (like a flower).

4275. From his (the treasure-seeker's) oaths (protestations) he scented the truth: in him (both) the combustion and the rue-seed were evident.
The heart is comforted by true words, just as a thirsty man is comforted by water—
Except the heart of one who is veiled (deprived of discernment) and suffers from a (spiritual) malady, (so that) he cannot distinguish between a prophet and a dolt;
Or else, (if) the message that is (brought) from the place (of truth) were to descend upon the moon, it (the moon) would be split asunder.
The moon would be split, but not the heart of him who is veiled; for he is rejected (by God), he is not beloved.

4280. The night-patrol's eye became (like) a fountain with wetting tears, not from the dry words, nay, but from the fragrance (of truth) in the heart.
One word comes to the lips from Hell, one word (comes) into the region of the lips from the Spiritual City.
There is the spirit-increasing sea and the distressful sea: these lips are where the two seas meet (but do not mingle).
('Tis) like a great mart (situated) between towns: thither come goods from all directions:
Damaged, spurious, and swindling commodities (and also) lucrative commodities highly esteemed, like pearls.

4285. The shrewdest traders in this mart (carefully) inspect the genuine and spurious wares.
To him (such an one) the mart is a place of gain, while to others in their blindness it is a place of loss.
Every particle of the world, one by one, is a fetter for the fool and a means of deliverance for the wise.
It is (sweet as) candy for one and (bitter) as poison for another: it is (beautiful as) mercy for one and (terrible) as wrath for another.
Every inanimate thing tells a tale to the Prophet: the Ka'ba testifies to the pilgrim and is eloquent (on his behalf).

4290. The mosque, too, bears witness to him who performs the ritual prayer, saying, "He came a long way to (visit) me."
The fire is (like) flowers and sweet basils and roses to (one like) Khalíl (Abraham); to those like Nimrod, on the contrary, it is death and anguish.
We have said this many a time, O Hasan: I will never be weary of setting it forth.

Many a time have you eaten bread to prevent (yourself from) getting thin: 'tis the same bread: why are not you surfeited?
(Because), in normal health, a new hunger comes to you, by which indigestion and satiety are consumed.

4295. When one actually feels the pangs of hunger, a (sense of) refreshment is associated with every part (of the body).
The pleasure (of eating) is (derived) from hunger, not from new dessert (viands): hunger makes barley-bread more delicious than sugar.
That weariness, then, is caused by lack of hunger (ardour) and complete (spiritual) indigestion, not by repetition of the discourse.
How is it that you are not weary of your shop and of haggling and disputing in order to cheat people?
How is it that you have not been surfeited by speaking ill of men in their absence and backbiting them for sixty years?

4300. Time after time, without wearying, you have gaily spoken false words of flattery in pursuit of a vile woman;
And the last time you utter them with fire and energy, a hundred times more ardently than the first time.
Passion makes the old medicine new; passion lops every bough of weariness.
Passion is the elixir that makes (things) new: how (can there be) weariness where passion has arisen?
Oh, do not sigh heavily from weariness: seek passion, seek passion, passion, passion!

4305. Vain remedies (only) beguile (true) passion: they are (like) brigands and those who extort money in the form of tolls.
A briny water is no remedy for thirst: (even) if it seem cold and delicious at the moment of drinking,
Yet it beguiles (you) and prevents (you) from seeking the sweet water by which a hundred plants are made to grow.
Likewise every piece of spurious gold prevents (you) from recognising the good (genuine) gold wherever it is (to be found).
It (the spurious gold) cuts off your feet and (clips) your wings by imposture, saying, "I am what you seek: take me, O seeker."

4310. It says, "I will remove thy passion," (but) in truth it is (worthless as) dregs: it is (really) checkmate (defeat) though it is victory in appearance.
Go, always be fleeing from the false remedy, in order that thy passion may be successful and rich in perfume.
He (the night-patrol) said, "You are not a thief and you are not a reprobate: you are a good man, but you are foolish and silly.
You make such a long journey, (relying) on a phantasy and (mere) dream: your intelligence has not the least spark of brightness.
I have dreamed many times, continuously, that there is a concealed treasure at Baghdád,

4315. Buried in such-and-such a quarter and such-and-such a street" —the name, in fact, was that of the street where this sorrowful man lived.
"It is in so-and-so's house: go and seek it!"—the enemy (the night-patrol) named the house and mentioned his (the treasure-seeker's) name.
"I myself have often dreamed that there is a treasure in the dwelling-place at Baghdád.
I never left my home on account of this phantasy, (but) you in consequence of a single dream come (hither) without thinking of the fatigue.
The dreams of a fool are suitable to his intelligence: like it, they are worthless and good-for-nothing.

4320. Know that a woman's dreams are inferior to those of a man because of her deficiency of intelligence and weakness of soul.
The dreams of one deficient in intelligence and foolish are of little value: what, then, must be the dreams produced by (entire) lack of intelligence? (Mere) wind!"
He (the treasure-seeker) said to himself, "The treasure is in my house: then why am I poverty-stricken and lamenting there?

(While living) over the treasure, I have (almost) died of beggary because I am heedless and blind."
At this good news he was intoxicated (with joy): his sorrow vanished, and without (opening his) lips he chanted a hundred thousand praises to God.

4325. He said, "My food (fortune) depended on (my suffering) these blows: the Water of life was in my shop (all the time).
Begone, for I have met with a great piece of fortune, to confound the idea that I was destitute.
Deem me foolish or contemptible as you please: it (the treasure) is mine, say what you like.
Beyond doubt I have seen my wish (fulfilled): call me anything you please, O foul-mouthed one!
Call me sorrowful, O respected sir: in your view I am sorrowful, but in my view I am happy.

4330. Alas, if the case had been reversed (and if I had been like) a rose-garden in your view and miserable in my own!"

Parable.

One day a base fellow said to a dervish, "Thou art unknown to any one here."
He replied, "If the vulgar do not know me, I know very well who I am.
Alas, if the pain and sore (the spiritual malady) had been reversed (bestowed contrariwise) and he (the vulgar man) had seen me (as I really am), while I was blind to myself!"
(The treasure-seeker said), "Suppose I am a fool, I am a lucky fool: luck is better than perversity and a hard (impudent) face.

4335. These words (of yours) express (only) your (false) opinion; for my luck at the same time endows me with all that belongs to (perfect) intelligence."

How that person returned (to Baghdád) rejoicing and successful and giving thanks to God and prostrating himself (in prayer) and amazed at the wondrous indications vouchsafed (to him) by God and the coming to light of the interpretations thereof in a way that no mind and understanding can conceive.

He returned from Cairo to Baghdád, prostrating himself and bowing (in prayer) and giving praise and thanks (to God).
All the way he was bewildered and intoxicated by this marvel, (namely), by the complete change (which had taken place) as regards his daily bread (the treasure) and the method of seeking (it),
Saying (to himself), "Whence did He make me hopeful and whence did He shower money and profit upon me!
What wisdom was this, that the Object of (all) desire caused me to go forth from my home gladly on a fool's errand,

4340. So that I was hastening to lose the way and at every moment was being farther removed from that which I sought—
And then God in His munificence made that very aberration the means of (my) reaching the right road and gaining wealth!"
He maketh losing the way an avenue to (true) faith; He maketh going wrong a field for the harvest of righteousness,
To the end that no righteous man may be without fear, and that no traitor (sinner) may be without hope.
The Gracious One hath put an antidote in the poison in order that they may say He is the Lord of hidden grace.

4345. That (Divine) bounty is not mysterious in (the case of) piety; (but) the (Divine) Forgiveness bestows a robe of honour (even) in (the case of) sin.
The unbelievers sought to abase those (the prophets) who were worthy of trust: (that) abasement became exaltation and (the cause of) miracles being displayed.
In their unbelief they attempted to abase the (true) religion: that very abasement was turned to glory for the prophets.
Unless every wicked man had shown unbelief, wherefore should evidentiary miracles have appeared?

How should a judge require (a litigant to give) evidence until his disbelieving, opponent has demanded proof of his veracity?

4350. The miracle (performed by a prophet) is like an honest witness to the indubitable veracity of the claimant.
Since they (the prophets) were being attacked by every ignoramus, God bestowed on them the gift of miracles and showed them favour.
The plots of Pharaoh were three-hundredfold: all (of them) became (the means to) his abasement and subjugation.
He brought magicians, good and bad, into his presence in order that he might invalidate the miracles of Moses,
That he might nullify the rod (of Moses) and put it to shame and remove from (men's) hearts the respect (which they had) for it.

4355. Those very plots only serve to manifest the veracity of Moses: the prestige of his rod goes up.
He (Pharaoh) leads his army betimes to the neighbourhood of the Nile in order to waylay Moses and his people;
(But) it only serves to ensure the safety of the followers of Moses, (while) he (Pharaoh) goes under the earth and the plain (of sand).
If he (Moses) had stayed in Egypt, he (Pharaoh) would not have marched (against him): how, (then), would the Israelites have been relieved of dread?
He marched and caused the Israelites to be consumed (with terror); for (you must) know that safety is concealed in danger.

4360. The hidden grace consists in this, that the Lord shows unto him (the recipient of grace) a (terrible) fire, but it is really a (gracious) light.
There is nothing mysterious in (God's) rewarding piety, (but) look at the reward bestowed on the magicians (of Pharaoh) after their sin!
There is nothing mysterious in the favour shown (by God) while cherishing (His lovers), (but) He bestowed His favour on the magicians in the amputation (of their hands and feet).
There is nothing mysterious in journeying with feet that move, but look at the journey of the magicians when their feet had been cut off!
The knowers of God are safe for ever because they have passed through a sea of blood.

4365. Safety appeared to them from the very midst of terror; consequently they are always in a state of increase (of safety).
You have seen that safety is concealed in a (state of) fear (danger): O excellent man, observe also that fear (danger) is (lurking) in a (state of) hope.
A certain Amír cunningly shadows Jesus: Jesus hides himself in the house.
He (the Amír) enters in order that he may (seize him and) wear the crown (of sovereignty): because of his likeness to Jesus he himself becomes the crown of the gibbet.
(He cries out), “Oh, do not hang me: I am not Jesus, I am the Amír, I am welldisposed to the Jews.”

4370. “Hang him on the gibbet,” (cry the Jews), “with all speed, for he is Jesus: (he is) seeking to escape from our hands by personating another.”
How often does an army march (hoping) to enjoy the fruits (of victory): its equipment becomes spoil (for the enemy), and it is overthrown.
How often does a merchant go (from home) in hope of gain: he thinks it will be a feast (‘*íd*), but he is consumed like aloes-wood (‘*úd*).
How often in the world does it happen contrariwise to this: (for example) one fancies (something to be bitter as) poison when it is (really sweet as) honey.
Often, (when) soldiers have made up their minds to die, the splendours (of triumph) and victory appear.

4375. Abraha came with the elephant to dishonour the House (of Allah), that he might throw down the living (and leave them lying) as though dead,
And destroy the holy Ka‘ba and cause all (the inhabitants) to wander forth from that place,

In order that all the pilgrims might gather round him and might all turn in worship to his Ka'ba,
And that he might take vengeance on the Arabs for the injury (inflicted by them), for "why," said he, "should they set my Ka'ba on fire?"
His efforts only turned to glory for the Ka'ba: they caused the (holy) House to be glorified.

4380. (Formerly) the glory of the Meccans had been one: (now) it became a hundred: their glory was now extending to the Resurrection.
He (Abraha) and his Ka'ba were eclipsed more (and more). Whence is this? From the favours of the (Divine) Decree.
Those poor Arabs were enriched by the equipment and baggage of (the host of) Abraha, (who was) like a wild beast.
He thought that he was bringing an army (against the Ka'ba): (in fact) he was bringing gold for the defenders of the House.
He (the treasure-seeker) was (occupied), every step of the way, in contemplating this (wondrous) annulment of fixed purposes and ambitions.

4385. (When) he came home, he discovered the treasure: by Divine grace his fortune was restored.

How the (two) brothers repeated their advice to theeldest, and how he was unable to endure it and ran away from them and went off, frenzied and beside himself, and rushed into the King's audience-chamber without asking permission; but (this was) from excess of passionate love, not from disrespect and recklessness, etc.

The two (brothers) said to him, "In our souls are answers (to thy arguments), like stars in the sky.
Unless we (answer and) speak, the game will not come out right; and if we speak, thy heart will be grieved.
We are like frogs in the water: 'tis painful to speak, while the result of silence is suffocation and illness.
If we speak not, (our) friendship (with thee) has no light (of truth); and if we speak, 'tis without leave (from thee)."

4390. Straightway he sprang up, crying, "Farewell, O kinsmen: verily this world and all therein is but a passing enjoyment,"
And darted away like an arrow from the bow, so that there was no opportunity (for them) to speak at that time.
He came intoxicated (with love) into the presence of the King of China and at once kissed the earth frenziedly (at his feet).
To the King their (his lovers') feelings, their passion and agitation, were (an) open (book) in every detail from first to last.
The sheep are busy in their pasture, but the shepherd knows all about the sheep.

4395. (Any one of those of whom the Prophet said), "Each of you is a shepherd," knows which of the flock is feeding and which is (engaged) in combat.
Although apparently he was far from those ranks, yet he was (in their midst) like the tambourine at a wedding-feast.
(He was) well acquainted with the burning and flaming (passion) of those who came to his court, (but) in his wisdom he had ignored them and kept silence.
That exalted (monarch) was in the midst (depths) of their souls, but he had purposely feigned to be unfamiliar (with them).
The form (appearance) of the fire is beneath the kettle; the spirit (reality) of the fire is in the soul of the kettle.

4400. Its form is outside and its spirit inside: the spirit (real nature) of the soul's Beloved is (in the soul) like blood in the veins.
The prince knelt before the King, (while) ten announcers gave a description of his state.
Although the King knew it all long ago, yet the announcer was performing the duties of his office.
O sincere man, a single atom of the light of (mystic) knowledge within (thee) is better than a hundred announcers.

To confine one's attention to the announcer is a mark of being debarred (from access to real knowledge) and of (being preoccupied with) conjecture and (mere) opinion.

4405. He whose scout is his inward eye—his eye will behold with the very acme of clairvoyance.
His soul is not content with traditional authority; nay, his feeling of (absolute) certainty comes from the inward eye.
Then the announcer opened his lips to describe his (the eldest brother's) plight in the presence of the elect King.
He said, “O King, he is fallen a prey to thy beneficence: show kingly favour (to him), for he has no means of escape.
He has clutched the saddle-strap of this empire: stroke his distraught head with thy (royal) hand!”

4410. The King replied, “This youth will obtain (from me) every high dignity and sovereignty that he seeks.
I will bestow on him here (and now) twenty times as many kingdoms as he has relinquished, and myself into the bargain.”
He (the announcer) said, “Since thy royal majesty sowed in him the seed of love, how could it leave (in him) any passion except passion for thee?
’Tis so agreeable to him to be thy slave that kingship has become cold comfort to his heart.
He has gambled away kingship and princedom: for thy sake he has put up with living in exile.

4415. He is a Súfí: he has flung away his mantle in ecstasy: how should he turn again to his mantle?
To hanker for the given away mantle and repent (of having given it) is as much as to say, ‘I have been swindled:
Put the mantle back here, O comrade, for that (ecstasy) was not worth it, that is, (not worth) this (mantle).’
Far be it from a lover that such a thought should occur to him; and if it do, dust ought to be (sprinkled) on his head.
Love is worth a hundred mantles like that of the body, which contains a (principle of) life and sensation and reason;

4420. Especially the mantle of worldly dominion, which is cut short (exiguous): a pennyworth of intoxication with it is (results in) headache.
Worldly dominion is lawful (only) to those who indulge the body: we (lovers) are devoted to the everlasting kingdom of Love.
He (the prince) is Love's agent: do not deprive him of his employment, do not let him be employed in aught but loving thee.
The office (business) that veils me from (the sight of) thy face is the very essence of unemployment, though it is called ‘office.’
The cause of (his) delay in coming hither was lack of capability and defect of skill.”

4425. (If) you go into a mine without (having) capability, you will not gain possession of a single grain (of gold),
Tanquam vir veneri inhabilis qui virginem emit: ea, etsi pectus argenteum (candidum) sit, frui quo pacto poterit?
(The incapable man is) like a lamp without oil or wick that gets neither much nor little from the (flaming) taper.
(If) one who cannot smell enter a garden, how should his brain (nose) be delighted by the fragrant herbs?—
Tanquam formosa et venusta hospita viri debilis; (and) like the sound of a harp or lute in the ears of the deaf;

4430. (And) like the land-bird that falls into great waters: what should it find there but death and perdition?
(And) like one who, having no wheat, goes to a mill: nothing will be given to him except the whitening of his beard and hair (with flour).
The celestial mill bestows on those who have no wheat (only) whiteness of hair and weakness in the loins;
But on those who bring wheat with them this mill bestows empire and gives them sovereign power.

You must first be qualified for Paradise in order that from Paradise the (everlasting) life may be born to you.

4435. What pleasure has the new-born child in wine and roast-meat and palaces and domes?
These parables have no limit: do not seek (more) words (of this kind): go and acquire capability!
(The announcer said), “He tarried until now for the sake of capability (qualification), (but) ere it was acquired his longing burst (all) bounds.”
He (the prince) said, “Capability too is imparted by the King: how should the body be made capable without (the intervention of) the soul?”
(Then) the favours of the King did away with his anguish: he had gone to hunt the King: he became the King's prey.

4440. (The announcer said), “Whosoever goes in chase of a quarry like thee does not catch his quarry till he is himself caught.”
’Tis certain that every seeker of princedom is thrown into captivity before (he gains) it.
Know that what is depicted on this mundane frontispiece is preposterous: every slave to the world is named “lord of the world.”
O wrong-thinking perversely-acting body, thou that hast enthralled a hundred thousand freemen,
Abandon this guileful plotting for a time: live free a few moments ere thou die;

4445. For if, like the (heavily-laden) ass, thou hast no way of attaining to freedom, thy movement, like that of the bucket, can only be (down) into the well.
Go, take leave of my spirit for awhile: go, seek another companion instead of me.
My turn is finished: set me free, espouse another, (beguile) some one else.
O body with thy hundred (worldly) concerns, bid me farewell: thou hast taken my life: (now) seek another (victim).

How a cadi was infatuated with the wife of Júhí and remained (hidden) in a chest, and how the cadi's deputy purchased the chest; and how next year (when) Júhí's wife came again, hoping to play the same trick (which had succeeded) last year, the cadi said (to her), “Set me free and seek some one else”; and so on to the end of the story.

Every year, on account of poverty, Júhí would artfully turn to his wife and say, “O sweetheart,

4450. Since thou hast the weapons, go, catch some game in order that we may get milk (profit) from thy prey.
Wherefore has God given thee the bow of thine eyebrow, the arrow of thy amorous glance, and the snare of thy craftiness? For hunting.
Go, lay the snare for a big bird: show the bait, but do not let him eat it.
Show him his wish, but disappoint him: how can he eat the bait when he is imprisoned in the snare?”
His wife went to the cadi to complain, saying, “I appeal (to thee) for help against my faithless husband.”

4455. (To) cut the tale short, the cadi fell a prey to the (pleading) words and beauty of the fair woman.
He said, “There is such a noise in the court of justice (that) I cannot understand this complaint;
(But) if you will come to my private house, O cypress-slender one, and describe to me the injurious behaviour of your husband”—
“In thy house,” she replied, “there will be a (constant) coming and going of every sort of people, good and bad, for the purpose of making complaints.”
(If) the house of the head be wholly filled with a mad passion, the breast will be full of anxiety and commotion.

4460. The rest of the (bodily) members are undisturbed by thinking, while those breasts are consumed by thoughts that return.
Take refuge in the autumn gale of fear of God: let last year's flowers be shed;
(For) these flowers prevent the new buds (from blossoming), and it is (only) for the sake of their growth that the tree of the heart exists.

Put thyself to sleep (and escape) from this (vain) thinking: (then) lift up thy head from sleep into (spiritual) wakefulness.
Like the Men of the Cave (the Seven Sleepers), pass quickly, O Khwája, into (the state of those who are) awake, though thou wouldst deem them asleep.

4465. "O adorable one," said the cadi, "what can be contrived?" She answered, "This (thy) handmaid's house is quite empty.
The enemy has gone into the country, and the caretaker is not there either: it is a very good place for meeting in private.
Come there to-night if possible: what one does by night is (done) without (the intention of) making (people) hear of it or see it;
(At that time) all the spies are intoxicated with the wine of sleep: all have been beheaded (and left as though lifeless) by the negro, Night."
The sugar-lipped (damsel) chanted wondrous spells over the cadi—and then with what (bewitching) lips!

4470. How often did Iblís palaver with Adam!—but when Eve told him to eat, then (and not till then) did he eat.
The first blood (shed) in this world of iniquity and justice was shed by Qábíl (Cain) for the sake of a woman.
Whenever Noah was frying meat in the frying-pan, Wáhila (his wife) would throw stones at the frying-pan,
And his wife's plotting would defeat his (missionary) work, (so that) the clear water of his exhortation would become turbid;
(For) she used to send secret messages to the (unbelieving) folk, saying, "Preserve your religion from (being corrupted by) these erring men!"

How the cadi went to the house of Júhí's wife, and how Júhí knocked angrily at the door, and how the cadi took refuge in a chest, etc.

4475. The guile of woman is infinite. The sagacious cadi went at night to the wife (of Júhí) ut cum ea coiret.
The wife set two (lighted) candles and the dessert for his entertainment. "(I can do) without this drink," said he: "I am intoxicated (with love)."
At that moment Júhí came and knocked at the door: the cadi looked for a place into which he could slink for refuge.
He saw no hiding-place but a chest: in his fright the man went into the chest.
(Then) Júhí came in and said (to his wife), "O spouse, O thou who art my plague (both) in spring and autumn,

4480. What do I possess that is not sacrificed to thee: (why, then, is it) that thou art always crying out at me?
Thou hast let loose thy tongue at my dry crusts: now thou callest me 'pauper,' now 'cuckold.'
If, my dear, I suffer from these two maladies, one (the latter) comes from thee and the other from God.
What do I possess but that chest, which is a source of suspicion and a ground for (evil) surmise?
People think I keep gold in it, and because of these (false) opinions charity is withheld from me.

4485. The appearance of the chest is very pleasing, but it is quite empty of goods and silver and gold.
('Tis) like the person of a hypocrite, (one who is) handsome and dignified; (but) in the basket you will find nothing except a snake.
To-morrow I will take the chest into the street and burn it in the midst of the market at the cross-ways,
That true believer and Zoroastrian and Jew may see there was nothing in this chest but (cause for) cursing."
"O husband," cried the woman, "come now, give up this (idea)!" (However), he swore several times that he would do just as he had said.

4490. Early (next morning) he (went) like the wind, fetched a porter, and immediately put the chest on his back.
(He set off with it, while) the cadi inside the chest shouted in an agony (of terror), "O porter! O porter!"

The porter looked to the right and the left to see from what direction the shouts and warnings were coming.
“I wonder,” said he, “is it a *hátif*, this voice which is calling me, or is it a peri (*jinní*) summoning me mysteriously?”
When the shouts followed one another in succession and increased, he said, “’Tis not a *hátif*,” and recovered himself.

4495. At last he perceived that the shouts and cries for help came from the chest and that somebody was concealed in it.
The lover who has fallen passionately in love with an (earthly) object of affection has gone into the chest, though (in appearance) he is outside.
He has spent (wasted) his life in the chest on account of (worldly) cares: he can see nothing of the world except a chest.
The head that is not (raised) above the sky—know that it is (confined) in that chest by its vain desires.
When he (such an one) goes forth from the chest of the body, he will (only) go from one tomb to another tomb.

4500. This topic is endless. The cadi said to him, “O porter, O carrier of the chest,
Give news of me to my deputy at the court of justice and acquaint him with all (the details of) this (affair) as quickly as possible,
In order that he may buy this (chest) with gold from this witless fellow and take it fastened, just as it is, to my house.”
O Lord, appoint a spiritually endowed company to redeem us from the chest of the body!
Who but the prophets and apostles can redeem the people from confinement in the chest of guile?

4505. Among thousands there is (only) one person of comely aspect, who knows that he is inside the chest.
He must formerly have beheld the (spiritual) world, so that by means of that contrary this contrary should be made evident to him.
Because “knowledge is the true believer's lost camel,” he recognises his own lost camel and feels certain (that it is his).
(But) he that has never seen good fortune, how will he be perturbed in this calamity?
Either he fell into captivity in childhood, or was born a slave at first from his mother's womb.

4510. His soul has never known the delight of (spiritual) freedom: the chest of (phenomenal) forms is his arena.
His mind is for ever imprisoned in forms: he (only) passes from cage into cage.
He has no means of passing beyond the cage (and going) aloft: he goes to and fro into (successive) cages.
In the *Qur’án* (is the text), “*If ye have the power, pass beyond*”: these words came from Him (God) to the Jinn and mankind.
He said, “There is no way for you to pass beyond the sky save by (Divine) authority and by inspiration from Heaven.”

4515. If he (any one) go from chest to chest, he is not of Heaven, he is of the chest (the lower world).
The pleasure of changing his chest (only) stupefies him anew: he does not perceive that he is inside the chest.
If he is not deluded by (all) these chests, he seeks release and deliverance, like the cadi.
Know that the mark of one who apprehends this is his crying for help and being in terror.
Like the cadi, he will be quaking (with fear): how should a breath of joy rise from his soul?

The arrival of the cadi's deputy in the bazaar and his purchase of the chest from Júhí, etc.

4520. The deputy arrived and asked, “How much (do you want) for your chest?” “They are offering nine hundred pieces of gold and more,” said he,
“(But) I will not come lower than a thousand: if you intend to buy, open your purse and produce (the money).”
He replied, “Have some shame, you in the short felt frock! The value of the chest is self-evident.”

He (Júhí) said, “To buy without seeing is an iniquity: our bargain is (being made) in the dark: this is not right.
I will open (it): if it is not worth (the money), don't buy, lest you be defrauded, O father!”

4525. He (the deputy) said (addressing God), “O Veiler (of faults), do not reveal the secret!” (Then he said to Júhí), “I will buy it with the lid on: come to terms with me.
Veil (the faults of others) in order that (the like) veiling may be vouchsafed to you: do not deride any one till you see (yourself in) security.
Many like you have been left in this chest and have landed themselves in tribulation.
Inflict upon another (only) the pain and injury that you would wish and approve for yourself,
For God is lying in wait and in ambush, ready to give retribution before the Day of Judgement.

4530. All-encompassing is the Throne of Him who is throned in grandeur: over all souls is spread the Throne of His justice.
A corner of His throne is touching you: beware, do not move a hand to act impiously or unjustly.
Keep a careful watch over your own behaviour: observe that the honey is (contained) in justice and that after injustice comes the sting.”
He (Júhí) said, “Yes, what I did is wrong, but at the same time (you must) know (the proverb) that the aggressor is the more unjust (of the two).”
The deputy replied, “We are aggressors, every one of us, but notwithstanding our blackness of face we are happy,

4535. Like the negro who is happy and pleased, (for) he does not see his face, (though) others see it.”
The altercation in bidding (for the chest) was prolonged: (finally) he paid a hundred dinars and bought it from him.
O thou that findest wickedness agreeable, thou art always in the chest: the *hátifs* (voices from Heaven) and those who belong to the Unseen are redeeming thee.

Expounding the Tradition that Mustafá (Mohammed) said, the blessings of God be upon him: “When I am the protector of any one, ‘Alí too is his protector,” so that the Hypocrites asked sarcastically, “Was not he satisfied with the obedience and service rendered by us to himself that he bids us render the same service to a snivelling child?” etc.

For this reason the Prophet, who laboured with the utmost zeal (in devotion), applied the name “protector” (*mawlá*) to himself and to ‘Alí.
He said, “My cousin ‘Alí is the protector and friend of every one who is under my protection.”

4540. Who is the “protector”? He that sets you free and removes the fetters of servitude from your feet.
Since prophethood is the guide to freedom, freedom is bestowed on true believers by the prophets.
Rejoice, O community of true believers: show yourselves to be “free” (pure and noble) as the cypress and the lily;
But do ye, like the gay-coloured garden, at every moment give unspoken thanks to the Water.
The cypresses and the green orchard mutely thank the water (that nourishes them) and show (silent) gratitude for the justice of Spring:

4545. Clad in (fresh) robes and trailing their skirts, drunken and dancing and jubilant and scattering perfume;
Every part (of them) impregnated by royal Spring, their bodies as caskets filled with pearly fruit;
(Like) Maries, having no husband, yet big with a Messiah; silent ones, wordless and devoid of articulate expression,
(Saying implicitly), “Our Moon hath shone brightly (upon us) without speech: every tongue hath derived its speech from our beauty.”
The speech of Jesus is (derived) from the (spiritual) beauty of Mary; the speech of Adam is a ray (reflexion) of the (Divine) Breath.

4550. (This thanksgiving of the orchard is a lesson to you) in order that from (your) thanksgiving, O men of trust, increase (of spiritual glory) may accrue; (and if ye give thanks) then other plants are (springing up) amidst the herbage.
Here the reverse (of the well-known Tradition) is (applicable), (for) he that is content (with a modicum of thanksgiving) shall be abased; (and similarly), in this case, he that covets (excess of thanksgiving) shall be exalted.
Do not go so much into the sack of thy fleshly soul, do not be (so) forgetful of thy purchasers (redeemers).

How next year Júhí's wife returned to the court of the cadi, hoping for the same contribution (of money) as last year, and how the cadi recognised her, and so on to the end of the story.

After a year Júhí, in consequence of the afflictions (of poverty), turned to his wife and said, "O clever wife,
Renew last year's contribution (to our household): complain of me to the cadi."

4555. The wife came before the cadi with (some other) women: she made a certain woman her interpreter,
Lest the cadi should recognise her by her speech and remember his past misfortune.
The coquettish glances of a woman are fascinating, but that (fascination) is increased a hundredfold by her voice.
Since she durst not raise (utter) a sound, the wife's ogling looks alone were of no avail.
"Go," said the cadi, "and fetch the defendant, that I may settle thy quarrel with him."

4560. (When) Júhí arrived, the cadi did not recognise him at once, for at (their first) meeting he was in the chest.
He had (only) heard his voice outside, during the buying and selling and chaffering.
He said (to Júhí), "Why won't you give your wife all the money she needs for expenses?" He replied, "I am devoted with (heart and) soul to the religious law,
But if I die I do not possess (enough to pay for) the shroud: I am bankrupt in this game, I have gambled everything away."
From (hearing) these words the cadi, as it happened, recognised him and called to mind his roguery and the trick he had played.

4565. "You played that game with me," he said: "last year you put me out of action.
My turn is past: this year try that gamble on some one else and keep your hands off me!"
The knower of God has been isolated from the six (directions) and the five (senses): (necessarily, therefore), he has become on his guard against the sixes and fives of the backgammon (played by the World and the Devil).
He has escaped from the five senses and the six directions: he has made you acquainted with (what lies) beyond all that.
His intimations are the intimations of Eternity: he has transcended all conceptions and withdrawn himself apart.

4570. Unless he is outside of this hexagonal well, how should he bring up a Joseph from the inside (of it)?
He is one who goes to draw water above the unpillared firmament, (while) his body, like a bucket, is (low down) in the well, helping (to rescue the fallen).
The Josephs cling to his bucket, escape from the well, and become kings of Egypt.
The other buckets seek water from the well: his bucket has no concern with the water, it seeks (only) friends (in trouble).
The (other) buckets plunge into the water for food: his bucket is the food and life of the soul of the fish.

4575. The (other) buckets are attached to the lofty wheel (of Fortune): his bucket is (held) in two Almighty fingers.
What bucket and what cord and what wheel? This is a very weak comparison, O pasha.
(But) whence shall I get a comparison that is without frailty? One to match him (the knower of God) will not come, and never has come, (to hand).

(He is) a hundred thousand men concealed in a single man, a hundred bows and arrows enclosed in a single blowpipe;
A (type of) *thou didst not throw when thou threwest*, a temptation (for the ignorant), a hundred thousand stacks (of grain) in a handful.

4580. (He is) a sun hidden in a mote: suddenly that mote opens its mouth (and reveals the sun).
The heavens and the earth crumble to atoms before that Sun when he springs forth from ambush.
How is a spirit like this meet for (confinement in) the body? Hark, O body, wash thy hands of this spirit!
O body that hast become the spirit's dwelling-place, 'tis enough: how long can the Sea abide in a water-skin?
O thou who art a thousand Gabriels in (the form of) man, O thou who art (many) Messiahs inside the ass (of Jesus),

4585. O thou who art a thousand Ka'bas concealed in a church, O thou who causest '*ifrít* and devil to fall into error,
Thou art the spaceless Object of worship in space: the devils have their shop destroyed by thee,
(For they say), "How should I pay homage to this clay? How should I bestow on a (mere) form a title signifying (my) obedience (adoration)?"
He is not the form (in which he appears): rub thine eye well, that thou mayst behold (in him) the radiance of the light of (Divine) glory!

Resuming the explanation of the Story of the (eldest) prince and his constant attendance at the court of the King.

The prince in the presence of the King was bewildered by this (mystery): he beheld the Seven Heavens in a handful of clay.

4590. Nowise was it possible (for him) to open his lips in discussion, but never for a moment did soul cease to converse with soul.
It came into his mind that 'twas exceedingly mysterious— "all this is reality: whence, then, comes the form (appearance)?"
('Tis) a form that frees thee from (the illusion of) form, a sleeper that awakens every one who is asleep (to the Truth).
The words (spoken by him) deliver (thee) from words (of idle disputation), and the sickness (of love inspired by him) lets thee escape from the sickness (of sensuality).
Therefore the sickness of love is the (very) soul of health: its pains are the envy of every pleasure.

4595. O body, now wash thy hands of this (animal) soul, or if thou wilt not wash (thy hands of it), seek another soul than this!
In short, the King cherished him (the prince) fondly, and in (the beams of) that Sun he was melting away like the moon.
The melting (wasting) away of lovers is (the cause of their spiritual) growth: like the moon, he (the lover) hath a fresh (shining) face whilst he is melting away.
All the sick hope to be cured, but this sick one sobs, crying, "Increase my sickness!
I have found no drink sweeter than this poison: no state of health can be sweeter than this disease.

4600. No act of piety can be better than this sin: years in comparison with this moment are (but) an hour."
In this fashion he remained with this King for a long while, his heart (roasted like) *kabáb* and his soul laid on the tray (of self-devotion).
He said, "The King beheads every one once, (but) I am sacrificed anew by the King at every instant.
I am poor in gold, but rich in heads (lives): my head (life) hath a hundred heads to take its place.
No one can run in (the path of) Love with two feet: no one can play (the game of) Love with one head;

4605. Yet every one has two feet and one head: the body with thousands of feet and heads is a rarity."

On this account all (other) combats are (fought) in vain, (while) this combat (of Love) grows hotter every moment.
The source of its heat lies beyond the realm of space: the seven Hells are (but) a smoke (rising) from the sparks of its fire.

Setting forth how Hell will say, when the Bridge Sirát is (laid) over it (at the Resurrection), "O believer, pass more quickly across the Sirát! Quick, make haste, lest the greatness of thy light put out my fire," (according to the Tradition), "Pass, O believer, for lo, thy light hath extinguished my fire."

For this reason, O sincere man, Hell is enfeebled and extinguished by the fire of Love.
It says to him (the believer), "Pass speedily, O respected one, or else my fire will be destroyed by thy flames."

4610. Behold how this breath (of Love) dissolves infidelity, which alone is the brimstone of Hell!
Quickly entrust thy brimstone to this passion (of Love), in order that neither Hell nor (even) its sparks may assail thee.
Paradise (too) says to him, "Pass like the wind, or else all that I possess will become unsalable;
For thou art the owner of the (whole) stack, (while) I am (but) a gleaner: I am (but) an idol, (while) thou art (all) the provinces of China."
Both Hell and Paradise are trembling in fear of him (the believer): neither the one nor the other feels safe from him.

4615. His (the prince's) life sped away and he found no opportunity to cure (his passion): the waiting consumed him exceedingly and his soul could not endure it.
For a long time, gnashing his teeth, he suffered this (agony): ere he attained, his life reached its end.
The form (appearance) of the Beloved vanished from him: he died and was united with the reality of the Beloved.
He said (to himself), "Though his raiment was of silk and Shushtar cloth, his unscreened embrace is sweeter.
(Now) I am denuded of my body, and he of (the veil of) phantasy: I am advancing triumphantly in the consummation of union."

4620. These topics may be discussed up to this point, (but) all that comes after this must be kept hid;
And if you would tell it and make a hundred thousand efforts, 'tis fruitless labour, for it will never become clear.
As far as the sea, 'tis a journey on horseback: after this you (must) have a wooden horse.
The wooden horse is no good on the dry land: it carries exclusively those who voyage on the sea.
The wooden horse is this (mystical) silence: (this) silence gives instruction to the sea-folk.

4625. Every (such) silent one who wearies you is (really) uttering shrieks of love Yonder.
You say, "I wonder why he is silent"; he says (to himself), "How strange! Where is his ear?
I am deafened by the shrieks, (yet) he is unaware (of them)." The (apparently) sharp-eared are (in fact) deaf to this (mystical) converse.
(For example), some one cries aloud in his dream and gives a hundred thousand discussions and communications,
(While) this (other), sitting beside him, is unaware (of it): 'tis really he who is asleep and deaf to (all) that turmoil and tumult.

4630. And he whose wooden horse is shattered and sunk in the water (of the sea), he in sooth is the fish.
He is neither silent nor speaking: he is a marvel: there is no name to describe his state.
He does not belong to these two (categories), (and yet) that prodigy is (really) both: to explain this would transgress the limits of due reverence.
This comparison is poor and unsuccessful, but in the sensible (world) there was none better than this (to be found).

The death of the eldest prince, and how the middle brother came to his funeral—for the youngest was confined to his bed by illness; and how the King treated the middle brother with great affection, so that he too was crippled (captivated) by his kindness; (and how) he remained with the King, and a hundred thousand spoils (precious gifts), from the unseen and visible worlds, were conferred upon him by the fortune and favour of the King; with an exposition of some part thereof.

The youngest (brother) was ill, and (so) the middle one came alone to the funeral of the eldest.

4635. (When) the King espied him, he said with a purpose, "Who is this?—for he is of that sea, and he too is a fish."
Then the announcer said, "He is a son of the same father: this brother is younger than that (deceased) brother."
The King greeted him affectionately, saying, "Thou art a keepsake (from thy brother to me)"; and by this enquiry (gracious attention) made him too his prey.
In consequence of the kindness shown (to him) by the King, that wretched man, (who was) roasted (in the fire of love), found in his body a soul other than the (animal) soul.
He felt within his heart a sublime emotion which the Súfí does not experience during a hundred *chilas.*

4640. Court-yard and wall and mountain woven of stone seemed to split open before him like a laughing (bursting) pomegranate.
One by one, the atoms (of the universe) were momently opening their doors to him, like tents, in a hundred diverse ways.
The door would become now the window, now the sunbeams; the earth would become now the wheat, now the bushel.
In (men's) eyes the heavens are very old and threadbare; in his eye 'twas *a new creation* at every moment.
When the beauteous spirit is delivered from the body, no doubt an eye like this will be conferred upon it by (Divine) destiny.

4645. A hundred thousand mysteries were revealed to him: he beheld that which the eyes of the initiated behold.
He opened (the inward) eye (and gazed) on the (ideal) form of that which he had (only) read in books.
From the dust of the mighty King's horse he obtained a precious collyrium for his eyesight.
In such a garden of flowers he was trailing his skirt, while every part of him was crying, "*Is there any more?*"
The flowers that grow from plants are (living but) a moment; the flowers that grow from Reason are (ever) fresh.

4650. The flowers that bloom from earth become faded; the flowers that bloom from the heart—oh, what a joy!
Know that (all) the delightful sciences known to us are (only) two or three bunches of flowers from that Garden.
We are devoted to these two or three bunches of flowers because we have shut the Garden-door on ourselves.
Alas, O (dear) soul, (that) on account of (thy greed for) bread such (admirable) keys are always dropping from thy fingers!
And if for a moment thou art relieved from preoccupation with bread, thou danglest about the *chádar* and (givest thyself up to) thy passion for women;

4655. And then, when (the sea of) thy dropsy (lust) breaks into billows, thou must needs have under thy sway a (whole) city full of bread and women.
(At first) thou wert (only) a snake: (now) indeed thou hast become a dragon. Thou hadst (only) one head: now thou hast seven heads.
Hell is a seven-headed dragon: thy greed is the bait and Hell the snare.
Pull the snare to pieces, burn the bait, open new doors in this (bodily) tenement!
O sturdy beggar, unless thou art a lover (of God), thou hast (only) an echo, like the unconscious mountain.

4660. How should the mountain possess a voice of its own? The echo is reflected from another, O trusty man.
In the same fashion as thy speech is the reflexion of another, so all thy feelings are nothing but a reflexion.
Both thy anger and thy pleasure are (only) reflected from others, (like) the joy of the procuress and the rage of the night-patrol.
Pray, what (harm) did that poor fellow do to the night-patrol that he should punish and torment him in revenge?
How long (wilt thou follow) the glittering phantom reflected (from another)?Strive to make this (experience) actual for thyself,

4665. So that thy words will be (prompted) by thy immediate feelings, and thy flight will be made with thine own wings and pinions.
'Tis with alien feathers that the arrow captures its prey; consequently it gets no share of the bird's flesh;
(But) the falcon brings its quarry from the mountains itself; consequently the king lets it eat partridge and starling.
The speech that is not (derived) from (Divine) inspiration springs from selfwill: it is like dust (floating) in the air and among the motes (in the sunbeams).
If this saying appear to the Khwája to be erroneous, recite a few lines at the beginning of (the Súra) *Wa'l-Najm.*

4670. Down to (the words), Mohammed *does not speak from self-will: 'tis only (a speech) gained by inspiration.*
O Ahmad (Mohammed), since thou despairest not of (receiving) inspiration, leave investigation and conjecture to the corporealists;
For in case of necessity a carcase is lawful (food), but there is no need to investigate (when one is) in the Ka'ba of union.
Whosoever wilfully adopts a heresy without investigation and the utmost efforts to discover the right way,
The wind (of self-will) will lift him up and kill him, like (the people of) 'Ád: he is no Solomon that it should waft his throne along.

4675. For 'Ád (and those like them) the wind is a treacherous carrier: (they are) as a lamb in the hands of a glutton,
Which he lays in his lap as though it were his own child and carries away to slaughter like a butcher.
That wind was (the punishment) for 'Ád because of their pride: they indeed deemed it a friend, (but) it was (really) a stranger (foe).
When of a sudden it turned its coat, that *evil comrade* shattered them piecemeal.
Shatter (destroy) the wind—for the wind (of self-will) is a great temptation— ere it shatter thee, like 'Ád.

4680. Húd admonished them, saying, "O prideful folk, this wind will tear out of your hands the skirt (to which ye are clinging).
The wind is God's army, and (only) in hypocrisy (deceit) has it embraced you for a few days.
Secretly it is loyal to its Creator: when the appointed term arrives, the wind will throw up its hands (and desert you)."
See how the wind passes through the mouth, coming and going at every moment in advance and retreat.
The throat and teeth are in no danger from it; (but) when God commands, it attacks the teeth;

4685. (And then) a (mere) atom of wind becomes (like) a mountain and heavy, and toothache keeps him (the sufferer) miserable and ill.
This is the same wind that used to pass by harmlessly: it was the life of the crops and it became the death of the crops.
The hand of the person who (formerly) kissed thy hand—in the moment of anger that hand becomes a mace.
He (who has toothache) cries from his soul, "O Lord! O Lord! Take away this wind, O Thou whose aid is besought (by all)!
O mouth, thou wert heedless of this wind: (now) go and betake thyself to asking pardon of God with utter abasement."

4690. His hard eye (now) sheds tears like rain: (only) pain causes the unbelievers to call unto God.
Since thou hast not received the breath (inspiration) of (holy) men from a (holy) man, hark, receive the Divine inspiration from pain.
The wind says, “I am a messenger from the King of mankind: now I bring good news, now calamitous and bad;
For I am subject to command, I am not in command of myself: when am I forgetful, like thee, of my King?
If thy (spiritual) state resembled that of Solomon, I should have carried thee as (I carried) Solomon.

4695. I am (only) lent (to thee); I should have become a possession in thy hand:
I should have made thee acquainted with my mystery.
But since thou art rebellious and I am (only) taken on loan to serve thee for three or four days,
Therefore I will lay thee low, like ‘Ád, and dash away in revolt from thy army,
In order that thy faith in the Unseen may become firm at the moment when thy faith is (only) a source of woe.”
(For) at that moment, in sooth, all become believers: at that moment even the (most) headstrong run on their heads.

4700. At that moment they cry piteously and make humble supplication, like robbers and brigands under the gibbet.
But if you become upright in (your faith in) the Unseen, you are owner of the two worlds and a magistrate (exercising sovereign authority) over yourself.
The abiding (spiritual) magistracy and kingship is not (something) taken on loan for two days and ailing (perishable).
(Possessing that) you are delivered from strife and can act for yourself: you are king and at the same time beating your own drum.
When the World squeezes our throats tightly, would that our gullets and mouths had eaten (only) earth!

4705. This mouth, indeed, has (always) been an eater of earth; but an earth that has been coloured.
This roast-meat and this wine and this sugar are (merely) coloured and painted earth, O son.
When you have eaten or drunk (them) and they have become flesh and skin,
He gives them the colour of flesh, but they are still the earth of (His) street.
’Tis from a bit of earth that He stitches the (body of) clay, and then makes the whole (fabric) a bit of earth again.
Hindús and Qifcháq (Turks) and Greeks and Abyssinians— all have quite the same colour in the grave.

4710. So you may know that all those colours and pictures are entirely a mask and deceit and borrowed (ephemeral).
The only lasting colour is *the dye of Allah*: know that all the rest are tied (stuck) on (superficially) like a bell.
The colour of sincerity and the colour of piety and intuitive faith will endure in the (devout) worshippers for evermore;
And the colour of doubt and the colour of ingratitude and hypocrisy will endure in the undutiful soul for evermore;
Like wicked Pharaoh's blackness of face, the colour whereof is enduring, though his body passes away.

4715. (And so with) the radiance and glory in the beauteous faces of the sincere (believers): their bodies pass away, but that remains till the Day of Judgement.
The only ugly one is that (eternally) ugly one; the only beautiful one is that (eternally) beautiful one: this one is always laughing and that one scowling.
He (God) gives to earth a certain colour and variety and value, and causes childish folk to wrangle over it.
(When) a piece of dough is baked in the shape of a camel or lion, (these) children bite their fingers (excitedly) in their greed for it.
The lion or camel turns to bread in the mouth, but it is futile to tell this to children.

4720. The child is in a (state of) ignorance and fancy and doubt: at any rate, thank God, his strength is (but) little.
The child is quarrelsome and very mischievous: thank God for his lack of skill and strength.
(But) alas for these childish undisciplined elders who in their strength have become an affliction to every guardian!
When weapons and ignorance are brought together, he (such an one) becomes in his tyranny a world-consuming Pharaoh.
O poor man, thank God for thy deficiency (of means), for (thereby) thou art delivered from being a Pharaoh and ungrateful (for Divine blessings).

4725. Thank God that thou art the oppressed, not the oppressor: thou art secure from acting like Pharaoh and from every temptation.
An empty belly never bragged of Divinity, for it has no faggots to feed its fire.
An empty belly is the Devil's prison, because anxiety for bread prevents him from plotting and deceiving.
Know that a belly full of viands is the Devil's market, where the Devil's merchants raise a clamour:
Merchants who practise sorcery and sell worthless goods and obfuscate (men's) wits by vociferation.

4730. By a (trick of) sorcery they cause a vat to run like a horse and make a piece of linen out of moonshine and twilight.
They weave earth like silk and throw earth (dust) in the eyes of the discerning.
They give to a bit of (fragrant) sandal-wood the appearance of a piece of (common) wood; they put in us the envious desire for a clod.
(But) holy is He who giveth (mere) earth a (specious) colour and causes us to quarrel over it like children.
(The world is) a skirtful of earth, and we are like little children: in our sight the earth is as gold of the mine.

4735. There is no room for a child beside (grown-up) men: how should God let a child sit with men?
If fruit become old, (yet) so long as it is immature and not ripe it is called *ghúra* (unripe grapes).
Though (one resembling) immature and sour (fruit) reach the age of a hundred years, he is (still) a child and unripe (*ghúra*) in the opinion of every sagacious person.
Though his hair and beard be white, he is still in the childish state of fear and hope,
Saying, “Shall I attain (to maturity), or am I (to be) left immature? Oh, I wonder, will the Vine bestow that bounty on me?

4740. Notwithstanding such an incapacity and remoteness (from God), will He confer on these unripe grapes (*ghúra*) of mine a perfection like that of the ripe grape (*angúr*)?
I have no hopes from any quarter, but that (Divine) Bounty is saying to me, ‘*Do not ye despair!*’”
Our Kháqán (Emperor) has made a perpetual feast (for us): He is always pulling our ears (drawing us thither and saying), “*Do not lose hope!*”
Although we are in the ditch (and overwhelmed) by this despair, let us go dancing along since He has invited us.
Let us dance (along) like mettlesome horses galloping towards the familiar pasturage.

4745. Let us toss our feet, though no foot is there; let us drain the cup, though no cup is there,
Because all things there are spiritual: ’tis reality on reality on reality.
Form is the shadow, reality is the sun: the shadowless light is (only to be found) in the ruin.
When not a brick is left (resting) on a brick there, no ugly shadow remains in the moonlight.
(Even) if the brick be of gold it must be torn away, since (the removal of) the brick is the price paid for inspiration and light.

4750. In order to remove the shadow (of materiality) the mountain (Sinai) is rased to the ground: ’tis a small matter to fall to pieces for the sake of this light.
When the light of the Lord struck on the surface of the mountain, it (the mountain) fell to pieces in order that it (the light) should penetrate its interior too.
As soon as a loaf of bread touches the palm of a hungry man, his eyes and mouth open wide in desire (to eat it).

This (light) is worth (the price, namely) falling into a hundred thousand pieces: soar up through the (spiritual) heaven, O (thou who resemblest) earth,
That the light of heaven may consume thy shadow: the (dark) night is caused by thy shadow, O enemy of Day.

4755. This earth is like a cradle for babes: it cramps the movements of grownup men.
On account of the babes (who live in it) God hath called the earth a cradle (*mahd*), and He hath bestowed milk on the babes in their cradle.
The house is crowded with these cradles: let the babes grow up quickly, O King!
O cradle, do not incommode the house (but let there be room), so that the grown-up man can move freely.

(Concerning) the vicious distempered thoughts that arose in the prince in consequence of the (spiritual) self-sufficiency and illumination with which his heart had been endowed by the King: how he proceeded to show ingratitude and rebelliousness, and how the King, being made aware of it in an inspired and mysterious manner, was pained at heart and, though outwardly unconscious (of it), dealt his (the prince's) spirit a (mortal) wound, etc.

When from the inward nature of the King the (spiritual) allowance was paid over, without sale or purchase, into his (the prince's) soul,

4760. His moon-like soul was feeding on the light of the King's soul as the moon (feeds) on (the light of) the sun,
And the spiritual ration from the peerless King was arriving in his intoxicated soul at every moment.
'Twas not that (material food) which polytheists and Christians eat, (but) part of the (spiritual) food which the angels eat.
He felt self-sufficiency within himself, and from self-sufficiency emerged a feeling of insolent pride.
"Am not I," said he, "both a king and a king's son? How have I let this King take control of me?

4765. Now that a resplendent moon has risen for me, why should I be following a (cloud of) dust?
The water is (running) in my river-bed, and 'tis time to show disdain: wherefore should I who want nothing endure disdain from another?
Why should I bandage my head when my headache is gone? The time for pale face and tearful eye is past.
Since my lips have become (sweet) as sugar and my cheeks (bright) as the moon, I must open another (independent) shop."
When his carnal soul began to spawn from this egoism, he began to chew a hundred thousand thistles (cherish absurd fancies).

4770. Even the evil eye can traverse a hundred deserts to reach the object of its greed and envy:
How, (then), should the sea of the King, to which every water returns, be ignorant of what is (contained) in torrent and river?
The King's heart was pained by his (the prince's) thoughts and the ingratitude (shown) for his virgin (ever new) munificence.
He said (to himself), "Prithee, O base ill-mannered fellow, was this what my bounty deserved? Marvellous! (Look) how I have dealt with thee in (lavishing) this precious treasure! (Look) how thou hast dealt with me in thy mean-spiritedness!

4775. I have put in thy bosom a moon that will never set till the Day of Reckoning,
And in requital for that gift of pure light thou hast thrown thorns and earth in mine eye.
I have become for thee a ladder to Heaven, and thou hast become a bow and arrow in combat with me."
Pangs of jealousy arose in (the heart of) the King: the reflexion of the King's pangs entered into him (the prince).
The bird of his felicity fluttered violently in reproaching him and tore the veil (exposed the disgrace) of him who had sought seclusion (made himself independent of the King).

4780. When the comely youth felt within himself the dust and (disturbing) effects of his wicked behaviour,

(And saw that) the allowance of favour and bounty had failed and that the house of his joy was filled with sorrow,
He came to himself (recovered) from the intoxication caused by the wine (of egoism); (but) in consequence of that sin his head became the abode of cropsickness.
He had eaten the wheat (the forbidden fruit), his celestial robe had been stripped off him, and Paradise had become for him a desert and sandy plain.
He perceived that that (intoxicating) draught had made him ill and that the poison of those egoistic pretensions had done its work.

4785. His soul that was (formerly) like a peacock in the (eternal) garden of delight (now) became like an owl in the wilderness of unreality.
Like Adam, he was left far away from Paradise, driving an ox on the earth for the purpose of sowing.
He was shedding tears and crying, "O Hindú mighty (in craft), thou hast made the lion a captive of the cow's tail.
O wicked fleshly soul with thy chill breath, thou hast acted disloyally to the King who answers every call for help.
In thy greed for a grain of wheat thou hast chosen (to enter) the trap, and every grain of its wheat has become a scorpion to (sting) thee.

4790. The vain fancy of egoism came into thy head: (now) behold a shackle weighing fifty *mann* on thy foot!"
In this fashion was he mourning for his soul, saying, "Why did I become the antagonist of my sovereign?"
(Then) he came to himself and asked pardon of God, and with his repentance he combined something else.
The pain that arises from dread of losing one's faith—take pity (on him who is thus afflicted), for that is the irremediable pain.
May no human being have a perfect (new and spotless) raiment! As soon as he is delivered from enduring (poverty) he at once seeks the seat of honour.

4795. May no human being possess a fist and nails! (for) then he never thinks of devotion and righteousness.
'Tis best for a man to be killed (mortified) in tribulation: the carnal soul is an ingrate and one that has gone astray.

How God addressed Azrael, saying, "Of all these creatures whose souls thou hast seized, whom didst thou pity most?" and the answer given by Azrael to the Lord.

God was saying to Azrael, "O marshal, whom of all the miserable ones didst thou pity (most)?"
He replied, "My heart burns with grief for them all, but I am afraid to neglect the (Divine) command,
So that I should say, 'Would that God might sacrifice me in exchange for the (generous) youth!'"

4800. God asked, "For whom didst thou feel the greatest pity? On account of whom was thy heart most filled with flame and grilled?"
"One day," said he, "by (Thy) command I wrecked a ship on the fierce waves, so that it went to pieces.
Then Thou bad'st me take the souls of them all, except one woman and one child belonging to that company.
The twain were left on a plank, and the plank was being driven on by the waves.
Then Thou saidst, 'Take the mother's soul and leave the child alone in obedience to the command *Be!*'

4805. When I parted the child from its mother, Thou thyself knowest how bitter 'twas to me.
Often have I seen sighs (heaved) in great mournings, (but) the bitter grief of that child has never gone from my recollection."
God said, "Of My grace I bade the waves cast that child into a forest—
A forest abounding in lilies and sweet basils and roses, full of trees laden with fruit good to eat,
And fountains of sweet limpid water. I fostered the child with a hundred endearments.

4810. Myriads of melodious singing-birds poured forth a hundred songs in that garden.

I made for him a couch of wild-rose leaves; I made him secure from the shock of afflictions.
I told the sun not to scorch him; I told the wind to blow on him gently;
I told the clouds not to rain upon him; I told the lightning not to dart at him.
I said, 'O December, do not cut off the mild weather from this orchard; O November, do not let thy fist fall on this garden.'"

The miracles of Shaybán Rá'í, may God sanctify his venerable spirit!

4815. Just as Shaybán Rá'í (the shepherd), because of the froward wolf, used to draw a line round his flock at the hour of the Friday prayers,
In order that no sheep should go beyond that line, and that no wolf or mischievous robber should come inside.
'Twas on the model of Húd's circle of refuge, in which his followers were safe from the *sarsar* wind.
(Húd said to them), "Stay quietly within this line for eight days and view the terrible mutilation (which is being inflicted) outside."
It (the wind) lifted (the unbelievers) into the air and flung them on the stones, so that flesh and bone were torn asunder.

4820. One party it hurled against each other in the air, so that their bones crumbled like poppy-seed.
There is no room in the *Mathnawí* to describe fully that chastisement whereat Heaven trembled.
If, O icy wind, thou art doing this by (thine own) nature, (then) try to invade the line and circle drawn by Húd!
O natural philosopher, perceive that this kingdom (of God) is above Nature, or else come and (if thou canst) wipe out this (narrative) from the Holy Book!
Prohibit those who recite the *Qur'án* (professionally) and impose a ban (upon them), or punish the teacher and put terror into him!

4825. Thou art helpless and unable to understand the cause of this helplessness: thy helplessness is a reflexion (foretaste) of the Day of Retribution.
O perverse man, thou hast many a helpless plight before thee: (when) the hour comes, lo, the hide-aways will emerge!
Happy is he whose (spiritual) food is this helplessness and bewilderment and who in both worlds is sleeping in the shadow (protection) of the Beloved.
He (such an one) is conscious of being helpless both in the stable (of the present life) and in the last (future) state: he is dead (to self), he has adopted "the
old women's religion."
(He is) like Zalíkhá, (who), when Joseph beamed upon her, found the way from decrepitude to youth.

4830. Life depends on dying (to self) and on suffering tribulation: the Water of Life is in the (Land of) Darkness.

Resuming the Story of the most High God's bringing up Nimrod in his childhood without the intervention of mother and nurse.

"In short, that garden, like the (spiritual) orchard of gnostics, was secure from the simoom and the *sarsar* wind.
A leopardess (there) had newly given birth to cubs: I bade her give milk to him (Nimrod), and she obeyed.
So she gave him milk and tended him till he grew up and became strong and valiant.
When he was weaned, I told the peris (Jinn) to teach him how to discourse and deal justice.

4835. I gave him nourishment from that garden: how should (the description of) My artfulness be contained in words.
I bestowed on Job a father's love in order that he might entertain the worms hospitably and do them no harm.
I bestowed on the worms love for him like that of children for their father.
Look, here is (a token of My) Power, here is (a token of My) Hand!

I have taught mothers to care (for their children): how (infinite) must be the kindness that I have kindled!
(Unto him) I showed a hundred favours and (knit) a hundred ties (of obligation), that he might experience My kindness directly,

4840. And not be distracted by any secondary cause, to the end that every call for help should be made by him to Me,
Or at least that he should have no excuse (for turning elsewhere) and no occasion to complain of any evil companion.
He enjoyed this tender care (cemented) by a hundred ties, for I fostered him (Myself) without an intermediary.
His thanks, O honoured servant, were this, that he became Nimrod and the burner of Khalíl (Abraham)"—
Just as this prince, in return for the favours of the King, showed arrogance and sought to aggrandise himself,

4845. Saying, "Why should I become the follower of another when I possess empire and new (splendid) fortune?"
(Hence) the King's favours, of which the tale has been told above, were veiled from his heart (in oblivion) by his outrageous insolence—
"Even so did Nimrod ignorantly and blindly trample underfoot those favours (of Mine).
Now he has become an infidel and is waylaying (the faithful): he is acting with arrogance and pretending to Divinity.
By means of three vultures he has gone (flown) towards august Heaven in order to battle with Me,

4850. And has killed a hundred thousand innocent children (in the hope) that he may find Abraham;
For the astrologers declared that, according to the forecast for the year, there would be born an adversary to combat him,
(And said), 'Hark, take precautions to repel that enemy'; (so) in his craziness he would fain kill every child that was born.
(But), to confound him, the inspired child was saved; the blood of (all) the others remained (as a burden of guilt) upon his neck.
Oh, 'tis wonderful! Did he obtain that empire from his father so that (in consequence) he was befooled by the darkness of noble lineage?

4855. (Nay); if father and mother were an obstacle (cause of delusion) to others, he derived the jewels in his pocket from Me."
Assuredly thy wicked carnal soul is a rapacious wolf: why art thou laying the blame on every comrade (neighbour)?
In its misguidedness the foul disbelieving unconscionable carnal soul is (like) a cap for (concealing the diseased condition of) a hundred baldpates.
For this reason, O poor slave (of God), I am always saying, "Do not remove the collar from the neck of the cur."
(Even) if this cur has become a teacher, it is a cur still: be thou one whose carnal soul is abased, for it is evil-natured.

4860. Thou wilt perform thy bounden duty if thou go round about (one like) Suhayl (Canopus, and absorb his light) as Tá'if hide (absorbs the rays),
In order that Suhayl may redeem thee from the vices of the skin (corporeality), and that thou mayst fit the foot of the Beloved like a boot.
The entire *Qur'án* is a description of the viciousness of carnal souls: look into the Holy Book! Where is thine eye?
('Tis) an account of the carnal soul of people like 'Ád, which (whenever it) found weapons took the utmost pains to combat the prophets.
From generation to generation, the wickedness of the undisciplined carnal soul was the cause of the world being suddenly set on fire (by Divine wrath).

Returning to the Story of the prince who was smitten by a (mortal) blow from the heart of the King and departed from this world before he was fully endowed with the other (spiritual) excellences.

4865. Abridge the tale: after a year (had passed) the indignation of that jealous one (the King of China) brought him (the prince) to the grave.
When the King emerged from the state of self-effacement (*mahw*) into consciousness, (he found that) his martial eye had wrought that bloodshed.
When the peerless (King) looked at his quiver he perceived that one arrow was missing from his quiver.
He said (to himself), "Where is that arrow?" and requested God (to inform him). He (God) replied, "In his (the prince's) throat, for 'tis by thy arrow (that he has been slain)."
The King, whose heart was like an ocean, pardoned him; but, alas, the arrow had struck a vital spot.

4870. He was slain, and the King wept in mourning for him, (for) he (the King) is all: he is both the slayer and the next of kin;
For if he be not both, then he is not all; (but) he is both the slayer of people and a mourner (for them).
(Meanwhile) the pale-cheeked martyr was thanking (God) that it (the arrow) had smitten his body and had not smitten that which is real.
The visible body is doomed to go at last, (but) that which is real (the pure spirit) shall live rejoicing for ever.
If that punishment was inflicted, yet it fell only on the skin: the lover went unscathed to the Beloved.

4875. Although he laid hold of the Emperor's saddle-strap, (yet) in the end he was (only) admitted (to union with his Beloved) by the eye whose glances kill.
And the third (brother) was the laziest of the three: he won (the prize) completely—the form (appearance) as well as the reality.

The injunctions given by a certain person that after he died his property should be inherited by whichever of his three sons was the laziest.

Long ago a certain person, in giving injunctions on his death-bed, had spoken (as follows)—
(For) he had three sons like three moving cypresses: to them he had devoted his (vital) soul and his (rational) spirit.
He said, "Whichever of these three is the laziest, let him take all the goods and gold in my possession."

4880. He told the cadi and enjoined him strictly: after that, he drained the winecup of death.
The sons said to the cadi, "O noble sir, we three orphans will not depart from his decision.
We accept and obey: (the right of) control belongs to him: what he has commanded must be executed by us.
We are like Ishmael: we will not recoil from our Abraham though he is offering us in sacrifice."
The cadi said, "Let each one (of you), using his intelligence, give some account of his laziness,

4885. That I may perceive the laziness of each and know beyond any doubt (how stands) the case of every one (of you)."
The gnostics are the laziest folk in the two worlds, because they get their harvest without ploughing.
They have made laziness their prop (and rely upon it) since God is working for them.
The vulgar do not see God's working and (therefore) never rest from toil at morn or eve.
"Come," (said the cadi), "define (your) laziness, so that from the disclosure of the secret I may learn its (essential) definition (and nature)."

4890. 'Tis unquestionable that every tongue is a curtain over the heart: when the curtain is moved, the mysteries (hidden behind it) reach us.
A little curtain like a slice of roast-meat conceals the forms of a hundred suns.
Even if the oral explanation is false, yet the scent (the impression produced by the speaker) makes one acquainted with his veracity or falsehood.
The zephyr that comes from a garden is distinct from the simoom (pestilential wind) of the ash-heap.
The scents of truth and fool-catching (plausible) falsehood are apparent in the breath, like musk and garlic.

4895. If you cannot distinguish a (sincere) friend from a double-hearted person, complain of your own rotten sense of smell.
The voices of poltroons and brave courageous men are as distinct as the characteristics of the fox and the lion.
Or, (again), the tongue is just like the lid of a cooking-pot: when it is moved you know what sort of food is inside;
(But) one whose sense (of smell) is keen can tell by the vapour (issuing from the closed pot) whether it is a pot of sweetmeat or sour *sikbáj* (stew flavoured with vinegar).
When a man taps a new pot with his hand at the time when he is buying it, he detects the cracked one (by its sound).

4900. He (one of the three brothers) said (to the cadi), "I know a man at once by his mouth (speech); and if he do not speak, I know him within three days."
The second said, "I know him if he speak, and if he do not speak, I engage him in conversation."
He (the cadi) said, "(But) if he has (already) heard of this device (of yours), he will close his lips and take refuge in silence."

Parable.

The case is like that of the mother who said to her child, "If a ghost come to you in the night,
Or if in a graveyard and frightful place you behold a black bogle full of rage,

4905. Keep a stout heart and rush at it, and immediately it will turn its face away from you."
"(But)," said the child, "suppose the devilish bogle's mother has said this (same thing) to it;
(If) I rush at it, by its mother's orders it will fall on my neck: what shall I do then?
You are teaching me to stand firm, (but) the ugly bogle has a mother too."
The instructor of (the race of) devils and of mankind is the One (God): through Him the enemy prevails (even) if he is in small force.

4910. On whichever side that Gracious One may be, go and for God's sake, for God's sake, be thou also on that side!
He (the cadi) said, "Suppose the worthy man is not induced to speak by your device and has (already) perceived the trick,
Tell me truly, how can you know his hidden nature?" He replied, "I sit before him in silence
And make patience a ladder to climb upwards: patience is the key to success.
And if in his presence there should gush from my heart a speech beyond this (realm of) joy and sorrow,

4915. I know that he has sent it to me from the depths of a soul (illumined) like Canopus (rising) in Yemen.
The speech in my heart comes from that auspicious quarter, for there is a window between heart and heart."